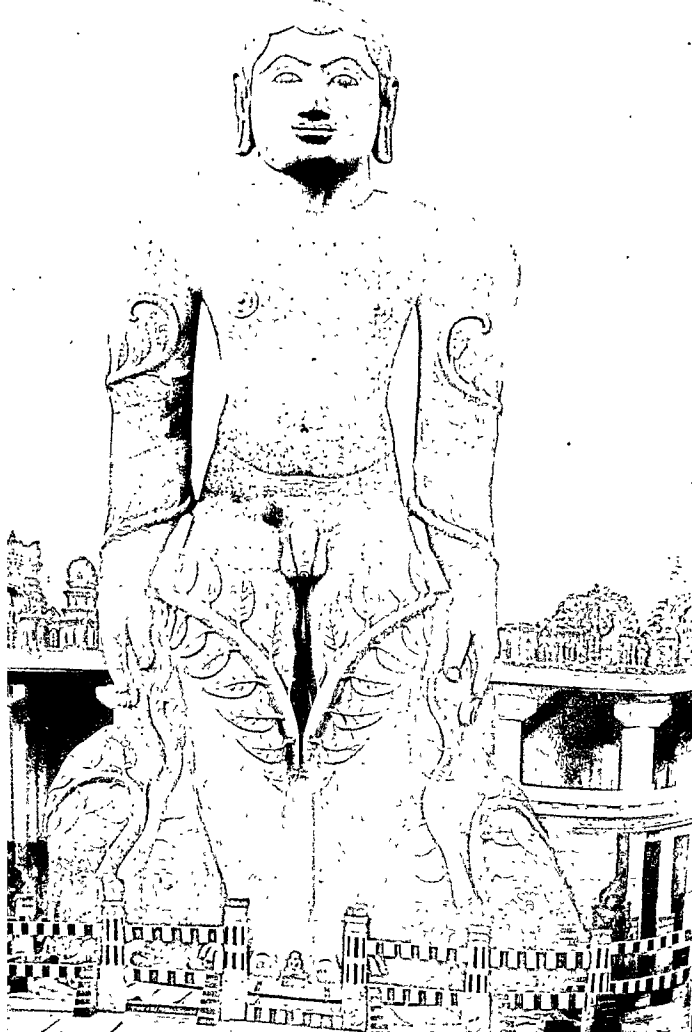


MYSORE ARCHÆOLOGICAL SERIES.

Number of Volume	Name of Book	Author or Editor	Date of Publication
<i>Epigraphia Carnatica.</i>			
I	Coorg Inscriptions	B. L. Rice.	1886
II	Inscriptions at Sravana Belgola	" ..	1889
III	" in the Mysore District, Part I	" ..	1894
IV	" " " Part II	" ..	1898
V	" Hassan "	" ..	1902
VI	" Kadur "	" ..	1901
VII	" Shimoga " Part I	" ..	1902
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X	" Kolar "	" ..	1905
XI	" Chitaldrug "	" ..	1902
XII	" Tumkur "	" ..	1904
	Mysore and Coorg from the Inscriptions	" ..	1909
II	Inscriptions at Sravana Belgola (Revised Edition)	R. Narasim- hachar.	1922
<i>Architecture and Sculpture in Mysore.</i>			
I	The Kesava Temple at Somanathapur	" ..	1917
II	The Kesava Temple at Belur	" ..	1919
III	The Lakshmiidevi Temple at Dodda-Gaddavalli	" ..	1919



MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARANATICA

VOL. II

INSCRIPTIONS AT SRAVANA BELGOLA

(REVISED EDITION)

Published for Government

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BY

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PREFACE TO THE REVISED EDITION.

The first edition of "Inscriptions at Śravaṇa Belgōla" was published by Mr. B. Lewis Rice C.I.E., M.R.A.S., Director of Archæological Researches in Mysore, as far back as 1889. I took in hand the revision of the volume in 1908 and have worked at it off and on amidst other exacting duties of my office. The work involved far greater labour than I anticipated when I undertook it. Four visits were paid to Śravaṇa Belgōla in 1909, 1913, 1915 and 1917 in connection with the present edition. Every one of the printed inscriptions was carefully compared with its original and corrections and additions made. A careful survey was made of the place as also of a few villages in the neighbourhood, and it is satisfactory to note that this thorough survey, conducted with much labour and perseverance has brought to light nearly three hundred and fifty records not known before. The work that had to be done on the smaller hill was of a very arduous nature. The most important finds here were on the rocks to the south of the Pārśvanātha-basti and in front of the Kattale-basti. These records, consisting mostly of epitaphs of Jaina gurus and nuns, are among the oldest epigraphs of the place. The letters being worn and the rock having peeled off in many places, the work of decipherment was extremely difficult. Every letter had to be carefully and patiently scanned. It may be said of a good number of the records that have now been copied that no trace of them is likely to be left some years hence. A large number of sketches and photographs of buildings, sculptures and inscriptions was also prepared for illustrating the volume.

The number of inscriptions printed in the present edition is 500, while that in the previous edition is 144. The records range in date from about A. D. 600 to 1839. They have all been completely translated and all the technical terms explained in the foot-notes. The numbers which the inscriptions bear in the old edition are given in brackets by the side of their numbers in the present edition. The inscriptions are dealt with in sufficient detail in the Introduction. They are of interest in several ways. A good number record the visits of kings, queens, ministers, generals, divines, scholars, poets and artists. Several are fine specimens of Kannaḍa and Sanskrit composition. Many furnish items of important information bearing on history and religion.

The buildings, too, are important, as they afford examples for the study of the architecture of different periods from about the 8th century to the 17th. All of them are in the Dravidian style except a few which are in the Hoysala style of

architecture. Of the latter, the Śāntinātha-basti at Jinanāthapura is a very fine specimen: it is the most ornate of the Jina temples in the Mysore State.

The Introduction is partly based on that of the previous edition and on some notes kindly furnished by Mr. Rice in 1909. But a great deal of new information has been added and the matter arranged in two sections—the first dealing with the architecture and sculpture and the second with the inscriptions. Many details are given about the colossal statue of Gommatēśvara, and the tradition about Bhadrabahu's visit to Śravaṇa Belgola is fully discussed.

The volume is illustrated by seventy-eight plates, which include facsimiles of a number of inscriptions. The illustrations have been prepared by Mr. T. Namassivayam Pillai, the Head Photographer and Draughtsman of my office.

The Index has been prepared under the supervision of my Assistant, Mr. R. Rama Rao, B.A.

Though there has been considerable delay owing to various causes over which I had no control, I am thankful that it has been possible for me to complete the work.

BANGALORE, }

June 1922. }

PREFACE TO THE FIRST EDITION.

The inscriptions here collected are of great interest, being entirely Jaina; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamsa, Arhaddâsa and Maṅgarâja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandragupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandragupta, and relates the story of the first settlement of the Jains at Śravaṇa Belgôla, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history, we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Râshtrakûṭas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1835. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions, the inscriptions are in Hale-Kannada characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual, the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters, and the contents have been arranged so as to show the style. In combined letters, the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannada copies show them as they are, but in the Roman characters, the nasal has been uniformly employed, as otherwise ambiguous or strange-looking words result, such as *ninna* for *ninna*, *Gaṃga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahmasûri Śâstri, distinguished as the most learned Jain in the South; also to Sâhukâr Barinanna, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, }
August 1889. }

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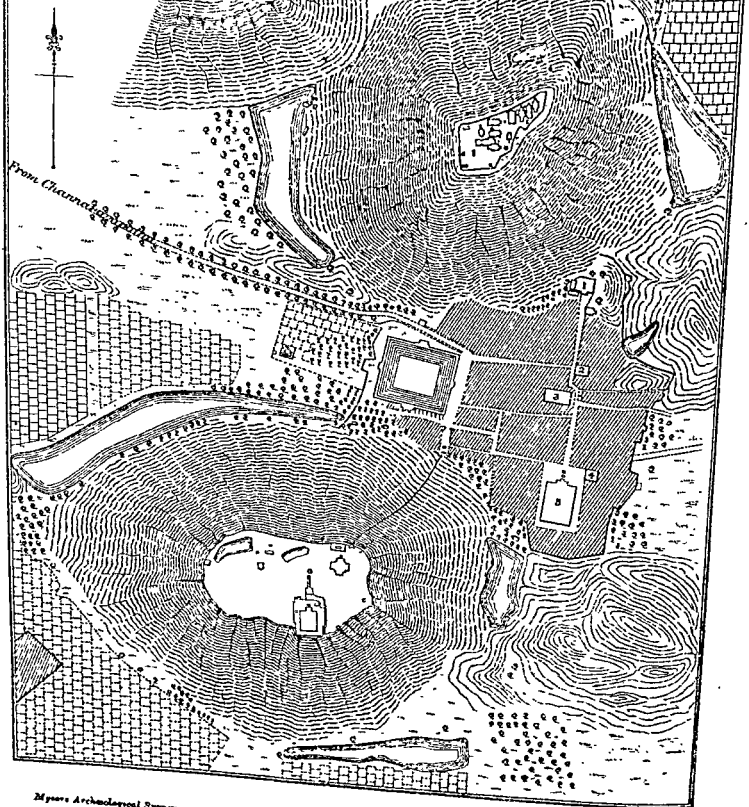
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- 5 Bhaṇḍāra basti

ŚRAVAṆA BEḤGOḶĀ

300 400 500 600 700 feet

Sinanāṭṭhapura



presupposes the contraction or corruption of *guḷḷa* into *guḷa* appears to be rather fanciful. The place is also designated Gommatapura, the city of Gommatā (the name of the colossus), in some inscriptions¹ and is called a *tīrtha* or holy place in several others². Further, the epithet Dakṣiṇa-Kāśī or Southern Kāśī is applied to it in some modern inscriptions³.

The village is situated in 12° 51' north latitude and 76° 29' east longitude, about eight miles to the south of Chennarayapaṭṇa, in the Chennarayapaṭṇa Taluk of the Hassan District of the Mysore State. It lies picturesquely between two rocky hills, one larger than the other, which stand up boldly from the plain and are covered with huge boulders (see Plate II). "In the whole beautiful State of Mysore it would be hard to find a spot, where the historic and the picturesque clasp hands so firmly as here"⁴. The place can be reached by motor either from the Arsikere or the French Rocks Railway Station; or the run can be made from Bangalore direct, a distance of about ninety-two miles to Chennarayapaṭṇa and then another eight miles to the village. The larger hill, known as Doḍḍa-betta or Vindhyaḡiri, situated towards the south, has on it the colossal image of Gommatēśvara (Plate I) and a few *bastis* or Jina temples, while the smaller hill, known as Chikka-betta or Chandragiri, situated towards the north, has on it the oldest inscriptions and a large number of *bastis* (see Plate III). It will be convenient to deal with the buildings, etc., under these four heads: (1) Chikka-betta, (2) Doḍḍa-betta, (3) the village and (4) the adjacent villages. According to inscription No. 354, of 1830, the number of *bastis* at Śravaṇa Belgola is thirty-two—eight on the larger hill including the statue of Gommatēśvara, sixteen on the smaller hill, and eight in the village; but unfortunately the names are not given.

CHIKKA-BETTA.

The smaller hill or Chikka-betta, also known as Chandragiri, is 3,052 feet above the level of the sea. In old inscriptions it is designated Kaṭavapra⁵ in Sanskrit and Kaṭvappu⁶ or Kaḷbappu⁷ in Kannada. A portion of the hill appears to have been known as Tīrthagiri⁸ and Rishigiri⁹. All the *bastis* on this hill with the exception of a minor shrine stand in a walled area measuring in its greatest length

1. Nos. 333 (128), 345 (137), of c. 1159, and 397.

2. Nos. 344 (136), 345 (137), etc.

3. Nos. 355-356 and 481-482, of 1857 and 1858.

4. Workman's *Through Town and Jungle*, 80.

5. Nos. 1, 11, 22, 75, 93 (33), 95, 98 (28) and 108 (29); but the name is shortened into Kaṭvapra in No. 114 (27) to suit the metre.

6. Nos. 27, 76 (35) and 84 (34); but it occurs as Kaṭvāp in No. 23 to suit the metre.

7. Nos. 12 (3), 28 (23), 68, 77 and 136; but in No. 14 the name appears as Kaḷbappu.

8. No. 76 (35).

9. No. 84 (34).

about 500 feet by about 225 feet where it is widest. They are all built in the Dravidian style of architecture, the oldest of them going back probably to the eighth century. Plate V gives a view of the temples and Plate IV their plans and the position of the inscriptions on the hill. Altogether the number of temples in the walled area is thirteen, and their plans are mostly similar to one another: a *garbhagriha* or adytum, a *sukhandsi* or vestibule, either open or enclosed, and a *navaranga* or middle hall with, or without a porch. A brief account will now be given of these *bastis* taking them in order according to their position in the walled area but retaining the numbers given to them in Plates III and IV. From Plate IV it will be seen that there are in the west of the temple area two shrines (IV and V), in the middle seven (I—III and VI—IX), and in the east four (X—XIII).

IV. *Sāntindtha-basti*.—This consists of a *garbhagriha* or adytum, a *sukhandsi* or vestibule and a porch, and measures about 24 feet by 16 feet. It had once its walls and ceiling adorned with paintings, of which only a few traces are now left. The image of Santinātha, to whom the shrine is dedicated, is a standing figure, about 11 feet high. He is the 16th of the 24 Tirthankaras. It is not known when the temple was erected.

V. *Supārśvanātha-basti*.—This *basti*, measuring about 25 feet by 14 feet, is similar in plan to IV. It enshrines a seated figure, about 3 feet high, of Supārśvanātha, the 7th Tirthankara, canopied by a seven-hooded serpent and flanked by male chauri-bearers. No information is available as to when or by whom this shrine was founded. It may be stated here that of the Tirthankaras Supārśva and Pārśva are the only two that are represented as being canopied by the hoods, three, five or seven, of a serpent.

I. *Pārśvanātha-basti*.—This is a pretty large structure of some architectural merit. It consists of a *garbhagriha*, a *sukhandsi*, a *navaranga* and a porch, and measures about 59 feet by 29 feet. Plate VI exhibits its side view. The doorways are lofty, and the *navaranga* as well as the porch has verandas at the sides. The image of Pārśvanātha, the 23rd Tirthankara, about 15 feet high, canopied by a seven-hooded serpent, is the tallest on the hill. The outer walls are decorated with pilasters and miniature turrets. There is nothing to show when or by whom the temple was erected. An inscription in the *navaranga*, No. 67 (54), records the death in 1129 of a Jaina teacher named Mallishāna-Maladhāri, but it does not say anything about the shrine itself. A lofty and elegant *mānastambha* stands in front (Plates VI and XII, 2). *Mānastambhas* are pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadēva pillars which have a seated figure of Brahma at the top. The *mānastambha* in question is sculptured on all the four faces at the bottom. It has on the south face a seated figure of Padmāvatī, on the east a standing male figure, apparently a Yaksha, holding a noose, an elephant-gourd and a fruit in three

hands, the remaining hand being in the *abhaya* or fear-removing attitude, on the north a seated figure of Kāshināṇḍini with the same attributes, and on the west a galloping horseman, the emblem of Brahmādēva. According to a modern Kannada poem,¹ of about 1780, the pillar was set up by a Jaina merchant of the name of Puṭṭaiya during the rule of the Mysore king Chikka-Dēva-Rāja-Oḍeyar (1672-1704). The poem also states that the same individual also erected the enclosing wall of the temple area.

II. *Kattale-basti*.—This temple, the largest on the hill, measures about 124 feet by 40 feet. Plate VII gives its plan along with that of the Chandragupta-basti to be noticed presently. It consists of a *garbhagriha*, a *pradakshina* or circumambulatory passage around it, an open *sukhandsi* with the *navaranga* attached to it, a *mukha-maṇḍapa* or front hall and an outer veranda. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed front hall, it is easy to account for the name of Kattale-basti or temple of darkness by which the structure is known. It also seems to be called Padmāvatī-basti, probably from the image of that goddess found in the veranda. Though the shrine has no tower now, it is likely that it had one at one time as the same is shown in an old drawing in the Jaina *maṭha* or monastery in the village. Ādinātha, the first Tirthankara, to whom the temple is dedicated, is a fine seated figure, about 6 feet high, flanked by male chauri-bearers (Plate XI). From the inscription on the god's pedestal, No. 70 (84), we learn that Ganga-Rāja, the general of the Hoysala king, Viṣṇuvardhana, caused the *basti* to be erected for his mother Pōchavve. The period of the construction may be about 1118. The front hall is a later structure. It has an upper storey which is now closed owing to its being in a dilapidated condition. A flight of stone steps outside, at the north-east angle of the hall, led up to the upper floor, and here, it is said, the ladies of rank used to assemble to witness the great festivals. The hall is said to have been renovated about seventy years ago by the ladies Dēvtrammaṇṇi and Kempammaṇṇi of the Mysore royal family. It is worthy of notice that this is the only temple on the hill which has a circumambulatory passage around the *garbhagriha*.

III. *Chandragupta-basti*.—This *basti* is the smallest on the hill, measuring about 22 feet by 16 feet. Plate VII exhibits its plan. It consists of three cells standing in a line with a narrow veranda in front. The middle cell has a figure of Pārśvanātha, the 23rd Tirthankara, the one to the right a figure of Padmāvatī, and the one to the left a figure of Kāshināṇḍini. In the veranda, there are Dharmādendra-Yaksha at the right end and Sarvāṇa-Yaksha at the left. All the figures are seated. Such was evidently the whole of the temple as originally built. But an ornamental doorway was subsequently set up in front with perforated stone screens at the sides (Plate X), thus closing up the former open veranda. The door-

1. *Belgoḷada Gommaśīcaracharite* by Anantakavi.

way is beautifully executed, each architrave consisting of five fascias of elegant workmanship. The screens are pierced with square openings in ten regular rows and the interspaces, forty-five on each, are carved with minute sculptures, supposed to represent scenes from the lives of the Śrutakēvali Bhadrabāhu and the Maurya emperor Chandragupta. In the middle of the bottom of the third row on the eastern half of the screen occurs a label *Dāsōjak* in characters of the twelfth century, which is undoubtedly the name of the sculptor who made the screens and doorway. He is most probably identical with his namesake who engraved inscription No. 140 (50), of 1145. The period of the screens and doorway thus appears to be about the middle of the twelfth century. It will be observed on close examination that there is some irregularity in the alternate rows of the eastern screen owing to the three stones of which it is composed having been misplaced at some time. But by putting the present topmost stone at the bottom and the bottom one at the top, the rows will correspond regularly with those of the western screen and the name of the sculptor will fall into its natural place at the bottom. The temple now opens into the front hall which also forms the entrance to the Kattale-basti. Plate VIII shows the side elevation, and Plate IX the rear elevation, of the *basti*. The outer walls are decorated with pilasters and above them with two fine friezes, one of ornamental niches and the other of the heads and trunks of lions mostly in pairs facing each other. The side cells are surmounted by small carved towers. Opposite to the middle cell stands in the hall a figure of Kshētrapāla on an inscribed pedestal. The temple is so called because according to tradition¹ it was caused to be erected by the Maurya emperor Chandragupta. It is no doubt one of the oldest buildings on the hill, probably going back to the eighth or ninth century.

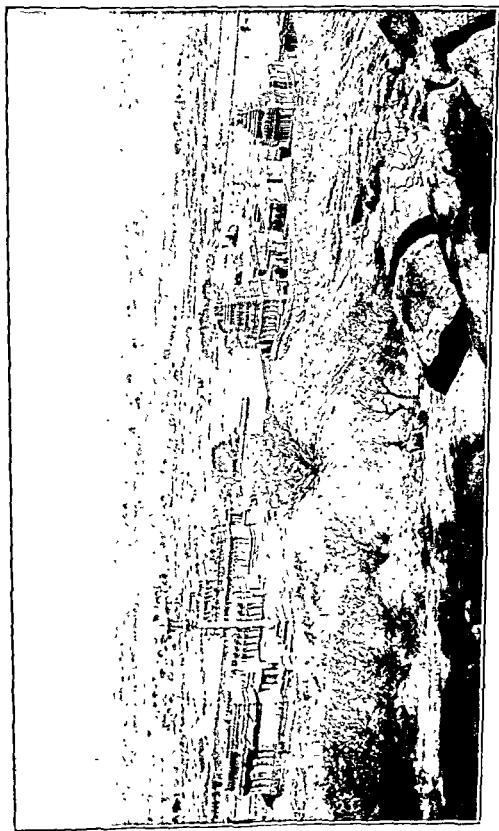
VI. *Chandraprabha-basti*.—This consists of a *garbhagriha*, a *sukhandsi*, a *nararanga* and a porch, and measures about 42 feet by 25 feet. It enshrines a seated figure, about 3 feet high, of Chandraprabha, the 8th Tirthankara. In the *sukhandsi* are Śyāma and Jvalāmālinī, the Yakṣa and Yakṣi of this Jina. Jvalāmālinī is a good natural figure with only two hands, and its pedestal shows a lion with two riders seated one behind the other, though the usual cognizance is a bull. It is not known when the temple was erected, but a newly discovered inscription engraved on the rock close to the outer wall of the *nararanga*, No. 415, seems to give a clue to the period of the structure. It gives the important information that a *basadi* (now corrupted into *basti*) was built by Śivamāra. The palaeography of the record leads us to conclude that the reference is in all probability to the Ganga king Śivamāra II, son of Śrīpuruṣa, and from the position of the epigraph and from the absence of any other buildings near it, it may not be unreasonable to conclude that the *basadi* referred to is the Chandraprabha-basti itself. If this

1. See *Munirāmsīlhyadaya*, a Kannada poem by Chidānāṇḍakavi, written in about 1630.

conclusion is correct, this temple would be one of the oldest on the hill, its period being about 800.

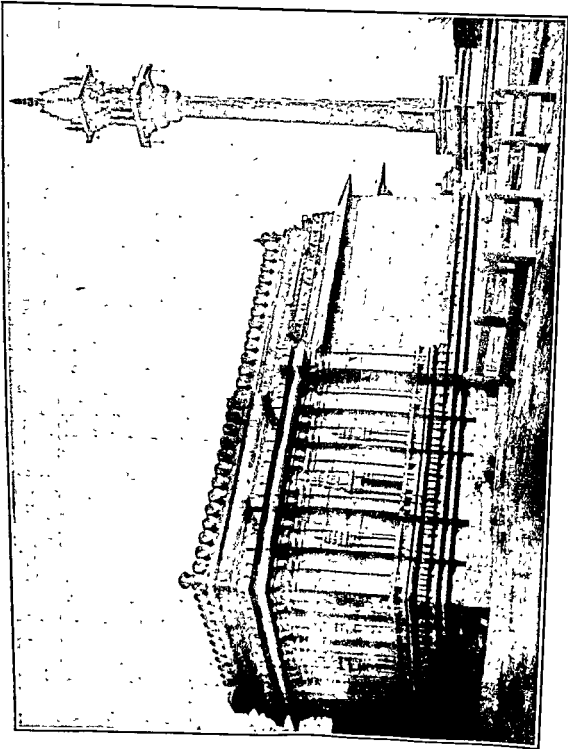
VII. *Chāmunda-rāya-basti*.—This temple, one of the largest, is the handsomest on the hill both in style and decorative features. Plate XIII gives its plan. It consists of a *garbhagriha*, on open *sukhandsi* with the *navaranga* attached to it, and a porch with verandas at the sides, and measures about 68 feet by 36 feet. It has also an upper storey and a fine tower. There is now in the *basti* a figure, about 5 feet high, of Nēminātha, the 22nd Tirthankara, flanked by male chauri-bearers. At the sides of the *garbhagriha* doorway in the *sukhandsi* are good figures of Sarvāhna and Kūshmāṇḍini (Plate XVII), the Yaksha and Yakshi of Nēminātha. Plate XIV shows the front elevation, Plate XV the side elevation, and Plate XVI the side view, of the temple. The outer walls are decorated with pilasters and crowned with three fine friezes, one of small ornamental niches, the second of the heads and trunks of *yālis* mostly in pairs facing each other, and the third of larger ornamental niches with seated Jina and other figures at intervals. The outer walls of the upper storey are also ornamented with three similar friezes. The period of the building must be about 982, as two newly discovered inscriptions, identical in their wording, on the walls at the sides of the outer entrance, No. 122, state clearly that Chāmunda-Rāja caused it to be erected. But an inscription on the pedestal of Nēminātha now enshrined in the temple, No. 120 (66), of about 1138, says that Ēchana, son of the general Ganga-Rāja, caused to be built the Jina temple Trailōkyaranjana, which was also known as Boppana-chaityalaya. From this it is clear that either the image of Nēminātha or its pedestal did not originally belong to this *basti*, but must have been brought here at some subsequent period from the temple founded by Ēchana, which may have gone to ruin. The upper storey has a figure, about 3 feet high, of Pārśvanātha, and an inscription on its pedestal, No. 121 (67), says that Jinādōvana, son of the minister Chāmunda-Rāja, caused to be made a Jina temple at Belgoḷa. The temple referred to is in all probability the upper storey itself, and its period may be about 995. The son probably adorned his father's structure by adding an upper storey which he dedicated to Pārśvanātha. Chāmunda-Rāja after whom the *basti* is named also set up the colossus on the larger hill.

VIII. *Śāsana-basti*.—This *basti* is so called from the *śāsana* or inscription No. 78 (69) set up conspicuously at its entrance. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. It enshrines a figure, about 5 feet high, of Ādinātha with male chauri-bearers at the sides. In the *sukhandsi* are figures of the Yaksha and Yakshi of this Jina, namely, Gōmukha and Chakrēsvari. Plate XII gives the front view of the temple. The outer walls are decorated with pilasters and crowned with a row of ornamental niches containing Jina figures here and there. According to the



VIEW OF TEMPLES ON CHANDRAGIRI

From the Archaeological Survey



SIDE VIEW OF PARSVANATHA-BASTI

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inscription on the pedestal of Ādinātha, No 74 (65), the temple was caused to be erected by the general Ganga-Rāja, its name being Indirākulāgriha, and the inscription at the entrance states that Ganga-Rāja made a grant in 1118 of the village of Parāma which he had received from king Viṣṇuvardhana. The *basti* was probably built in 1117.

IX. *Majjiganna-basti*.—This is a small *basti* measuring about 32 feet by 19 feet. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and enshrines a figure, about 3½ feet high, of Anantanātha, the 14th Tīrthakara. Around the outer walls runs a row of flowers in separate panels. From the name it is clear that the temple was founded by a man named Majjiganna, but there is nothing to show when it was built.

X. *Eraḍukaṭṭe-basti*.—This temple is so called on account of the two stairs in the east and west of the approach to it. It consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 55 feet by 26 feet. The god Ādinātha to whom the *basti* is dedicated is about 5 feet high with *prabhdvaḥi* or glory and has male chauri-bearers at the sides. The *sukhandsi* has figures of Yaksha and Yakshi. From the inscription on the pedestal of Ādinātha, No. 130 (93), we learn that the temple was caused to be built by Lakshmi, wife of the general Ganga-Rāja. Its period may be about 1118.

XI. *Savatigandhadraṇa-basti*.—This *basti* is so named after the epithet *Savati-gandhadraṇa*, a rutting elephant to co-wives, of Śāntala-Dēvi, queen of Viṣṇuvardhana. It is usually known as Gandhavārana-basti. It is a pretty large temple measuring about 69 feet by 35 feet, and consists of a *garbhagriha*, a *sukhandsi* and a *navaranga*. The image of Śāntinātha, about 5 feet high with *prabhdvaḥi* or glory, is flanked by male chauri-bearers. In the *sukhandsi* are kept figures of Kimpurusha and Mahāmānasi, the Yaksha and Yakshi of this Jina. Plate XVIII, 1 gives the back view of the temple. The outer walls are decorated with pilasters and the *garbhagriha* is surmounted by a good tower. From inscriptions Nos. 132 (56) near the entrance and 131 (62) on the pedestal of Śāntinātha we learn that the temple was caused to be built by Śāntala-Dēvi, queen of king Viṣṇuvardhana, in 1123.

XII. *Tērina-basti*.—This temple is so called on account of the car-like structure (*tēru*) standing in front of it. It is also known as Bāhubali-basti from the god Bāhubali or Gommaṭa enshrined in it. The *basti* consists of a *garbhagriha* and an open *sukhandsi* with the *navaranga* attached to it, and measures about 70 feet by 26 feet. The image of Bāhubali is about 5 feet high. The car-like structure mentioned above, known as *mandara*, is sculptured on all sides with 52 Jina figures. Two varieties of *mandara* are mentioned, namely, Nandīśvara and Mēru, and the present structure is said to belong to the latter class. A newly discovered inscription on it, No. 137, of 1117, tells us that Māchikabbe and Śāntikabbe, mothers

respectively of Poysaṣa-seṭṭi and Nēmi-seṭṭi, the royal merchants of king Viṣṇu-vaṛdhana, caused the temple to be erected and the *mandarā* made.

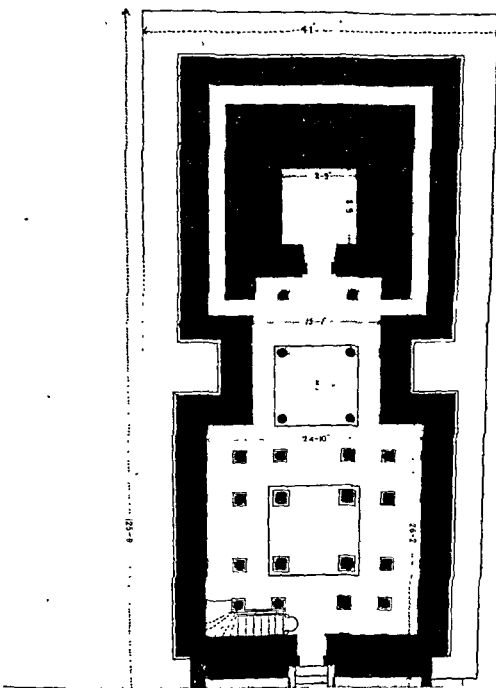
XIII. *Śāntiśvara-bastī*.—This *bastī* is dedicated to Śāntiśvara or Śāntinātha. It consists of a *garbhagriha*, an open *sukhandsi* with the *navaranga* attached to it, and a porch, and measures about 56 feet by 30 feet. The temple stands on a high terrace and has an ornamental mortar tower. The *sukhandsi* has figures of Yaksha and Yakshi. Plate XVIII, 2 shows the back view of the *bastī*. The middle portion of the rear wall has a niche with a standing Jina figure. It is not known when or by whom the temple was founded.

A few words may now be said about the other objects of interest within and outside the walled area on the hill.

XIV. *Kāge Brahmadēva pillar*.—This lofty pillar stands at the south entrance to the enclosure with a small seated figure of Brahmadēva on the top facing east. It had once eight elephants supporting its pedestal in the eight directions, but there are only a few now left. An old inscription engraved on the four sides of the pillar, No. 59 (38), commemorates the death of the Ganga king Naraśimha II which took place in 974. The period of the pillar cannot therefore be later than that date.

XV. *Mahānavami-maṇḍapa*.—To the south of the *garbhagriha* of the Kattale-bastī stand two fine four-pillared *maṇḍapas* side by side facing east. Both of them have inscribed pillars set up in the middle. But the inscribed pillar in the north *maṇḍapa* is beautifully executed, especially its top which is in the form of an elegant tower. Plate XIX which gives the east view of this *maṇḍapa* shows only a portion of the top of the inscribed pillar. The inscription on the pillar, No. 66 (42), is the epitaph of a Jaina teacher named Narakīrti who died in 1176, set up by the minister Nagaḍēva, his lay disciple. There are likewise several other *maṇḍapas* containing inscribed pillars of ordinary workmanship: one to the south of the Chāmuṇḍarāya-bastī, one to the east of the Eraḍukaṭṭe-bastī, and two standing side by side like the Mahānavami *maṇḍapa* to the south of the Tērina-bastī.

Bharatēśvara.—To the west of the Mahānavami-maṇḍapa stands a building which is now used as a kitchen. Close to this building is a statue, about 9 feet high, facing west, said to represent Bharatēśvara, brother of Bahubali or Gommaṭa and son of Ādinātha, the first Tīrthankara (Plate XX). The image seems to have been left in an unfinished condition, being complete only to the knees, from which point it rises from the face of the rock. It may have been carved out of a large upright boulder on the spot where it stands. From an inscription engraved at a distance of a few feet from the image, No. 61 (25), it has been supposed that Ariṣṭonēmi was probably the sculptor who made the statue, as also the colossus on the larger hill. But there is no ground at all for this supposition, for the inscription on which it is based clearly says that the guru Ariṣṭonēmi caused something (we do not know what, the letters are gone here) to be made. He cannot therefore



be the sculptor, nor can we be sure that the statue was the thing caused to be made by him. The period of the inscription seems to be about 900, nearly a century before the colossus on the larger hill came into existence. *Ariṣṭanēmi* is the Prakrit form of the Sanskrit *Ariṣṭanēmi*, which is the name of one of the Jinas, namely, *Nēminātha*. It also occurs as the name of several Jaina teachers in inscriptions of the seventh century and onwards¹. The names of sculptors have as a rule the suffixes *dehtri* or *ōja*.

XVII. *Iruve Brahmādēva temple*.—This is the only temple outside the walled area. It is a small shrine situated to the north of the north entrance to the enclosure, consisting of only a *garbhagriha* and enshrining a figure of *Brahmadēva*. The rock in front of the shrine has figures of Jinas, elephants, ornamental pillars, etc., carved on it. In a few cases the names of those who carved them are also given. Judging from the inscriptions, Nos. 150 and 151, on the doorway of the temple, its period would be about 950.

XVI. *Kanchina-dōṇe*.—To the north-west of the *Iruve Brahmādēva* temple is the *Kanchina-dōṇe* within a rectangular enclosure. A *dōṇe* is a natural pond in rocks, and it is not known why this pond is known as *Kanchina-dōṇe* or the bell-metal pond. There are several inscriptions here, and one of them, No. 443, of about 900, states that three boulders were brought to the place by order of some *Kadamba* chief. Two of them are still there, but the third is broken to pieces. There is an inscribed pillar standing on a rock in the pond. One of the inscriptions on it, No. 162, says that the pond was caused to be made by *Mānabha* in the year *Ānanda* which probably represents 1194.

XVIII. *Lakki-dōṇe*.—Another pond to the east of the walled area is known as *Lakki-dōṇe*, probably because it was caused to be made by a woman named *Lakki*. A close examination of the rock to the west of the pond revealed the existence of thirty new epigraphs, Nos. 445-475, incised in characters of about the ninth and tenth centuries. They mostly record the names of visitors to the place, some of the visitors being Jaina gurus, poets, officers and other high personages. It is very desirable that this rock should be carefully conserved.

Bhadrabāhu Cave.—This is not shown on Plate IV; it is 18 on Plate III. According to tradition² the Śrīnakēvali *Bhadrabāhu* came to Śravana, Belgoḷa and lived in this cave. He also died there. His footprints in the cave are worshipped even now. It is also stated that the Maurya emperor *Chandragupta* came there on a pilgrimage and having received *dīkṣā* or initiation from *Dakṣiṇāchārya*, was worshipping the footprints until his death. There was an inscription in the cave, No. 166 (71), of about 1100, which stated that *Jinachandra* bowed to the feet of *Bhadrabāhu-svāmī*, thus showing that the footprints represented according to

1. See Nos. 11, of about 650; 14, of about 800; and 458, of about 950.

2. See *Munivamsābhyaudaya* by Chidānandakavi (c. 1680).

the tradition at that time the feet of Bhadrabahu. But the inscription is not now forthcoming, having been destroyed or removed when the cave was repaired some years ago. A portico recently erected rather disfigures the entrance to the cave.

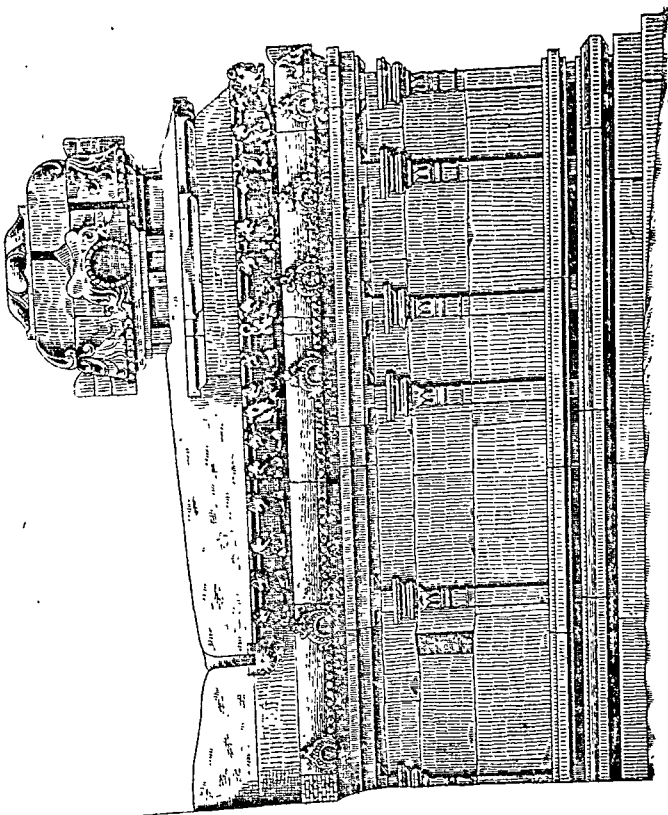
Chamundarāya's Rock.—An inscribed boulder near the foot of the hill is known as Chamundarāya's rock. Tradition has it that on Chamundarāya shooting an arrow from this rock in the direction of the larger hill, as he was directed to do in a dream, the image of Gommatā, which had been concealed by stones, bushes, etc., became instantly visible. The rock bears figures of some Jaina gurus with labels below giving their names.

Before leaving Chikka-betta I may remark incidentally that most of the old inscriptions on this hill, which are in the form of epitaphs, are found either on the rock to the south of the Parśvanātha-basti or on that in front of the Śāsana and the Chamundarāya bastis (see Plate IV).

DODDA-BETTA.

The larger hill or Dodda-betta, also known as Vindhya-giri, is 8,347 feet above the level of the sea and about 470 feet above the plain at its foot. It is also sometimes designated Indragiri. Plate XXI gives a view of the hill and Plate III its plan with the *bastis* and a few other objects of interest. A flight of about five hundred steps cut in the granite rock leads up to the summit of the hill, upon which stands an open court surrounded by a battlemented corridor containing cells, each enshrining a Jina or other figure. The corridor is again surrounded at some distance by a heavy wall, a good part of which is picturesquely formed by boulders in their natural position (Plate III, 6). In the centre of the court stands a colossal statue, about 57 feet high, named Gommatēśvara (Plate I).

6. *Gommatēśvara.*—The image is nude and stands erect facing north. The face is a remarkable one, with a serene expression; the hair is curled in short spiral ringlets all over the head, while the ears are long and large. The figure is treated conventionally, the shoulders being very broad, the arms hanging straight down the sides, with the thumbs turned outwards. The waist is small. From the knee downwards the legs are somewhat dwarfed. Though not elegant, the image is not wanting in majestic and impressive grandeur. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents; and a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of berries or flowers. According to the Jains the plant is Mādhavi (*Gaertnera racemosa*), a large creeper with fragrant white flowers, which springs up and blossoms in the hot weather. It appears to be known as *Kāḍu-gulagunji* in Kannaḍa. The pedestal is designed to represent an open lotus, and upon this the artist worked a scale (Plate XXIII, 2) corresponding to three feet four inches, which was probably used in laying out the work. Engraved near the left foot of the statue, the scale is



CHANDRACUPPA BASTI EAST SIDE.

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SCALE 1 2 3 4 5 FEET.

divided into equal halves in the middle, where there is a mark resembling a flower. According to some old residents of the place this measure, when multiplied by eighteen, gives the height of the image; but they cannot give any satisfactory reason for multiplying by eighteen. According to others the measure represents the length of a bow, but the length of a bow is supposed to be three and a half cubits and not three feet four inches. Owing to the great height of the image and the want of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The photograph reproduced in Plate I was taken from a high platform specially erected for the purpose.

"It is probable that Gommatā was cut out of a boulder which rested on the spot, as it would have been a work of great difficulty to transport a granite mass of this size up the oval hillside. It is larger than any of the statues of Rameses in Egypt."

The figure is standing with shoulders squared and arms hanging straight. Its upper half projects above the surrounding ramparts. It is carved in a fine-grained light-grey granite, has not been injured by weather or violence, and looks as bright and clean as if just from the chisel of the artist.

The face is its strong point. Considering the size of the head, which from the crown to the bottom of the ear measures six feet six inches, the artist was skilful indeed to draw from the blank rock the wondrous contemplative expression touched with a faint smile, with which Gommatā gazes out on the struggling world.

Gommatēśvara has watched over India for only 1000 years, whilst the statues of Rameses have gazed upon the Nile for more than 4000. The monolithic Indian saint is thousands of years younger than the prostrate Rameses or the guardians of Abu Simbal, but he is more impressive, both on account of his commanding position on the brow of the hill overlooking the wide stretch of plain and of his size."

"The statues of this Jaina saint (Gommatā) are among the most remarkable works of native art in the south of India. Three of them are well known, and have long been known to Europeans. That at Śravaṇa Belgola attracted the attention of the late Duke of Wellington when, as Sir A. Wellesley, he commanded a division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed, and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill is one mass of granite about 400 feet in height, and probably had a mass or Tor standing on its summit—either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 53 feet in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth

side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists anywhere out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit¹."

Inscription No. 23J (85), of about 1180, which is in the form of a short Kannaḍa poem in praise of Gommaṭa, composed by the Jaina poet Boppapa, also known as Sujanōttama, gives the following particulars about Gommaṭa:—

He was the son of Puruḍēva or the first Tirthankara and the younger brother² of Bharata. His other name was Bahubali or Bhujabali. There was a struggle for empire between the brothers, which resulted in Bahubali generously handing over the kingdom of the earth to the defeated elder brother and retiring from the world in order to do penance. He thus became a Kēvali, and attained such eminence by his victory over *karma*, that Bharata erected at Paudanapurā an image in his form, 525 bow-lengths in height. In course of time the region around the image having become infested with innumerable *kukkūṭa-sarpas*³ or cockatrices (see Plate XXVI), the statue came to be known as Kukkūṭēśvara. It afterwards became invisible to all except the initiated. But Chamuṇḍa-Rāya, having heard a description of it, set out with the desire of seeing it. Finding, however, that the journey was beyond his power owing to the distance and inaccessibility of the region, he resolved to erect such an image himself and with great effort succeeded in getting this statue made and set up.

The same inscription describes Gommaṭa thus:—

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommaṭēśvara-Jina? When it is said that Maya (the artist of the gods), Indra⁴ and the lord of serpents⁵ are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkūṭēśvara?⁶ The famous world of the Nāgas always forming the foundation, the earth the base, the points of the compass the walls, the region of heaven the roof, the cars of the

1. Fergusson's *History of Indian and Eastern Architecture*, II, 72.

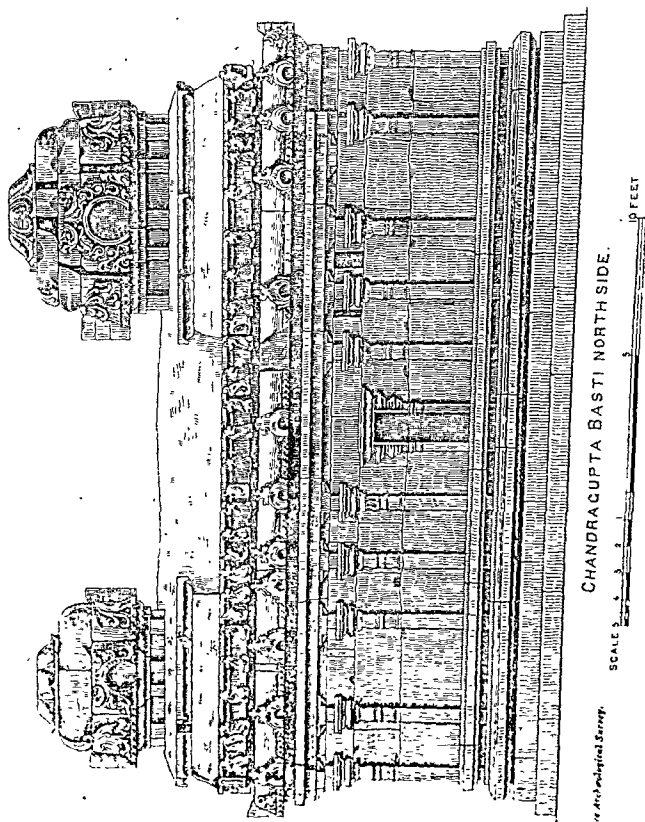
2. More properly the half-brother, as they were sons by different wives: Bharata's mother was Yaśasvatī, and Bahubali's mother was Sunandā.

3. The *kukkūṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

4. Though possessed of 1000 eyes.

5. Though possessed of 2000 tongues.

6. In allusion to the Kukkūṭēśvara of Paudanapura in the north. See also No. 349 (138)



gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning, the three worlds enlightened by Jina's sayings have thus become the abode of Gommatêśā. Is he of matchless beauty? he is Cupid;¹ is he mighty? he is the conqueror of the emperor Bharata; is he liberal? he gave back the whole earth though he had completely conquered it; is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*; this said, how exalted is Bāhubaliśa? No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatādêva looks as if proclaiming this standing on high. The ant-hills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly embraced him, saying "why have you forsaken us", the state of Gommatādêva's intense application to penance was worthy to be honored by the lords of serpents, gods and sages.

The account given of Gommatā in this inscription is repeated with some additions and variation in the details in several literary works such as the *Bhujabali-sataka*, of about 1550, by Doḍḍaiya of Piriyaapaṭṭana, the *Bhujabali-charite*, of 1614, by Panchabāṇa of Śravaṇa Belgola, the *Gommatêśvara-charite*, of about 1780, by Anantakavi, the *Rājāvali-kathe*, of 1838, by Dêvachandra, and the *Sthalapurāṇa* of Śravaṇa Belgola. Of these, the first work is in Sanskrit and the others in Kannaḍa. *Bhujabali-charite* states that Ādinātha had two sons, Bharata by his wife Yaśasvati and Bhujabali by his other wife Sunandē. Bhujabali married Ichchhādēvi and was the ruler of Paudanapura. Owing to some misunderstanding there was a battle between the two brothers, in which Bharata was defeated. Bhujabali, however, renounced the kingdom and became an ascetic. Bharata had a golden statue, 525 *maṇḍu*² in height, of Bhujabali made and set up. Only the gods worshipped the image, the region having become inaccessible to human beings owing to *kukkuṣa-sarpas* which infested it. A Jaina teacher, named Jinasēna, who visited southern Madhurā, gave an account of the image at Paudanapura to Kālādēvi, mother of Chāmunda-Rāya, who vowed that she would not taste milk until she saw Gommatā. Being informed of this by his wife Ajitādēvi, Chāmunda-Rāya set out with his mother on his journey to Paudanapura. In the course of the journey he stopped at Śravaṇa Belgola, went up the smaller hill to pay homage to Pārśvanātha of the Chandragupta-basti and to the footprints of Bhadrabāhu, and descended. The same night Padmāvatī and Brahma appeared to him in a dream and said, "Around the god at Paudanapura to a considerable distance *kukkuṣa-sarpas* keep guard and will not allow any one to approach. It is not therefore possible for you to see him. Pleased with your devotion, he will, however, manifest himself to you on the summit of the larger hill. Purify

1. Bāhubali is believed to be Cupid incarnate.

2. A *maṇḍu* or *vyāma* is the measure of length equal to the space between the tips of the fingers of either hand when the arms are extended.

yourself and discharge a golden shot from your bow from the smaller hill and the god will instantly become visible." The mother, too, had a similar dream. The next morning Chāmunda-Rāya purified himself and standing on a rock on the smaller hill, facing south, discharged from his bow a golden shot to a boulder on the larger hill. As soon as the shot struck the boulder, the head of Gommaṭa revealed itself. When afterwards the officiating priest placed a diamond chisel on the boulder and struck it with a jewel hammer, the layers of stone fell off and the full image became visible. Then with the help of sculptors Chāmunda-Rāya caused to be made the Pāṭāḷa-gamba with Brahma to the right, the Yaksha-gamba with Brahma in front, the upper storey, the Tyāgada-kamba with Brahma, the entrance known as Akhaṇḍa-bāgilu carved out of a single stone, and flights of steps here and there.

He then made elaborate arrangements for performing the *abhiṣheka* or anointment of Gommaṭa. But, to his grief, the milk used for anointing the image would not descend lower than the thighs. Being at a loss to know the reason for this, he sought the advice of his guru who directed him to use for anointment the little milk that an old woman had brought in a white *gulla-kayi* (the fruit of the egg plant). When the priests poured this milk on the head of the image, it instantly ran down all over the statue in streams and covered the hill. The old woman was henceforward known as Gullakāyaji. Chāmunda-Rāya then founded a village at the foot of the hill and granted for the god a large number of villages (63 named) of the revenue value of 98,000 *varahas*. When he asked his guru Ajitasēna as to the name to be bestowed on the village newly built, he said, "as the old woman who had brought milk in a white *gulla-kayi* obtained celebrity by immersing the god in that milk, it is appropriate that the village should be named Belgoḷa." He accordingly named the village Belgoḷa and had also a stone image of Gullakāyaji made (Plate XXVI). He obtained renown by founding this modern (*abhinava*) Paudanapura.

The author of this work, Panchabāpa, is named in inscription No. 250 (84), of 1634.

The items of additional and variant information given in the remaining works may now be briefly noticed. The *Bhujabali-sataka* of Doddaiya states that king Rājamalla, a lay disciple of Simhanandi, was the ruler of Madhura in the Drāviḍa country. His minister was the Brahmakshatra-sikhāmaṇi Chāmunda-Rāya, a lay disciple of Simhanandi's disciple Ajitasēna and of Nēmichandra. It was a merchant that informed Rājamalla of the existence of an image of Gommaṭa made of the precious stone *karkelana* at Paudanapura. On hearing this Chāmunda-Rāya took leave of the king and set out with his mother and his guru Nēmichandra. When he shot golden arrows from the smaller hill, Gommaṭa of Paudanapura became manifest on the larger hill. He granted a number of villages for the god and king Rājamalla, on hearing of his munificence, bestowed upon him the title

of Rāya. The *Gommaṭṭēśvara-charite* tells us that on Ohāmunḍa-Rāya shooting arrows the image of Gommaṭa revealed itself to him. He got it touched up and im-



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the original fortification of Gommaṭa of the eighth year of the Vikram era corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṭa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

-of Rāya. The *Gommaṣṭvara-charite* tells us that on Chāmunda-Rāya shooting arrows the image of Gommaṣa revealed itself to him. He got it touched up and improved by sculptors and then had it consecrated. The *Sthalapurdāna*, an English translation of which is given in the *Indian Antiquary* (II, 130), states that Chāmunda-Rāya, on his way to Paudanapura, heard of the existence of a statue of Gommaṣa, 18 bows high, at Belgoḷa. He consecrated the image and granted for it villages of the revenue value of 1,96,000 *varahas*. Guḷakāyaji was the goddess Padmāvati who, in order to break the pride with which Chāmunda-Rāya had become elated at the accomplishment of his vast undertaking, appeared, by order of the god, in the guise of an aged poor woman at the time of the anointment of the statue. According to the *Rājavāli-kathe* she was the goddess Kāshmaḍini. This work further says that the image of Gommaṣa at Belgoḷa was formerly worshipped by Rāma and Rāvaṇa, as also by the latter's wife Maṇḍodari. The *Munivāṇḍa-bhyudaya* of Chidānandakavi (c. 1680) furnishes the information that Rāma and Sītā brought the images of Gommaṣa and Pārśva from Lankā and were worshipping them respectively on the larger and the smaller hills. Unable to lift them up, they left them there and went their way.

As stated before (p. 12), inscription No. 234 (85), of about 1180, makes the clear statement that Chāmunda-Rāya had the statue of Gommaṣa made. The same statement is also made in inscription No. 254 (105), of 1393. We have further synchronous records Nos. 175 (76), 176 (76), and 179 (75) in Kannada, Tamil and Maḥarāṣṭhi languages respectively engraved at the sides of the image itself stating the same fact. The period of the last three inscriptions is evidently that of Chāmunda-Rāya who, according to inscription No. 345 (137), of about 1159, was the minister of the Ganga king Rājamalla whose reign began in 974 and ended in about 984. Between these dates must the statue have been erected, since according to tradition the consecration took place during Rājamalla's reign. But as a Kannada work on the 24 Tirthankaras, popularly known as Chāmunda-Rāya-purāṇa, composed by Chāmunda-Rāya in 978, does not mention the erection of the statue in the long account it gives of the author's achievements, it is reasonable to conclude that the image was set up after 978. We may in the absence of more precise information put down the date of the completion of the colossus and of these inscriptions as 983. In the face of these inscriptions recording in unambiguous language that Chāmunda-Rāya had the image made, it is needless to say anything about the stories mentioned above regarding its existence from the time of Rāma and Rāvaṇa. The traditional date of the consecration of Gommaṣa by Chāmunda-Rāya given in several literary works is Sunday the fifth lunar day of the bright fortnight of Chaitra of the cyclic year Vibhava corresponding to the year 600 of the Kaliyuga era.

Different estimates of the height of Gommaṣa have been given — 70 feet 3 inches by Buchanan and 60 feet 3 inches by Sir Arthur Wellesley. Mr. Bowring,

then Chief Commissioner of Mysore, says, "The colossal statue was measured by my order on the 1st of January 1865 and the height then assigned was 57 feet. The measurement was made by the Amildar." In his *Eastern Experiences* (page 74) he says, "A platform was specially erected to ascertain the exact height of the statue, which was found to be 57 feet, and not 70 feet, as generally supposed." Measurements of the different parts of the image taken by an officer of the Public Works Department in 1871 are given on page 129 of volume II of the *Indian Antiquary*. Advantage was taken of the platforms and scaffolding then erected for the anointment of the god to secure accurate measurements, but owing to the interference of the priests the work could not be completed. The following were the dimensions obtained :—

	Feet.		Inches.			Feet.		Inches.	
Total height to the bottom of the ear	50	0	Breadth across the pelvis	....	13	0	
From the bottom of the ear to the crown of the head (not measured), about	6	6		Do at the waist	....	10	0	
Length of the foot	9	0		From the waist and elbow to the ear	....	17	0	
Breadth across the front of the foot	4	6		From the armpit to the ear	....	7	0	
Length of the great toe	2	9		Breadth across the shoulders	....	26	0	
Half girth at the instep	6	4		From the base of the neck to the ear	....	2	6	
Do of the thigh	10	0		Length of the forefinger	....	3	6	
From the hip to the ear	24	6		Do middle finger	....	5	3	
Do coccyx to the ear	20	0		Do third finger	....	4	7	
					Do fourth finger	....	2	8	

These measurements appear to be fairly correct. The height of the statue may be put down at 57 feet. In a palm-leaf manuscript in the private library of Mr. Aramane Jinachandraiya at Mysore which I examined a few years ago I came across a number of Sanskrit stanzas composed by a Jaina poet of the name of Śantarāja-paṇḍita giving the measurements of the different parts of the image in *laṣṭas* (cubits) and *aṅgulas* (finger-breadths). This poet, who bore the title of Ka-vi-chakravartī or emperor of poets, also wrote in 1820 a big Sanskrit poem styled *Sarasajanachintāmaṇi*. The stanzas mentioned above are 16 in number. We learn from the last stanza that the poet himself took the measurements by order of his patron, the Mysore king Krishna-Rāja-Oḍeyar III, on the occasion of the anointment of the god caused to be performed by that king. In the first stanza he states that the measurements are given for the pious contemplation of his co-religionists and for the astonishment of the adherents of other religions. Other names used for Gommatā are Dōrbah, Bāhubali and Saunandi (son of Saunandā).

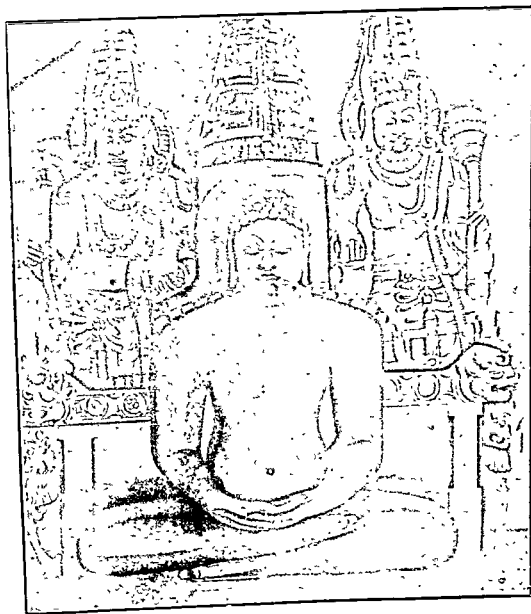
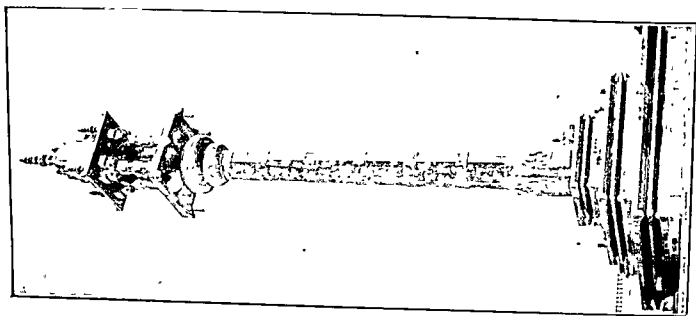
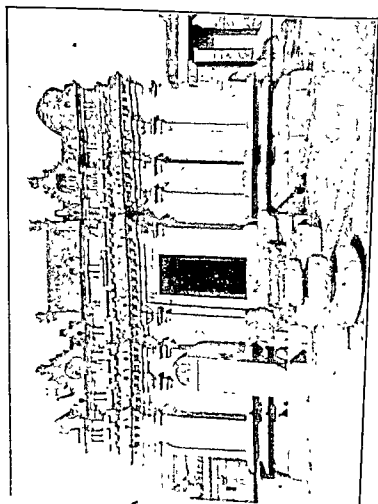


FIGURE OF ADISVARA IN KATTALE-BASTI



2 MANASTAMBA IN FRONT OF
PARSVANATHA-BASTI



1. FRONT VIEW OF SASANA-BASTI
Survey Archaeological

There seems to be some mistake in stanza 14. The following are the measurements given :—

	Cubits	Finger- breadths.		Cubits	Finger- breadths.
From the foot to the crown of the head	36½	0	From shoulder to shoulder	16	0
From the foot to the navel	20	0	The lines around the nipple	4	9
From the navel to the head	16½	0	Girth of the waist	20	0
From the chin to the crown of the head	6	3	From the shoulder to the middle finger	18½	0
Length of the ear	2½	0	Girth of the wrist	6½	0
From ear to ear	8	0	Length of the thumb	2½	0
Girth of the neck	10½	0	Length of the great toe	2 4½	0
Height of the neck	1½	0	Length of the foot	4	1

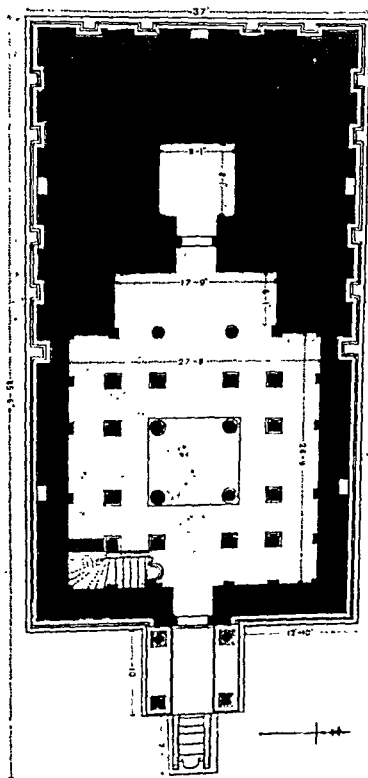
According to the poet the height of the statue is 54 feet 3 inches. He also gives the dimensions of several parts not given in the previous list. I give below the stanzas for the information of scholars :—

Jayati Belugūḷa-śrī-Gōmaṭeśōsya mūrtēḥ
 parimitim adbunāham vachmi sarvatra harṣhat
 sva-samayaja-janānam bhāvanādēśanārtham
 para-sauaya-janānam adbhutārtham cha śākṣhāt 11
 pādān mastaka-madhya-dēśa-charaṇam pādārdha-yunmā tu śaṭ-
 trimśadd-hasta-mitōchchhrayōsti hi yathā śrī-Dōrbali-svāminah
 pādād vimśati-hasta-sannibha-mitir nābhyaṇtam asty uchchhrayah
 pādārdhanvita-śhōḍaśōchchhraya-bharō nābhēś sirōṇtam tathā 12
 chubukān mūrdha-paryāṇtam śrīmad-Bāhuballīsinah
 asty angulī-trayī-yukta-hasta-śaṭka-pramōchchhrayah 13
 pādātrayādhikya-yukta-dvi-hasta-pramitōchchhrayah
 pratyēkaṁ karmayōr asti bhagavad-Dōrballīsinah 14
 paśchād Bhujaballīśasya tiryag-bhāgēstī karmayōḥ
 aśṭa-hasta-pramōchchhrayah pramāṅpḍbhīḥ prakīrtitah 15
 Saunandēḥ paritah kaṇṭham tiryag asti mānōharam
 pāda-trayādhika-daśa-hasta-pramitā dirghatā 16
 Sunanda-tanujasyāsti purastāt kaṇṭha-śōchchhrayah
 pāda-trayādhikya-yukta-hasta-pramitī-niśchitah 17
 bhagavad-Gōmaṭeśasyāmsayōr antaram asya vai
 tiryagAyatir asyiva khalu śhōḍaśa-hasta-mā 18
 vakṣhaśchōchhuka-saṁplakṣhya-rakṣha-dvitaya-dirghatā

navāṅgulādhikya-yukta-chatur-hasta-pramāṣitūḥ 191
 paritō-madhyam ētasya paritatvēna vistrīṭiḥ
 asti vimśati-hastānām pramāṇam Dōrbalīśināḥ 1101
 madhyamāṅguli-paryantam skandhād dirghatvam 16itūḥ
 bāhu-yugmasya pādābhyām yutāshṭādaśa-hasta-mā 1111
 manibandhasyāsya tiryak-paritativāt samantataḥ
 dvi-pādādhika-shuḍḍ-hasta-pramāṇam pariganyate 1121
 hastāṅgushthōchchihirayōṣṭy asyaikāṅgushthāt pad-dvi-hasta-mā
 lakshyatō Gōmaṭēsasya jagad-Āscharya-kāripāḥ 1131
 pādāṅgushthasyāsya dairghyam dvi-pādādhikata-yujāḥ
 chatusṭṭayasya hastānām pramāṇam iti niśchitam 1141
 divya-śrī-pāda-dirghatvam bhagavad-Gōmaṭēsīnāḥ
 saikāṅgula-chatur-hasta-pramāṇam iti varṇitam 1151
 śrīmat-Krishṇa-nripāla-kārīta-mahā-sampēka-pājōtsavē
 śisṭya tasya kaṭāksha-rōchir-nirṇita-snātēna Śāntēna vai
 anitam kavi-chakravarty-urutara-śrī-Śantarājēna tad
 vikshyēttam parimāṇa-lakṣaṇam ibakāritam ētad-vibhōḥ 1161

Reference has been made more than once to the anointment of Gommaṭa. This is popularly known as *mastakābhīṣheka* or the head-anointing ceremony, and is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost. It is called *mahābhīṣheka* in inscription No. 231, of about 1500, which seems to fix the amounts to be paid to the officiating priests, the stone-masons, carpenters and other workmen, and for the supply of milk and curds. The earliest reference to *mastakābhīṣheka* is found in No. 254 (105), of 1398, which states that Paṇḍitārya had it performed seven times. The poet Pan-chabāṇa refers to an anointment caused to be performed by one Śāntavarṇi in 1612, Anantakavi to another conducted at the expense of Viśalakṣha-paṇḍita, the Jaina minister of the Mysore king Chikka-Dēva-Rāja-Oḍeyar, in 1677, and Śāntarāja-paṇḍita, as stated above, to a third caused to be performed by the Mysore king Krishṇa-Rāja-Oḍeyar III in about 1825. Reference is made to a similar ceremony performed in 1827 in 223 (98), to another in 1871 in the *Indian Antiquary* (II, 129) and to another still in 1887 in the *Harvest Field* (for May 1887). The latest, to my knowledge, was the one conducted in 1909. The anointment performed in 1887 was at the expense of the Kolhāpūr Svāmi, who is said to have spent Rs. 30,000 for the purpose. The following account of the ceremony is taken from the *Harvest Field* :—

The 14th March last was the day of anointing for the statue of Gommaṭēsvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream



CHĀMUNḌARĀYA BASTI

SCALE 0 5 10 15 20 25 FEET

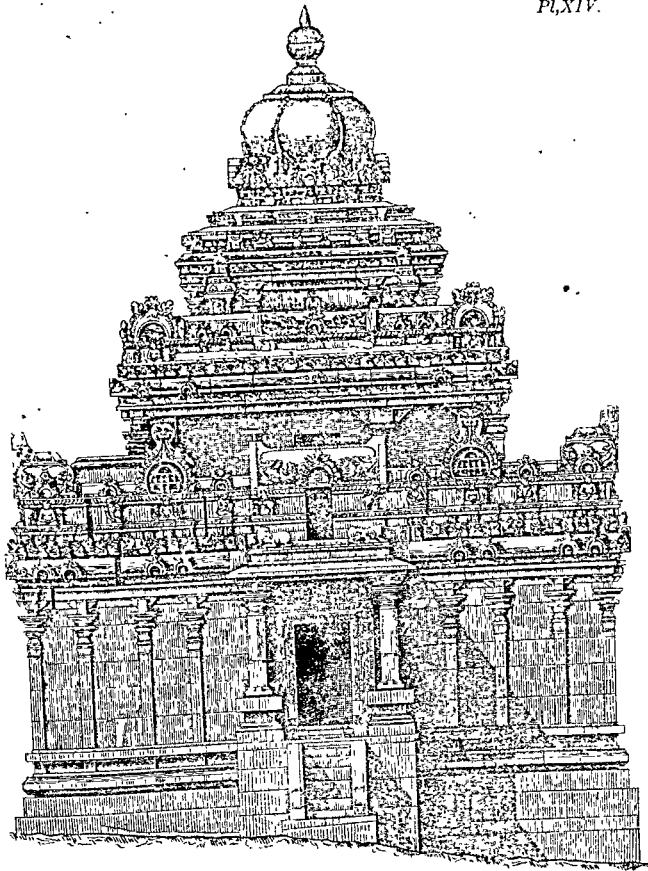
continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *pada-pūjā* or worship of the feet of the great idol besides. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available space in the temple enclosure was filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily painted earthenware pots, filled with sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhāpār Svāmī, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai jai Mahārāja', and 'Ahaha, ahaha', the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely, water, cocoanut meal, plantains, jaggery, ghee, sugar, almonds, dates, poppy seeds, milk, curds, sandal, gold flowers, silver flowers, and silver coin. With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coin to the amount of Rs. 500 completed the offering.

Plate XXII shows the back view of Gommatêśvara and Plate XXIII his bust. There is a story that after the conversion of the Hoysala king Vishnūvardhana to the Vaishṇava faith, the Vaishṇava apostle Rāmānujāchārya mutilated the statue of Gommatā so as to ruin it as an object of worship. No trace, however, remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of desecration would easily have suggested itself if it be true, as tradition has it, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food from him by reason of the king's mutilation in the shape of the loss of one of his fingers.

There are two more colossal images of Gommatā known to exist, one at Karkala and the other at Ēnūr, both in the South Kanara District. The image at Karkala, 41 feet 5 inches high, was erected by Vīra-Pāndya in 1432 at the advice of the Jaina teacher Lalitakṛti of Panasōge, while that at Ēnūr, 35 feet high, was

set up in 1604 by Timmarāja of the family of Chāmunda at the instance of Chārukīrti-pandita of Belgola. The Karkala statue was moved to the spot where it now stands. In a Kannada poem named *Karkalada-Gommaṭavaracharite* written by Chandrama in about 1646 it is stated that the statue was placed on a long cart of twenty wheels and dragged up and that the process occupied a month. These two images are identical with the one at Śravana Belgola in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three, but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting. Of the accessories of these images, the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms are worthy of notice. They are found in all the three statues, and are intended to symbolise the complete absorption in penance of the ideal ascetic until the ant-hills arose at his feet and creeping plants grew round his limbs.

On both sides of the image of Gommaṭa on Vindhyagiri, a little to the front, are two chauri-bearers, about 6 feet high, beautifully carved and richly ornamented, the one to the right being a male, Yaksha, and the other a female, Yakshi (Plate XXIV, 1 and 2). They hold a fruit in the other hand. To the left of the colossus is a circular stone basin called Lalitasarōvara (or the lovely pond), the name being engraved on the ant-hill opposite to it, which receives the water used for the sacred bath of the image. When the basin is full, the excess water flows in a drain covered with slabs to a well in front of the statue and from there is conducted beyond the temple enclosure to a cave near the entrance known as Gaḷḷakāyji-bāgilu. The *maṇḍapa* or pillared hall in front of Gommaṭa is decorated with nine well carved ceilings. Eight of them have figures of the *ashṭa-dikpālakas* or regents of the eight directions in the centre surrounded by other figures, while the central one has in the middle a fine figure of Indra holding a *kalata* or water vessel for anointing Gommaṭa (Plate XXV). The ceilings are artistically executed, and, considering the material used, namely, hard granite, the work redounds to the credit of the sculptors. From the inscription in the central ceiling, No. 221, it may be inferred that the hall was caused to be erected by the minister Baladēva in



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FRONT ELEVATION OF CHAMUNDARAYA BASTI

SCALE 5 10 15 20 FEET.

the early part of the twelfth century. Inscription No. 257(115), of about 1160, states that the general Bharatamayya had the *happalige* (? railing) of the hall around Gommatādēva built; No. 182 (78), of about 1200, records that Basavi-setti, a lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure, and the twenty-four Tirthankaras to be made, and his sons the lattice-windows in front of those Tirthankaras; and No. 223 (103), of 1509, gives the information that Channa-Bommarasa, son of Kēśavanātha who was the chief minister of the Chāṅgāḷva king Mahādēva, and the *śrāvakas* (Jaina laymen) of Nanjarīyapaṭṭana caused the *baḷlivāḍa* (? upper storey) of Gommatasvāmi to be renovated.

The Enclosure.—Inscriptions Nos. 177 (76) and 180 (75) in Kannada and Maḥrāṣṭhī languages respectively engraved on either side of the image immediately below those of Chāmunda-Rāja (p. 15) state that the enclosure around Gommatā was caused to be made by Ganga-Rāja. The fact is also mentioned in several other inscriptions, namely, Nos. 73 (59), of 1118, 125 (45) and 251, of about the same date, 210 (90), of about 1175, and 397, of ? 1179. Ganga-Rāja was the general of the Hoysala king Viṣṇuvardhana. As the erection of the enclosure is mentioned in records of 1118 and onwards and not mentioned in No. 127 (47), of 1115, we may conclude, that it was built between these dates, most probably in 1117. The enclosure has certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably it was required during the time of Gauga-Rāja for protecting the statue from injury.

The cloisters in the enclosure around Gommatā enshrine 43 images. With the exception of three, two of which represent the Yakshi Kūṣhmāṇḍinī and the third Bāhubali or Gommatā, all of them represent Tirthankaras, there being in some cases two or more figures of the same Tirthankara, set up apparently at different periods. Several of the images bear inscriptions on their pedestals stating by whom they were erected. For convenience of reference the names of the twenty-four Tirthankaras are given below:—

- | | | |
|-----------------------------|------------------------------------|-------------------------------|
| 1. Rishabha or
Ādinātha. | 9. Pushpadanta or
Suvīdhinātha. | 17. Kunthunātha. |
| 2. Ajitanātha. | 10. Śitalanātha. | 18. Aranātha. |
| 3. Śambhava. | 11. Śrēyāmsa. | 19. Mallinātha. |
| 4. Abhinandana. | 12. Vāsuptīya. | 20. Munisuvrata. |
| 5. Sumatinātha. | 13. Vimalanātha. | 21. Naminātha. |
| 6. Padmaprabha. | 14. Anantanātha. | 22. Neminātha. |
| 7. Supārśvanātha. | 15. Dharmanātha. | 23. Pārśvanātha. |
| 8. Chandraprabha. | 16. Śāntinātha. | 24. Mahāvīra or
Vardhamāna |

The figures in the cloisters may now be noticed in order.

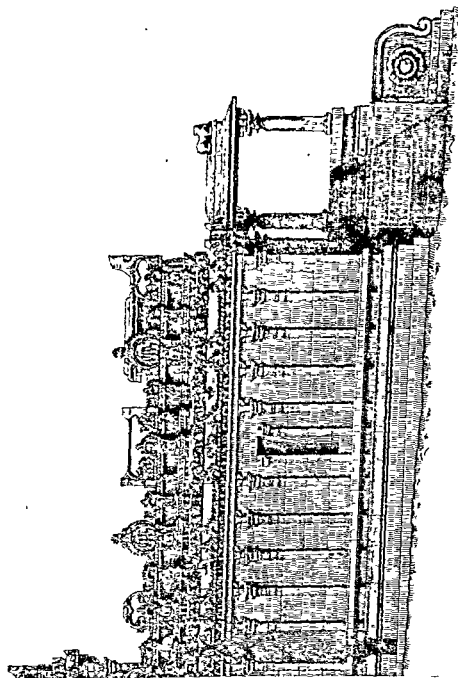
East side.—(1) Kūṣhmāṇḍinī, a seated female figure, about 3 feet high, bearing a fruit in the left hand and a bunch of flowers in the right. The inscription

1. They are also given in inscription No. 254 (103), of 1398.

on the pedestal, No. 185 (104), states that the image, which it names Yaksha-dévato, was caused to be made by Barnuil-seṭṭi, son of Kēti-seṭṭi, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. The period of the epigraph may be about 1231. (2) Chandranātha or Chandraprabha, a standing marble figure, about 8½ feet high. (3) Pārśvanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. (4) Śāntinātha, about 4½ feet high, with a rude *prabhavaḷi* or glory. (5) Rishabha, an inscribed image, about 5 feet high with *prabhavaḷi*. The inscription, No. 187, says that the statue was caused to be made by Basavi-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1180. (6) Nēminātha, about 5 feet high with glory. (7) Ajitanātha, about 4½ feet high. (8) Vasupājya, about 4½ feet high, with an inscription, No. 188, on the pedestal identical with the one on that of (5). (9) to (12) Vimalanātha, Anāntanātha, Naminātha and Śāmbhava, each about 4 feet high. (13) Supārśvanātha, about 4 feet high, similar to (3) but with a canopy of five hoods. (14) Pārśvanātha, about 6 feet high, similar to (3).

South side.—(15) Śāmbhava, an inscribed image, about 4½ feet high. The inscription, No. 189, states that the Jina was erected by the general Balleya, a lay disciple of Nayakīrti-siddhānta-chakravartī. The period of the record is about 1180. (16) to (21) Śīṭalanātha, Abhinandana, Chandraprabha, Pushpadanta, Munisuvrata and Śrēyāmsa, each about 4 feet high. (22)? Vimalanātha, about 4 feet high, with an inscription, No. 190, on the pedestal identical with the one on that of (15). (23) Kunthunātha, a seated figure, about 3 feet high, with no *prabhavaḷi*. (24) to (25) Dharmanātha and Nēminātha, each about 4 feet high. (26) Abhinandana, an inscribed image, about 4 feet high. The inscription, No. 193, says that the statue was set up by Anki-seṭṭi, a lay disciple of Balachandradēva who was the disciple of Nayakīrti-siddhānta-chakravartī. Its period may be about 1200. (27) Śāntinātha, also about 4 feet high, with an inscription, No. 194, on the pedestal stating that the image was caused to be made by Rāmi-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī. The date of the record is about 1180. (28) to (30) Aranātha, Mallinātha and Munisuvrata, each about 5 feet high. None of them has a *prabhavaḷi*.

West side.—(31) Pārśvanātha, similar to (14). (32) to (33) Śīṭalanātha and Pushpadanta, each about 4 feet high. (34) Pārśvanātha, also about 4 feet high, but with a serpent canopy and coil as in (3). (35) Ajitanātha, (36) Sumatinātha and (37) Vardhamāna are inscribed images, each about 4 feet high. The inscription on (35), No. 195, records that the image was caused to be made in about 1200 by the customs-officer Bhānudeva-heggade, a lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Balachandradēva; that on (36), No. 196, that the statue was set up in about 1180 by Bidiyama-seṭṭi, a lay disciple of Nayakīrti-siddhānta-chakravartī; and that on (37), No. 197, that Basavi-seṭṭi, the same individual that set



SECTION OF CHAMUNDARAYA BASTI.



up (5) and (8), had the twenty-four Tirthakaras made. (39) Śāntinātha, about 4 feet high. (39) Mallinātha, an inscribed image, about 4 feet high. The inscription, No. 198, says that the statue was erected in about 1200 by Mahādēva-seṭṭi of Kalala, a lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālaachandra-dēva. (40) Kōshmāṇḍīni, a seated female figure similar to (1), about $1\frac{1}{2}$ feet high, holding a fruit in the left hand and resting the right on the head of a child. (41) Bāhubali, about 6 feet high. (42) Chandraprabha, a seated marble figure, about 3 feet high, with an inscription in Mārvaḍī, No. 201, on the pedestal stating that the image was set up in 1580 by Sēnavīramataji and a few others. (43) A smaller seated marble figure in the same shrine, also with a Mārvaḍī inscription, No. 202, recording that the statue was caused to be made in 1486 by Agushaje Jagad As the inscriptions Nos. 197 and 182 (78) clearly state that Basavi-seṭṭi had the twenty-four Tirthankaras made, we may conclude that a set of the twenty-four Tirthankaras out of the Jina figures in the enclosure was erected by him; but it is curious that only two of the Tirthankaras bear inscriptions, Nos. 187 and 188, stating that they were caused to be made by him.

At the sides of the entrance to the enclosure are two *dvarapālakas* or door-keepers, about 6 feet high. Plate XXIV 3 shows the *dvarapālaka* to the left of the entrance. Opposite to Gommatā, outside the enclosure, is a Brahmādēva pillar with a pavilion at the top, about 6 feet above the ground level, enshrining a seated figure of Brahmādēva. Below this pavilion stands the figure of Gullakāyaji, about 5 feet high, facing Gommatā and holding a *gulla-kāyī* (Plate XXVI). According to tradition (p. 14) these figures of Brahmādēva and Gullakāyaji were caused to be made by Chāmunda-Rāya.

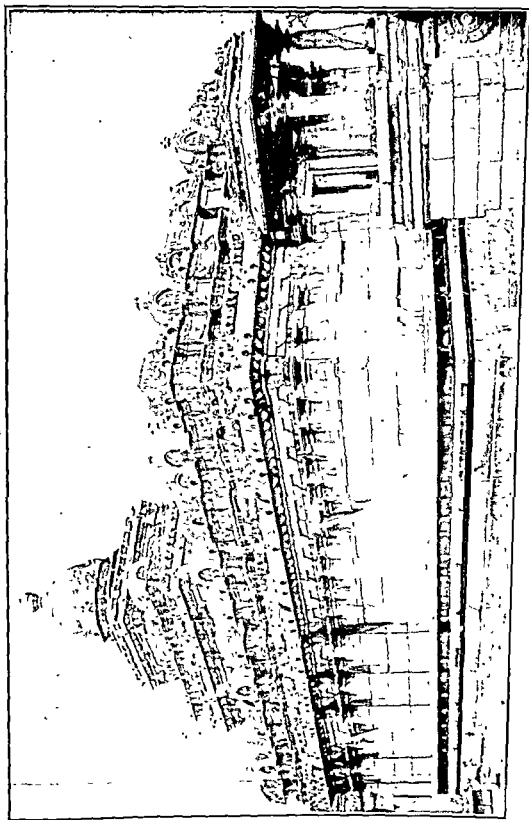
The other temples and objects of interest on the hill may now be briefly noticed.

5. *Siddhara-basti*.—This is a small temple enshrining a seated figure of a Siddha, about 3 feet high. On both sides of the figure stand two fine inscribed pillars, each about 6 feet high. They are similar to the inscribed pillar in the Mahānavami-maṭṭapa on the smaller hill (p. 8) and show elegant workmanship, especially in their tops which are in the form of a beautiful tower. Plate XXVII exhibits the pillar to the right of the Siddha figure. The inscription on it, No. 254 (105), is the epitaph of a Jaina teacher named Paṇḍitārya who died in 1398, the composer being the Sanskrit poet Arhaddāsa. The bottom panel of the tower represents a Jaina teacher seated on one side of a *ṭhavanakōlu* or stool giving instruction to his disciple seated on the other side. The second panel shows a seated Jina figure. The inscription on the other pillar, No. 258 (103), commemorates the death in 1432 of another Jaina teacher named Śrutamuni, the composer in this case being the Sanskrit poet Mangarāja.

4. *Akhaṇḍa-bāgilu*.—This entrance is so called because the whole doorway is carved out of a single rock. The lintel, which is well carved, shows a seated figure of Lakshmi bathed by elephants standing on either side (Plate XXIX, 2). According to tradition this doorway was caused to be made by Chāmuṇḍa-Rāya (p. 14). On both sides of this entrance are two small shrines, that to the right containing a figure of Bahubali, and the other a figure of his brother Bharata. Both the images bear inscriptions, Nos. 265 and 266, stating that they were erected by the general Bharatēśvara, a lay disciple of Gaṇḍavimukta-saiddhanta-dēva. Their period seems to be about 1180. The erection of these statues by Bharatēśvara is also mentioned in another inscription, No. 267 (115), of about 1160, which tells us that the two shrines were built for beautifying the sides of the entrance to the holy place. It likewise tells us that the grand flight of steps leading to Akhaṇḍa-bāgilu was also the pious work of the same general. To the right of this entrance stands a big boulder, known as Siddhara-guṇḍu (or the boulder of the Siddhas), on which are incised several inscriptions, the top portion being sculptured with rows after rows of seated figures representing Jaina gurus (Plate XXX). Some of the figures have labels below them giving their names.

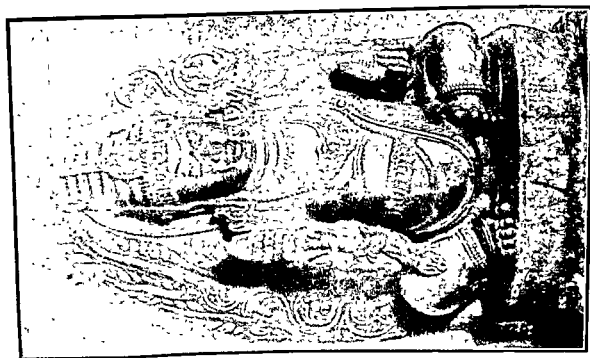
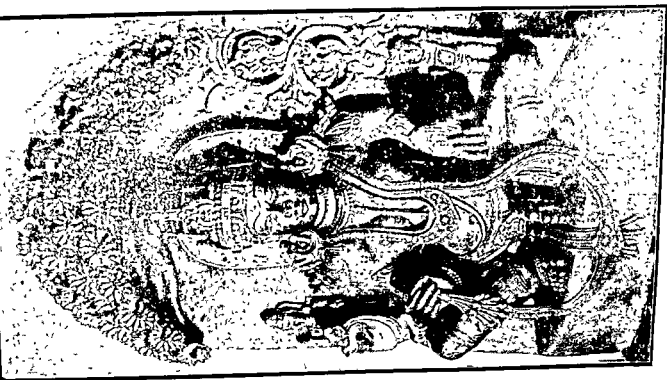
To the right of another entrance known as Guḷḷakāyaji-bāgilu is sculptured on a rock a seated female figure, about one foot high, with folded hands. This figure has wrongly been taken by the people to represent Guḷḷakāyaji and the entrance named after her. An inscription found below the figure, No. 477, of about 1300, tells us, however, that it represents the daughter of one Malli-seṭṭi and commemorates her death. This seated figure with folded hands in an obscure part of the hill can by no means represent Guḷḷakāyaji, she being conspicuously represented by the figure standing opposite to Gommaṭa, holding a *guḷḷa-kāyī* in the hands (Plate XXVI).

3. *Tyāgada Brahmaḍēva pillar*.—This elegantly carved pillar is a beautiful work of art. Plate XXVIII shows its south face. It is said to be supported from above in such a way that a handkerchief can be passed under it. Tradition, which says that Chāmuṇḍa-Rāya had it made, is confirmed by the inscription on the north base, No. 281 (109), which gives a glowing account of his exploits. If this inscription had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Hergaḍe Kanna, in order to have a short inscription of only two and a half lines incised regarding himself, No. 282 (110), appears to have caused three sides of Chāmuṇḍa-Rāya's original record to be entirely effaced, leaving only the present fragment on the north base. Kanna's inscription, which may be assigned to about 1200, is engraved on the south base and states that he had a Yaksha made for the pillar. Chāmuṇḍa-Rāya's inscription must have begun on the south base below the figures sculptured on it. Of these



SIDE VIEW OF CHANUNDARAYA-BASTI

Mysore Archaeological Survey



YAKSHA AND YAKSHI IN GHAMUNDARAYA-BASTI

figures, the one flanked by chauri-bearers is said to represent Chāmunda-Rāya and the other his guru Nēmichandrā. In the Sanskrit commentary on the *Gommaṣasdra*, a work in Prākṛit, it is stated that the *Gommaṣasdra* was written by Nēmichandra for the instruction of Chāmunda-Rāya, the great minister of the Ganga king Rājamaḷla. Plate XXIX, 1 shows the pavilion over the pillar. The pillar is also popularly known as Chāgada-kamba (pillar of gifts), *chāga* being a corrupt form of the Sanskrit *tyāga*. The name is accounted for by the statement that it was the place where gifts were distributed.

7. *Chennanṇa-basti*.—This temple stands at some distance to the west of the Tyāgada Brahmadvēya pillar. Plate XXXI, 1 gives a view of the *basti* as also of the *done* or natural pond near it. It consists of a *garbhagriha*, a porch and a veranda and enshrines a seated figure, about 2½ feet high, of Chandranātha, the eighth Tirthankara. A *mānastambha* stands in front of it. From inscription No. 390, of 1673, it may be inferred that the temple was built by Chennanṇa at about that period. On two pillars of the veranda are carved, facing each other, a male and a female figure with folded hands. These probably represent Chennanṇa and his wife. To the north-east of the *basti* is a *maṇṭapa* or pillared hall situated between two *doṇes* or natural ponds.

2. *Odegal-basti*.—The Odegal-basti, also known as Trikūṭa-basti by reason of its having three cells facing different directions, is a fine structure, though with a plain exterior (Plate XXXI, 2). It stands on a lofty terrace, like the Śāntiśvara-basti on the smaller hill, with a high flight of steps leading up to it, and is called Odegal-basti because of the *odegals* or stone props that have been used for strengthening the walls. The main cell contains a fine figure of Ādinātha with a well carved *prabhāvali*, flanked by male chauri-bearers; the left cell, a figure of Nēminātha, and the right, a figure of Śāntinātha. All the three images are seated. On the rock to the west of the temple are engraved nearly thirty Mārvaḍi inscriptions in Nāgari characters, Nos. 283 to 309, ranging in date from 1645 to 1841, which record the visits of pilgrims from Northern India.

1. *Chauvisatīrthakara-basti*.—This is a small shrine consisting of a *garbhagriha*, a *sukhandasi* and a porch. The object of worship is a slab of stone, about 2½ feet high, on which the figures of the twenty-four Tirthankaras are sculptured. Three large figures stand in a line at the bottom and above them, in the shape of a *prabhāvali*, are arranged small seated figures numbering twenty-one. A Mārvaḍi inscription in the shrine, No. 313 (118), states that the image of the twenty-four Tirthankaras was set up in 1648 by Chārukīrti-paṇḍita, Dharamachandra and others:

Brahmadēva temple.—This is a small shrine at the foot of the hill near the beginning of the ascent containing a shapeless flat stone daubed with vermilion, which

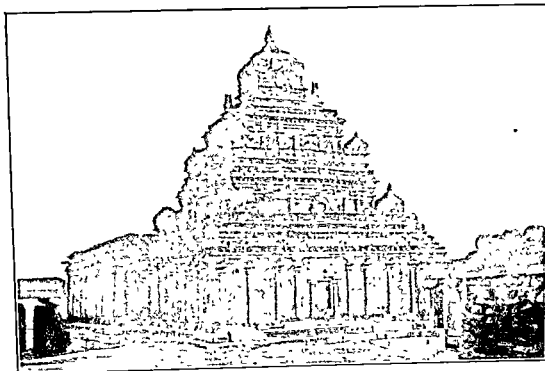
the people call Brahma or Jāruguppe Appa. From an inscription on the rock behind the shrine, No. 321 (121), we learn that the temple was erected by Rangaiya, younger brother of Giri-gauḍa of Hirisaḷi, probably in 1679. The shrine has an upper storey, evidently a later addition, which has a figure of Pārśvanātha.

Plate LVI, a gives the north view of both Chikka-beṭṭa and Doḍḍa-beṭṭa.

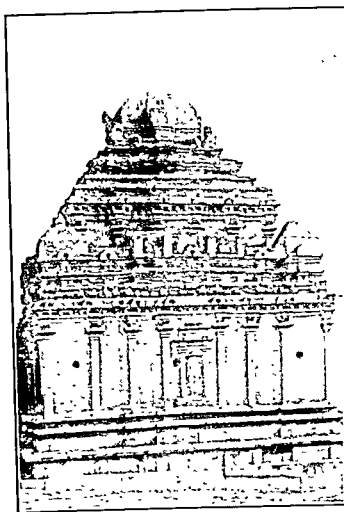
THE VILLAGE.

A brief account will now be given of the temples and other objects of interest at the village itself. As stated before, the village lies picturesquely between the two hills Chikka-beṭṭa and Doḍḍa-beṭṭa. Plate II gives the plan, and Plate XXXII the north view, of the village. The position of the important buildings, etc., is shown on Plate II. Plate XXXIII exhibits the south view of the *kalyāṇi* or pond in the middle of the village.

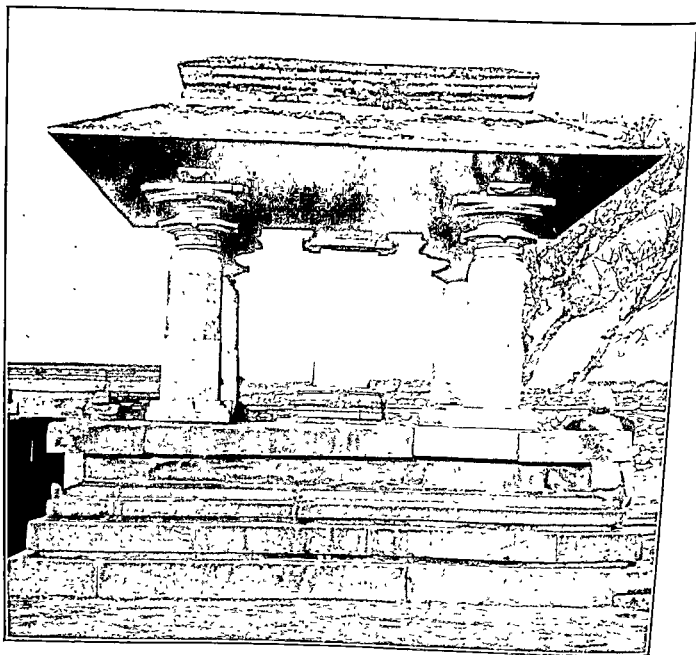
5. *Bhaṇḍāri-basti*.—This is the largest temple at Śravaṇa Beḷogla, measuring about 266 feet by 78 feet. It is a solid structure consisting of a *garbhagṛiha*, a *sukhandsi*, a *navaranga*, a porch, a *mukha-maṇṭapa* and a *prākāra* or enclosure. Plate XXXIV gives its plan and Plate XXXV its front view. The *basti* is dedicated to the twenty-four Tīrthakaras and is hence known as the Chaturvimsati-Tīrthakara-basti. The *garbhagṛiha* has figures of the twenty-four Jinas, each about 3 feet high, standing in a line on a long ornamental pedestal. There are three doorways, the middle one being well carved, with large perforated screens at the sides of each. The figure opposite the middle doorway is Vasupūjya, the twelfth Jina, with eleven figures to its right and twelve to the left. The *sukhandsi* has to the left figures of Padmavati and Brahma. A single slab, about ten feet square, covers the floor enclosed by the four central pillars of the *navaranga*. Similar slabs are also used for paving the front portion and the veranda. It would be interesting to know how these slabs, so gigantic in size, were got to their places. The *navaranga* doorway is well executed, especially its lintel which is carved with human and animal figures and foliage. A veranda runs round the main building, as also a stone railing (Plate XXXVI). The railing has uprights in the shape of round pillars, about 4 feet high, to which thick slabs, about 2 feet and 6 inches broad respectively, are mortised lengthwise at the bottom and the top, leaving an open space of about nine inches in the middle. The *madnastambha* in front of the *basti* is a fine monolith. The temple is popularly known as Bhaṇḍāri-basti because it was erected by Hulla, the *bhaṇḍāri* or treasurer of the Hoysala king Nārasimha I (1141-1173). From inscriptions Nos. 345 (137) and 349 (138) we learn that the *basti* was built in 1159, and that king Nārasimha, giving it the name of Bhavyachūdāmani, granted for its upkeep the village Savanēru. No. 345 speaks of it thus: "The general Hulla gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommaṭapura. Together with its



1. BACK VIEW OF GANDHAVARANA-BASTI



2. BACK VIEW OF SANTISVARA BASTI



MAHANAVAMI-MANTAPA, LAST VIEW

enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Chaturvimsati-Tirthakaras, resembling a mass of religious merit, was thus completed by Hulla."

1. *Akkana-basti*.—This is the only temple in the village built in the Hoysala style of architecture. It is a fine structure consisting of a *garbhagriha*, a *sukhandasi*, a *navaranga* and a porch. Plate XXXVII shows its plan. The *garbhagriha* with a well carved doorway enshrines a standing figure, about 5 feet high, of Pārśvanātha, sheltered by a seven-hooded serpent. In the *sukhandasi*, whose doorway is flanked by perforated screens, are seated, facing each other, fine figures of Dharapēndra and Padmavati, the Yaksha and Yakshi of this Jina. They are about 3½ feet high and are canopied by a five-hooded serpent. The *navaranga* has four beautiful black stone pillars ornamented with bead work and nine elegantly executed ceilings which are nearly two feet deep. The pillars are polished and have a shining surface like those of the Pārśvanātha temple at Bastihalli near Halebidu. One of them is shown on Plate XXXVIII. The porch also has a fine ceiling. It has besides a railed parapet or *jagati* with a frieze in the middle of flowers between pilasters. The outer walls are decorated here and there with fine pilasters and miniature turrets. The tower, consisting mostly of uncarved blocks except for a row of figures from the bottom to the top in the four directions, has on its front embankment a beautiful panel very artistically carved with scroll work and surmounted by a *simha-lalāṭa* or lion's head (Plate XXXIX). The panel has a seated Jina figure under a *mukkoḍa* or triple umbrella in the centre flanked on either side by a male chauri-bearer, a standing Jina, and a Yaksha or Yakshi. The pedestal is flanked by elephants. The embankment has at its sides figures of Sarasvati. The tower itself has a seated Jina figure in front. The south wall of the *basti* being out of plumb, it is supported by a number of stone props. From the beautiful inscription which stands to the right of the porch, No. 327 (124), (Plate XL, 1), we learn that the temple was erected in 1181 by the Jaina lady Āchiyakka, wife of Chandramauli, the Brāhman minister of the Hoysala king Ballāla II, and that the king granted for its upkeep the village Banmweyanahalli. The inscription has an elegantly carved semi-circular top in the middle of which is a seated Jina figure flanked by male chauri-bearers with an elephant to the right and a cow and a calf to the left. The temple is called Akkana-basti, which is a shortened form of Āchiyakkana-basti, that is, the *basti* founded by Āchiyakka. The fact that Āchiyakka founded the temple is also mentioned in inscription No. 331 which is engraved on the pedestal of the image of Pārśvanātha and in another at the village granted by king Ballāla II, namely, *Epigraphia Carnatica*, V, Chennarayana 150, of 1182.

Siddhanta-basti.—In the west of the *prākāra* or enclosure of Akkana-basti is situated the Siddhanta-basti (see Plate XXXVII), so called because all the books

bearing on the Jaina *siddhanta* were once secured in a dark room of this *basti*. It is said that at some remote period *Dhavaḷa*, *Jayadhavaḷa* and other rare philosophical works were carried away from here to Mūḍabidare in the South Kanara District. This temple has an inscribed marble Chaturvimsati-Tīrthakara image, about 3 feet high, with Pārśvanātha standing in the middle and the other Jinas seated around. The inscription which is in Marvāḍi, No. 332, states that the image was set up by some pilgrim from Northern India in about 1700.

Dānaśāle-basti.—This is a small building situated near the entrance to Akkana-basti. It enshrines a Pancha-Paramēśthi image, about 3 feet high. The *pancha* or five Paramēśthīs are (1) the Jinas, (2) the Siddhas, (3) the Āchāryas, (4) the Upādhyāyas and (5) the Sādhus. One of each class is carved on the slab, the central figure being larger than the two figures on either side which stand one over the other. According to the *Munivamsābhyaudaya* of Chidānandakavi (c. 1680) Chikka-Dēva-Rāja-Oḍeyar of Mysore visited Belgoḷa during the rule of his predecessor Doḍḍa-Dēva-Rāja-Oḍeyar (1659-1672), saw Dānaśāle and got the village Maḍaneya granted by the king for its upkeep.

Kāḷamma temple.—This is a solitary Hindu temple at the village situated near Akkana-basti. It is a small structure, dedicated to the goddess Kālī or Kāḷamma, the *garbhagriha* only being built of stone with a mortar tower over it. The goddess is a seated figure, about 2½ feet high, with four hands, two of them bearing an axe and a noose, the other two being in the *varaḍa* (or boon-conferring) and *abhaya* (or fear-removing) attitudes. There is also a linga in front of the image. It is worthy of notice that rice is received from the Jaina *maṭha* or monastery for the offerings of the goddess.

2. *Nagara-Jinalaya*.—This is a small plain building consisting of a *garbhagriha*, a *sukhandasi* and a *navaranga*. It enshrines a standing figure, about 2½ feet high with *prabhavaḷi* or glory, of Ādinātha. In a cell to the left in the *navaranga* stands a figure, about 2 feet high, of Brahmadēva with two hands, the left hand holding a fruit and the right something that looks like a whip. The figure wears sandals and has the emblem of a horse on the pedestal. From an inscription in the temple, No. 335 (130), we learn that it was caused to be erected in 1195 by the minister Nāgaḍēva, a lay disciple of Nayakīrti-siddhanta-chakravarti and the *paṭṭāṇasvami* of the Hoysala king Ballaḷa II (1173-1220). The temple was named *Nagara-Jinalaya* because the *nagara* or merchants were its supporters. It also appears to have borne another name Śrīnilaya. Other pious works attributed to Nāgaḍēva in the inscription referred to above are the building of a stone pavement and a dancing hall in front of the Kamaṭha-Pārśvadēva-basadi and the erection of an epitaph to his guru Nayakīrti-siddhanta-chakravarti who died in 1176. This epitaph is the inscription No. 63 (42). According to No. 326 (122), of about 1200, he also constructed a tank called Nāgasamudra after him, but now known as

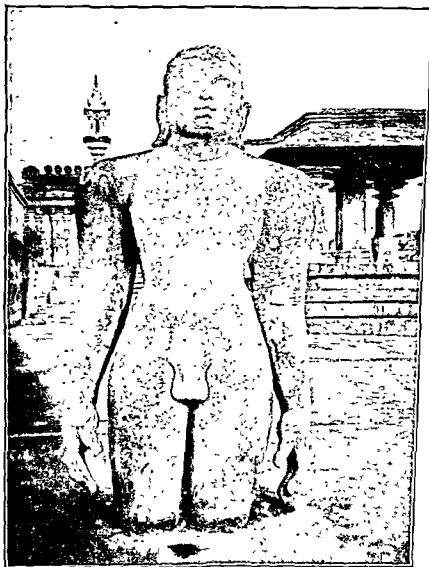
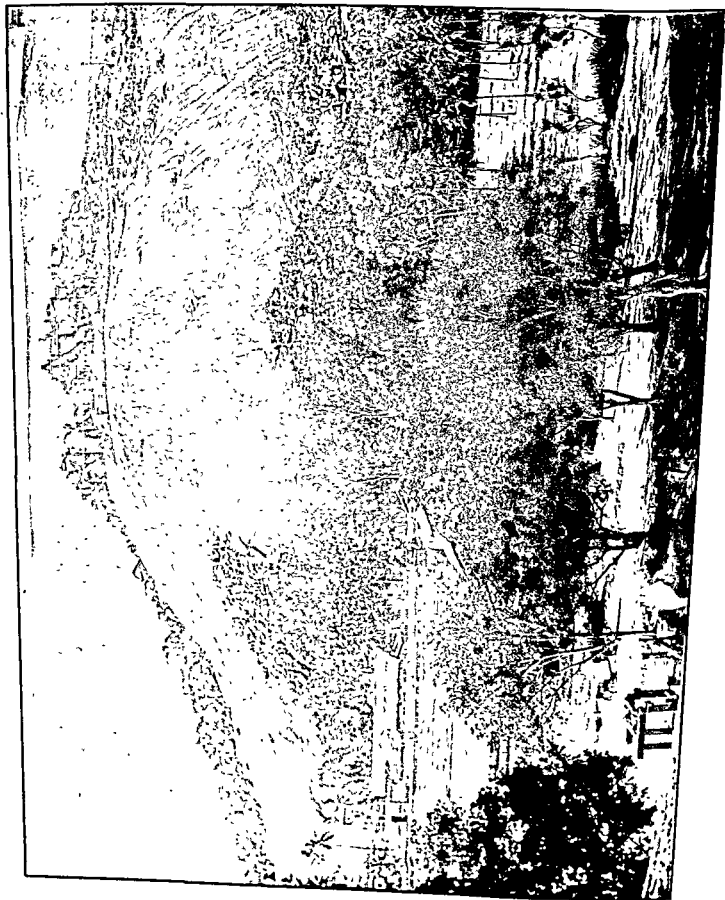


FIGURE OF BHARATISHVARA

Mysore, Archaeological Survey



Jigapekatte. Inscription No. 258 (108), of 1432, states, however, that Nagara-Jinalaya was brought into existence by the glory of Paṇḍita-yati's great penance.

3. *Mangāyi-basti*.—This is also a plain structure, consisting of a *garbha-griha*, a *sukhaṇḍi* and a *navaranga*. It contains a standing figure, about 4½ feet high, of Śāntinātha. At the sides of the *sukhaṇḍi* doorway stand two chauri-bearers, each about 5 feet high. There is also an inscribed image of Vardhamāna in a cell in the *navaranga*. In front of the temple are two well carved elephants, one of which is shown on Plate XL. Inscriptions Nos. 339 and 341 (132) state that the *basti* was caused to be built by Mangāyi of Beḷuḡuḷa, a disciple of Abhinava-Chārūkti-panḍitācārya and a crest-jewel of royal dancing girls, and that it was named Tribhuvana-chōḍāmaṇi. The period of these records may be about 1225. Śāntinātha does not appear to be the original image set up by Mangāyi as the inscription on the pedestal, No. 337, states that the statue was caused to be made by Bhūtmā-Dēvi, a lay disciple of Paṇḍitācārya and the queen of Dēva-Rāya-mahārāya. This Dēva-Rāya was most probably the Vijayanagar king Dēva-Rāya I (1406-1416) and the period of the epigraph may be about 1410. The inscription on the image of Vardhamāna mentioned above, No. 338, says that that image was caused to be made by a lady of the name of Basatāyi who was a lay disciple of Paṇḍitadēva. Its period, too, may be about the same. From another inscription in the same temple, No. 342 (134), we learn that the *basti* was repaired by Gummaṭappa, a disciple of Hiriya-Ayya of Gerasoppe, probably in 1412.

4. *Jaina maṭha or monastery*.—The Jaina *maṭha* which is the residence of the Jaina guru is a pretty structure with an open courtyard in the middle. An upper storey has recently been added to the building. Plate XLI gives the front view of the *maṭha* before the upper storey was built, and Plate XLII its front view with the upper storey. The pillars of the porch are elegantly carved. One of them is shown on Plate XLIII. The *maṭha* has three cells standing in a line, facing west, which contain the images that are daily worshipped. In compliance with my request the guru had some of the images in metal and marble arranged in the courtyard for being photographed, and Plate XLIV exhibits the group of images so arranged. Of the three cells mentioned above, the middle cell has Chandra-nātha as the chief image, though there are many other bronze and marble figures kept in rows. The right cell has amidst other figures an image of Nēminātha in an artistically executed brass *mandasana* or pavilion (Plate XLV), while the left cell has two metallic figures, one seated above the other, the upper one being Sarasvatī and the lower Jvālmālini. Several of the images appear to be recent additions as indicated by the inscriptions on them which range in date from about 1850 to 1858. The inscriptions are mostly in Sanskrit or Tamil engraved in Grantha characters and dated in some cases in both the Mahāvīra and Śaka eras. The images were presents mostly from people of the Madras Presidency. They

include the Tirthankaras (1) Anantanātha, (2) Chandranātha, (3) Nēminātha and (4) Vardhamāna; (5) Gominaṭa; and the images of (6) the Navadēvatāḥ or nine deities, (7) the Pancha-Paramēśthi, (8) the Chaturvimsati-Tirthakaras, and (9) the Gaṇadharas, and according to the inscriptions on them, Nos. 355-360 and 480-482, (1-3) were set up respectively by Dharaṇendra-śāstri, the laywoman Nekka and Śattappa-śrēśthi, all belonging to Kumbhakōṇam; (4) by Appāsami of Śeṇṇiyambakkam in the Kanchi country; (5) by the layman Gōpāla and Ādinātha of Tanjore; (6) by Perumāl-śrāvaka also of Tanjore; (7) by Padmāvati-yammāl, wife of Śinnu-mudaliyār of Mannārkōvil; (8) by Ajjika of Tachchūru and (9) by Padumayya of Kaṭasa. The inscription on another Anantanātha image, No. 361, states that the images of the fourteen Jinas beginning with Vṛishabha and ending with Anantanātha were presented by Śattiram Appāva-śrāvaka of Tanjore. The Navadēvatā-bimba or image of the nine deities has, besides the Pancha-Paramēśthi, Jina-dharma or Jaina religion or law, Jināgama or Jaina scriptures, Chaitya or a Jina and Chaityālaya or a Jina temple, represented respectively by a tree, a *ṭhavaṇakōlu* or stool for keeping the book in reading, a Jina figure, and a *maṇṭapa* or pavilion.

The walls of the *maṭha* are decorated with paintings illustrating mostly scenes from the lives of some Jinas and Jaina kings. The panel to the right of the middle cell represents the Dasara Darbār of the Mysore king Kṛishṇa-Rāja-Oḍeyar III seated on the throne in Mysore, while the one to the left, which has three rows, has figures of the Pancha-Paramēśthi (p. 28) at the top, Nēminātha with his Yaksha and Yakshi in the middle, and a figure of the *svāmi* of the *maṭha* at the bottom represented as expounding religious texts to his disciples. On the north wall is pictured Parśvanātha's *saṃavasaraṇa* with a big circle containing curious representations; and the south wall, to the right of the guru's room, has portrayed on it scenes from the life of the emperor Bharata. *Samavasaraṇa* is supposed to be a heavenly pavilion where the Kēvali or Jina preaches eternal wisdom. Two panels to the left of the same room and two more on the west wall depict scenes from the life of the Jaina prince Nāgākumāra. The forest scene portrayed on one of the panels on the west wall is particularly good (Plate XLVI). The tree to the right with six persons on or near it is intended to illustrate the six *lēsya*s of Jaina philosophy. *Lēsya* (tint) is that by which the soul is tinted with merit and demerit. It is of six kinds and colours, three being meritorious and three sinful. Meritorious *lēsya*s are of orange-red (*pita*), lotus-pink (*padma*) and white (*śukla*) colours, while sinful *lēsya*s are of black (*kṛishṇa*), indigo (*nīla*) and grey (*kapōta*) colours. The former lead respectively to birth as man and as god and to final emancipation, while the latter lead respectively to hell and to birth as plant and as animal. The picture illustrates the acts of persons affected with the different *lēsya*s. With the desire of eating mangoes a person under the influence of the black *lēsya* uproots the mango tree;

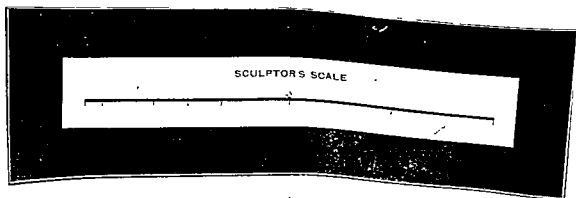


BACK VIEW OF GOMMATESVARA

Mysore Archaeol. Surv.



1. BUST OF GOMMATESVARA



another affected with the indigo cuts its trunk; a third influenced by the grey chops off big boughs; a fourth affected with the orange-red cuts off small branches; a fifth under the influence of the lotus-pink merely plucks mangoes; and a sixth affected with the white picks up only fallen fruit. In the upper storey of the *maṭha* are set up a seated marble image of Pārśvanātha and a black stone panel containing figures of the twenty-four Jinas with Pārśvanātha in the centre. According to tradition Chāmunda-Raya, after erecting the colossus on the larger hill, appointed his guru Nēmichandra as the head of the *maṭha* at Śravaṇa Belgoḷa. It is also stated that there was a line of gurus at the place even before this period. One of the gurus of this *maṭha*, Chārūkīrti-paṇḍita, is said in some inscriptions¹ to have cured the Hōysaḷa king Ballāḷa I (1100—1106) of a terrible disease and to have thence acquired the title of Ballāḷa-jīvarakshaka.

There are also in several Jaina houses artistically executed brass *mandāsanas* or pavilions similar to the one in the *maṭha* (Plate XLV) containing Jina figures for daily worship. Plate XLVII shows the *mandāsana* in the house of Paṇḍit Dōrbali-śāstri, the *adhyaksha* or head of the Sanskrit Paṭhaśāla at Śravaṇa Belgoḷa. Plate XLVIII exhibits the front and back views of a few images in the possession of Paṇḍit Dōrbali-śāstri and Messrs: Garagaṭṭe Vijayarājaiya and Chandraiya. In Figure 1 the central image in the lower row represents according to the inscription on its back, No. 483, the Jina Śitalanātha; the one at the right end is a Chaturvimśati-Tīrthakara image with Pārśvanātha in the middle, and that at the left end a Pancha-Paramēśthi image. Besides Śitalanātha the two figures in the upper row also bear inscriptions on the back (Figure 2). Judging from the characters of these inscriptions, Nos. 484 and 485, these two images must be more than 800 years old. They are stated to have been presented to the Tīrthada-basadi at Kaḷasatavādi (near Seringapatam) by two ladies named Mālabbe and Kāṇṇabekanti. The inscription on Śitalanātha, which is in Mārvaḍi, says that the image was caused to be made by Vilasamuskari in 1519.

Kalyāṇi.—The *kalyāṇi* or pond in the middle of the village has already been referred to more than once (pp. 1 and 26). It is a beautiful large pond stepped on all sides surrounded by a wall with gates surmounted by towers (Plate XXXIII). To the north is a large pillared hall on one of the pillars of which is an inscription, No. 865, stating that the pond was caused to be built by Chikka-Dēva-Rājendra. The latter was a king of Mysore who ruled from 1672 to 1704. From the *Gommaṭṭēvara-charite* of Anantakavi (c. 1780) we learn that Chikka-Dēva-Rāja who ordered the construction of the *kalyāṇi* at the request of Anṇayya, his mint-master, died before the completion of the work, and that Anṇayya completed the pond with towers, pillared hall, etc., during the rule of Kṛṣṇa-Rāja-Odeyar I (1719-1731),

1. Nos. 254 (105), of 1393, and 258 (108), of 1432.

the grandson of Chikka-Dēva-Rāja. It was stated before that the village derived its name Belgoḷa from this pond (p. 1), but if the pond came into existence at the period noted above, it could not be the source of the name Belgoḷa which occurs even in inscriptions of the seventh century. We have therefore to conclude that either this pond which had been in existence in a dilapidated condition was renovated by order of Chikka-Dēva-Rāja or that the pond which gave the name to the village was one quite different from this.

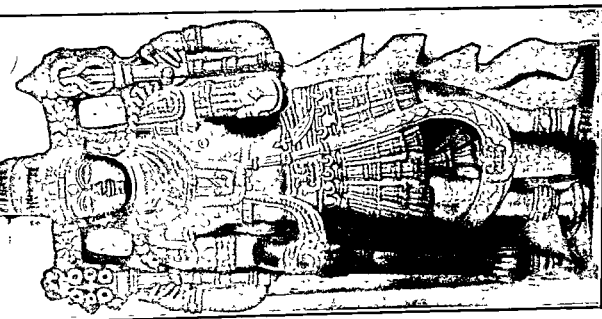
Jakki-kaṭṭe.—This is a small tank to the south of the Bhaṇḍari-basti. From inscriptions below Jina figures on two boulders near the tank, Nos. 367 and 368, we learn that Jakkimavve, a lay disciple of Śubhachandra-siddhanta-dēva, the wife of the elder brother of the general Ganga-Rāja and the mother of the general Boppa-dēva, caused the tank and the Jina figures to be made. As we know that Ganga-Rāja was the general of the Hoysala king Viṣṇuvardhana, the period of these records must be about 1120, and Jakki-kaṭṭe, so named after the builder Jakkimavve, must be nearly 800 years old. Her praises also occur in inscription No. 117 (43), of 1123, which records the erection by Ganga-Rāja of an epitaph to his guru Śubhachandra-siddhanta-dēva who was likewise the guru of Jakkimavve. Another of her pious acts in the shape of the erection of a *basti* (now in ruins) at Sānehalli, about three miles from Śravaṇa Belgoḷa, is recorded in inscription No. 400 at that village.

Chennanna's pond.—At some distance to the south of the village is a small pond known as Chennanna's pond. This Chennanna is the same man that built the Chennanna-basti on the larger hill (p. 25). He thought it fit to record the making of this pond, as also of a grove and a *maṇḍapa*, in a good number of inscriptions, namely, Nos. 369-375 and 488-490. From No. 390 we learn that the period of the pond, etc., is about 1673.

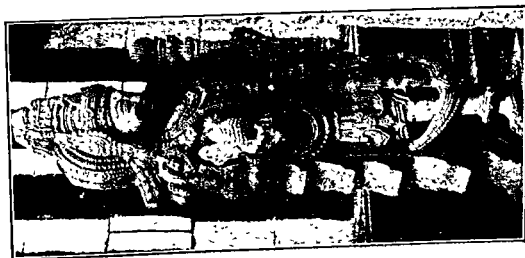
ADJACENT VILLAGES.

A few words may now be said about the temples, etc., in some of the neighbouring villages.

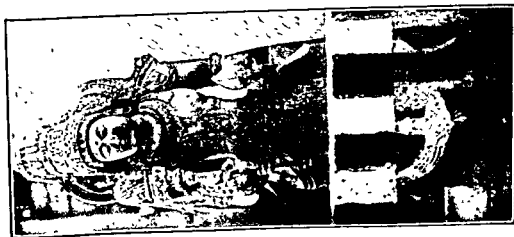
Jinanthapura.—This village is situated about a mile to the north of Śravaṇa Belgoḷa (see Plate II). According to inscription No. 383 the village was founded by Ganga-Rāja, the general of the Hoysala king Viṣṇuvardhana, in about 1117. The Śāntinātha-basti here is a fine specimen of the Hoysala style of architecture. It consists of a *garbhagriha*, a *sukhandasi* and a *navaranga*. Plate XLIX gives the plan of the temple. Śāntinātha is a well carved figure, about 5½ feet high with *prabhdvālī*, flanked by male chauri-bearers. The *navaranga* has four elegantly executed pillars adorned with bead work, one of them being in an unfinished condition, and nine good ceilings, each about 1½ feet deep. One of the ceilings is shown on Plate LV. There are likewise in the *navaranga* two well executed niches.



3. DVARAPALAKA TO LEFT OF ENTRANCE
TO ENCLOSURE



2. CHAURI-BEARER TO LEFT OF
GOMMATISVARA

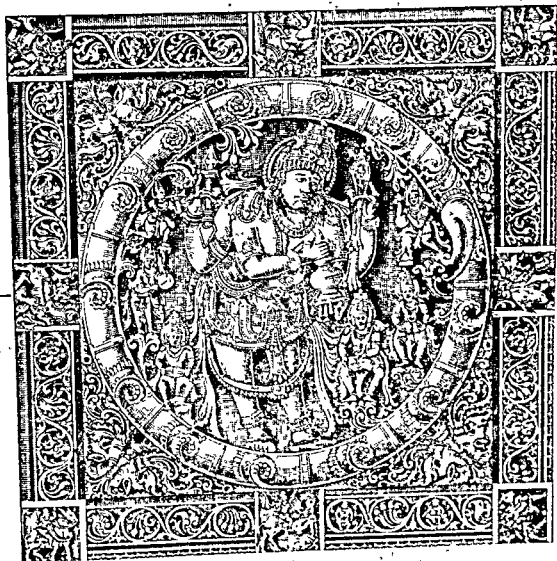


1. CHAURI-BEARER TO RIGHT
OF GOMMATISVARA
Mysore Archaeological Survey

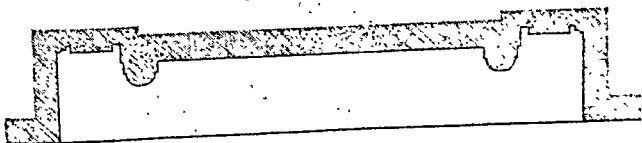
son (name defaced), a disciple of the royal guru Nēnichandra-panḍita of Beḷikumba, as a result of an attack of severe fever, and states that the *śilākūṭa* was built by Bairoḍa on the spot where the body was cremated. The epitaph concludes with the statement that a woman named Kaḷabbe, probably the widow of the deceased, also ended her life in 1214. There is also a similar, but smaller, tomb on the rock to the north of the tank known as Tāvarekere to the west of the smaller hill, with an inscription close to it, No. 362 (142), which says that it is the tomb of the ascetic Chārukīrti-panḍita who died in 1643. Before leaving Jinanāthapura it may be stated that inscription No. 64 (40), which is the epitaph of a Jaina teacher named Dēvākīrti-panḍita who died in 1163, mentions the fact that this teacher caused a *Dānaśāle* or almshouse to be built of stone in this village.

Haḷe-Belgoḷa.—This village is at a distance of about four miles to the north of Śravana Belgoḷa. It has a ruined Jina temple in the Hoysala style of architecture consisting of a *garbhagṛīha*, an open *sukhanāsi* and a *navaranga*. The *garbhagṛīha* contains a standing Jina figure, about 2½ feet high. Against the wall of the *sukhanāsi* leans a mutilated standing figure of Pārśvanātha, about 5 feet high, with a seven-hooded canopy and a serpent-coil behind. The central ceiling of the *navaranga*, which is beautifully carved, has figures of the *aṣṭa-dīpālakas* or regents of the eight directions, seated on their vehicles with their wives, the middle panel being occupied by a standing figure of Dharaṇendra with a five-hooded canopy, holding a bow in the left hand and what looks like a conch-shell in the right. There are also two well carved chauri-bearers, about 5 feet high, lying mutilated in the *navaranga* together with a seated headless Jina figure about 3 feet high. Plate LVI, 2 shows one of the chauri-bearers. The *navaranga* doorway shows pretty good work. The outer walls have here and there pilasters and niches. The plinth is supported at the corners and other places by figures of elephants. An inscription at the temple, EC, V, Chennarayanaṭṭa 148, of 1094, states that the Hoysala prince Ereyanga, the father of Viṣṇuvardhana, granted to the Jaina guru Gōpanandi Rāchanahalla and the Belgoḷa Twelve for repairs of the *basadis* of Belgoḷa and other places. Gōpanandi is praised at great length in inscription No. 69 (55), of about 1100. It is probable that the period of the *basī* is about 1094.

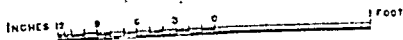
There are also a Viṣṇu and a Śiva temple at the village, which are small structures built of brick. The former has a figure of Kēśava, about 4 feet high, and two figures of Āṭvārs or Śrivaishnava saints, while the latter has a linga behind which stands a figure of Viṣṇu, about 3½ feet high. The village appears to have had several more temples at one time as evidenced by the outlet of the tank close by, which is mostly built of the architectural members of temples such as beams, pillars, capitals, etc. There is also a mutilated Jina figure near the pond in the



SECTION: ON A.B.



CEILING IN FRONT OF, GÔMATÊŚVARA.



middle of the village with the head of the headless image in the ruined *basti* noticed above lying at its side.

Sāṇhalli.—This village, about three miles from Śravaṇa Belgōla, has a ruined *basti* which was, as stated before (p. 32), caused to be built in about 1120 by Jakkinavve, the wife of the elder brother of Ganga-Rāja, the general of the Hoysāla king Viṣṇuvardhana¹.

INSCRIPTIONS.

A good number of the inscriptions has already been referred to in describing the buildings, etc., of Śravaṇa Belgōla and the adjacent villages. As Chikka-beṭṭa contains a very large number of epigraphs, including many ancient ones which are crowded together especially in front of the Kattale-basti and to the south of the Pārśvanātha-basti, it was thought desirable to give a plan of the records (Plate IV) on that hill with a view to their easy identification. The number of inscriptions printed in the previous edition is 144, and the number in the present edition is 500. The new discoveries, numbering about 354 records, consist of 171 on Chikka-beṭṭa, 111 on Doḍḍa-beṭṭa, 43 in the village and 29 in the adjacent villages. In connection with the present edition four visits were paid to Śravaṇa Belgōla at different times and each time new inscriptions were found. The survey may now be considered to be practically complete. The inscriptions in this volume are arranged under four heads: Chikka-beṭṭa, Doḍḍa-beṭṭa, the village, and adjacent villages. The epigraphs discovered at different times, though belonging to the same head, had to be printed in different places in the Kannada portion with different numbers. But in the translations all the records belonging to the particular heads, though not bearing consecutive numbers, are brought together for convenience of reference. Thus the numbers belonging to Chikka-beṭṭa are 1—174, 403—475 and 491—492; to Doḍḍa-beṭṭa 175—326, 476—479 and 495—499; to the village 327—377, 430—490, 493—494 and 500; and to adjacent villages 378—407. In the previous edition only one inscription, No. 384 (144), of one of the adjacent villages is printed. According to the characters in which the inscriptions are written, 45 are in Nāgarī, 17 in Mahājani, 11 in Grantha and Tamil, 1 in Vatteḷuttu and the rest in Kannada. It is not to be expected that every one of the new discoveries is of great historical importance; but it may be said of most of them that they supply information of one kind or another which cannot but be of some interest to the historian and the archaeologist. As stated above, the largest number of new records was discovered on Chikka-beṭṭa. Many of them are of a respectable antiquity going back to the seventh and eighth centuries; some are perhaps one or two centuries later, but very few can be brought down to a period later than the twelfth century. Many of

1. See inscriptions Nos. 368 and 400.

the old ones are epitaphs of Jaina monks and nuns ; some record the visits of distinguished persons, and some consist of only one word giving the name of the pilgrim who visited the place. Being ancient records, it was thought desirable to copy every one of them without any regard to their importance or otherwise from an historical point of view especially as it was feared that, the letters being worn and the rock having peeled off in many places, there was every likelihood of no traces being left of many of them a few years hence. Doḍḍa-beṭṭa has likewise a good number of inscriptions, mostly of a later date, recording the visits of pilgrims from Northern and Southern India.

The inscriptions will be dealt with in detail under two heads : (1) those that can be assigned to specific dynasties of kings, and (2) those that are of a miscellaneous character. Before passing in review the records relating to specific dynasties of kings, it is necessary to say a few words about the tradition regarding the visit to Śravaṇa Belgola of the Śrutakēvali Bhadrabāhu along with his disciple Chandragupta, the Maurya emperor. Briefly the tradition runs thus:—

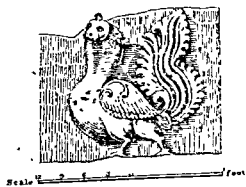
Bhadrabāhu, the last Śrutakēvali, predicted a twelve years' drought and famine in the north, whereupon the Jaina community migrated under his leadership to the south. Chandragupta, the Maurya emperor, abdicated and accompanied Bhadrabāhu as his disciple. On reaching Śravaṇa Belgola Bhadrabāhu, perceiving that his end was approaching, ordered the community to proceed on their journey, remained on the smaller hill and died there, tended in his last moments by his disciple Chandragupta. The latter lived there as an ascetic for some years, worshipping the footprints of his guru, and ultimately died by the Jaina rite of *sallekhand* or starvation.

We may now proceed to mention a few facts derived from local history, inscriptions and literature which appear to give support to this tradition. The smaller hill at Śravaṇa Belgola is said to derive its name Chandragiri from the fact that Chandragupta lived and performed penance there. As stated before (p. 5), the Chandragupta-basti, one of the oldest temples on the same hill, is said to be so called because it was caused to be erected by Chandragupta. There is, moreover, a cave on this hill, known as the cave of Bhadrabāhu, containing his footprints, in which he is said to have expired. Inscription 168 (71), of about 1100, in the cave refers to worship being done to the footprints of Bhadrabāhu. Two inscriptions on the north bank of the Kaveri near Seringapatam, E C, III, Seringapatam 147 and 148, of about 900, describe the summit of the Kalbappu hill or Chandragiri as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta. Among the inscriptions at Śravaṇa Belgola itself, 31 (17-18), of about 650, (see Plate LXI), refers to the pair of the great sages Bhadrabāhu and Chandragupta, and states that the Jaina religion, which had greatly prospered when they shed lustre on it, having become a little weak, the sage Śāntisēna renovated it; 67 (54), of 1129, mentions Bhadrabāhu, and Chandragupta who, through the merit of being his disciple, was served for a long time by the forest deities; 64 (40), of 1163, speaks of Bhadrabāhu

GULLAKAYAJI.



KUKKUTA SARPA.



the last of the Śrutakēvalis, and of his disciple Chandragupta, by whose glory the sages of his *gaya* were worshipped by the forest deities; and 258 (108), of 1432, after extolling the lord of ascetics Bhadrabāhu, the last of the Śrutakēvalis, says that his disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds.

In literature the *Bṛihatkathukōśa*, a Sanskrit work written by Harishēna in 981, says that Bhadrabāhu, the last of the Śrutakēvalis, had the king Chandragupta as his disciple. The account of Bhadrabāhu given in this work may be summarised thus:—In the Pauṇḍravardhana country king Padmaratha was reigning in the city of Dēvakōṭṭa which was formerly known as Kōtipura. He had a Brāhman dependant of the name of Sōmaśarma who by his wife Sōmaśrī had a son named Bhadrabāhu. One day when Bhadrabāhu was at play with other children at Dēvakōṭṭa, Gōvardhana, the fourth Śrutakēvali, happened to see him, and perceiving that he was destined to be the fifth Śrutakēvali, took charge of him with his father's consent and taught him all sciences. Soon after Bhadrabāhu received *dīkṣhe* (or the rite of initiation) from Gōvardhana and became an ascetic. In his wanderings he went to Ujjain and stopped in a garden on the bank of the Siprā. At that time the king of Ujjain was the pious Jaina layman Chandragupta whose queen was Suprabhā. While out to beg for alms, Bhadrabāhu went to a house where there was only an infant crying in its cradle which told him to go away. On hearing this he came to the conclusion that there would be a twelve years' drought in that country, and spoke to the *saṅgha* or community thus—"There will be a twelve years' famine here. As my end is approaching, I shall stay here alone. You go to the south." When he heard of this, king Chandragupta received *dīkṣhe* from Bhadrabāhu. Chandragupti-muni, the first of the Daśapūrvīs, became the head of all the *saṅghas* under the name of Viśākhāchārya. By order of Bhadrabāhu he led the *saṅgha* to the Punnāṭa kingdom² in the south. Rāmilla, Sthūlavṛiddha and Bhadrāchārya were sent with their *saṅghas* to Sindhu and other countries. Bhadrabāhu went to that part of Ujjayini known as Bhādrapada, fasted for many days and expired.³ When the twelve years of famine were ended, Viśākhāchārya, disciple of Bhadrabāhu, returned with the *saṅgha* from the south to Madhyadēśa or the Middle Country.

1. Aham atraiva tiṣṭhāmi kṣīnam āyur mamādhunā (

2. This ancient kingdom, known as Punnāṭa in Kannala, is named Paunnata by Ptolemy who says that it was noted for the precious stone called beryl. It was ruled by Rāshtravarma and other kings from their capital Kirtipura, the modern Kittūr situated on the Kapini river in the Heggajjēvankōte Taluk of the Mysore District. Harishēna and Jināsēna say that they belonged to the Punnāṭa-saṅgha, probably identical with the Kittūr-saṅgha mentioned in 81.

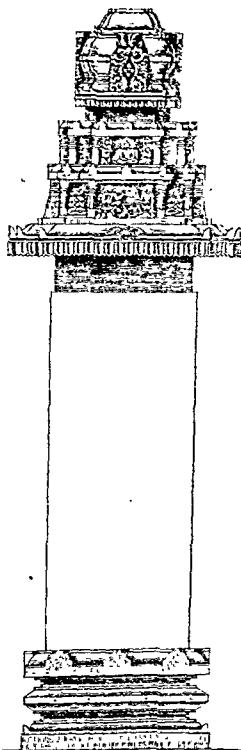
3. Prāpya Bhādrapadam dēśam śrīmad-Ujjayint-bhavanā
chakārānaśanam dhṛatī sa dināni bahūnyalam ||
samādhi-maraṇam prāpya Bhadrabāhur divam yayau |

Another Sanskrit work, named *Bhadrabāhucharita*, by Ratnanandi, disciple of Anantakīrti and pupil of Lalitakīrti, which appears to belong to about the fifteenth century, also gives an account of Bhadrabāhu. The account given in this work, though similar in many respects to the one given above, differs from it in some important particulars. Padmadhara was the king of Kōṭapura in Bharatavarsha and Sōmasarma his family priest. Bhadrabāhu distinguished himself in disputations at the court of king Padmadhara. He succeeded his guru Gōvardhana as *achārya* or teacher. Chandragupti, the king of Ujjain, showed him great honor and requested him one day to interpret the dreams which he had had the previous night. On hearing the interpretation he renounced the world and took *dikṣa* from the guru. Predicting a twelve years' famine and advising his followers to leave the country, Bhadrabāhu, saying "we shall go to Karmāṭa," went to the south accompanied by twelve thousand disciples. On coming to a forest, perceiving that his end was approaching, he appointed Viśākhaśārya to his own place and directed him to lead the *saṅgha* to the south. Chandragupti alone stayed behind to attend on his guru, while the rest proceeded to the Chōla country. Soon after Bhadrabāhu took the vow of *sallekhaṇā* or starvation and expired. The sage Chandragupti, drawing a likeness of his guru's feet, was worshipping them. On his return, Viśākhaśārya paid homage at the tomb of Bhadrabāhu, and having been treated with due honor by Chandragupti-muni, left for Kanyakubja.

The Kannaḍa work *Munivamsābhyudaya* by Chidānandakavi (c. 1680) gives incidentally some information about Bhadrabāhu and Chandragupta. It says: "The Śrutakēvali Bhadrabāhu came to Belgoḷa and lived on Chikka-beṭṭa. A tiger sprang upon him and perhaps killed him. Even now his feet (footprints) are worshipped in a cave on the hill. . . . Dakṣiṇāśārya came to Belgoḷa by order of the Jaina sage Arhadbali. Chandragupta, who had also come there on a pilgrimage, took *dikṣa* from Dakṣiṇāśārya and was worshipping the god in the temple founded by him and the footprints of Bhadrabāhu. Some time after Dakṣiṇāśārya bestowed his own position on Chandragupta."

The account given of Bhadrabāhu and Chandragupta in the *Rājaraṣikathe*, another Kannaḍa work written by Dēvachandra in 1838, is mostly similar to that given by Ratnanandi; but it adds many more details which are not, however, of much importance. It states that Gōvardhana came to Kōṭikapura accompanied by the Śrutakēvalis Viṣṇu, Nandimitra and Aparājita and by five hundreded disciples in order to do reverence at the tomb of the Kēvali Jambā-svāmi. While Bhadrabāhu was at the court of Padmaratha, the king showed him a writing which no one could understand, and he at once interpreted it, thus giving proof of his learning and discernment. Chandragupta, the king of Pāṭaliputra, on the night of the full moon in the month of Kārtika, had sixteen dreams (details given.) On the next day, being informed by the keeper of the royal garden of the arrival of Bhadrabāhu there, he immediately went forth with all his councillors to do him reverence, and

INSCRIBED PILLAR IN SIDDARA BASTI



NR 254

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after receiving his blessing, informed him of the dreams. Bhadrabāhu interpreted them all; the interpretation of the last dream in which the king saw a twelve-headed serpent approaching, being that a twelve years' famine would come upon the land. One day, when Bhadrabāhu went on his round to beg for alms, he stood before a house where there was an infant crying in its cradle, and so loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. The king's ministers offered many sacrifices to avert the calamity, but Chandragupta, to atone for their sin in taking life, abdicated in favour of his son Simhasēna, and, taking *dikṣhe*, joined himself to Bhadrabāhu. And Bhadrabāhu, predicting that all rain and cultivation would cease in the north and that the people would die of starvation, collected a body of twelve thousand disciples and went southwards. On coming to a certain hill he perceived that his end was approaching. He therefore committed all the disciples to Viśākhaśārya's care and sent them on under his guidance to the Chōla and Pandya countries. Chandragupta alone received permission to remain, who, on his guru's death, performed the funeral rites and abode in a cave, worshipping his footprints. Some time after this king Bhāskara, the son of Simhasēna, came to the south for the purpose of worshipping at the place of Bhadrabāhu's decease and doing obeisance to Chandragupta, his own grandfather. He remained there for some time and built some Jina temples and a city near Chandragiri, which was named Belgōla. Chandragupta died on the hill.

Finally, we may also notice briefly inscription No. 1, perhaps the oldest epigraph at Śrāvana Belgōla, on which the whole tradition is apparently based. It says: "Bhadrabāhu-svāmi, of a lineage rendered illustrious by a succession of great men, who was acquainted with the true nature of the eightfold omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayinī a calamity lasting for a period of twelve years, the entire *saṅgha* (or Jaina community) set out from the North to the South and reached by degrees a populous and prosperous country. Then, separating himself from the *saṅgha*, an *achārya* (or teacher), Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the *saṅgha* in its entirety, and in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*samādhi*)."

It will be seen from the accounts given above that the evidence in support of the tradition is not conclusive: it is even discrepant on some important points. Inscription No. 1 does not say that Bhadrabāhu led the *saṅgha*; and Harishēna clearly states that Bhadrabāhu did not go with the *saṅgha* but died in a part of Ujjayinī known as Bhādrapada. But the two inscriptions near Seringapatam, probably a little older than Harishēna's period, describe the summit of Chandragiri

as marked by the impress of the feet of the great sages Bhadrabāhu and Chandragupta, thus indicating that the two lived there, and a still earlier inscription on Chandragiri itself, No. 31 (17-18), refers to the same two sages though it does not expressly state that they lived there. All accounts are, however, agreed on two points, namely, the prediction of the famine by Bhadrabāhu and the migration of the Jaina community to the South. There is also a fair amount of agreement with regard to the fact that this Bhadrabāhu was the Śrutakēvali of that name and that he had one Chandragupta as his disciple. The question is who this Chandragupta was, and tradition gives the unequivocal answer that he was the Maurya emperor of that name, the grandfather of Aśoka. The late Dr. Fleet was of opinion that the story that the Maurya emperor Chandragupta went with Bhadrabāhu to Śravaṇa Belgola and ended his days there in religious retirement had 'no solid foundation'. He tried to show that the Bhadrabāhu of inscription No. 1 was a later one of that name who lived in the first century B. C. and wrongly identified Chandragupta with Guptigupta².

Though the evidence in support of the tradition is not quite conclusive, there are a few important facts which have to be taken into careful consideration before arriving at a decision one way or the other.

1. As Dr. Leumann says³, the migration to the South is "the initial fact of the Digambara tradition." After a critical examination of Jaina *pañcāvālis* or succession lists of gurus, Dr. Hoernle says⁴: "Before Bhadrabāhu the Jain community was undivided; with him the Digambaras separated from the Śvētāmbaras The question is who this Bhadrabāhu was. The Śvētāmbara *pañcāvālis* know only one Bhadrabāhu, who, from the dates assigned to him by the Śvētāmbaras and Digambaras alike, must be identical with the Bhadrabāhu I of the Digambaras. Considering the varying and contradictory character of the Digambara traditions, the probability is that the inception of the great separation took place under Bhadrabāhu I, who died 162 A. V. according to the Digambaras, or 170 A. V. according to the Śvētāmbaras. . . . The Digambara separation originally took place as a result of the migration southwards under Bhadrabāhu in consequence of a severe famine in Bihār, the original home of the undivided Jain community." Here is some evidence of the migration having taken place under the Śrutakēvali Bhadrabāhu.

2. The Maurya emperor Chandragupta was a Jaina and a contemporary of the Śrutakēvali Bhadrabāhu. Mr. Thomas says⁵: "That Chandragupta was a member of the Jaina community is taken by their writers as a matter of course

1. *J. A.*, XXI, 156; *E. I.*, IV, 22; *JRAS.*, 1909, 23; *Ibid.*, 1911, 816.

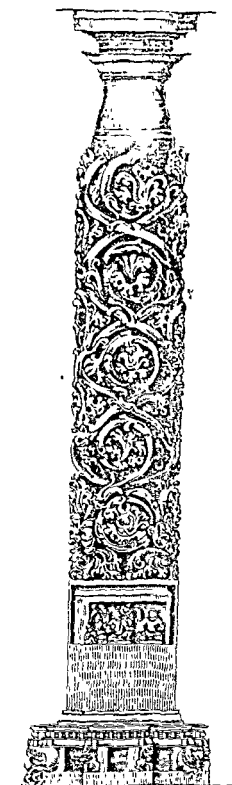
2. *E. I.*, IV, 339.

3. *Vienna Oriental Journal*, VII, 382.

4. *J. A.*, XXI, 59-60.

5. *Jainism, or the Early Faith of Aśoka*, 23.

TYÂGADA BRAHMADÊVA PILLAR, SOUTH SIDE



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and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion. . . . The testimony of Megasthenes would likewise seem to imply that Chandragupta submitted to the devotional teaching of the Śramanas as opposed to the doctrines of the Brāhmanas." The same writer goes on to prove that the successors of Chandragupta were also Jains. That Aśoka was a Jaina at first and afterwards became a Buddhist, he deduces from the statements of that monarch's edicts, as also from the statement of Abul Fazl in the *Ain-i-Akbari*, that Aśoka introduced Jainism into Kāshmir. This is confirmed by the *Rājatarangīni* or Brāhmanical history of Kāshmir, which states that Aśoka 'brought in the Jina-sāsana.' In the Sanskrit play named *Mudra-Rākshasa* which dramatises the story of Chandragupta's accession to the throne of the Nandas, we see that Jains held a prominent position at the time, and Chāṇakya, Chandragupta's minister, who was the prime agent in the revolution, employs a Jaina as one of his chief emissaries.

3. Chandragupta's disappearance from public life at a comparatively young age requires some satisfactory explanation. He ascended the throne in or about 322 B. C. when quite young and must have been under fifty when his reign came to a close twenty-four years later about 298 B. C. He is not expressly stated to have died, and no special reason appears for his death at this early age. Had he fallen in battle, or his life been cut short by accident or disease, the circumstance could not fail to have been mentioned. On the other hand, if he retired from the throne in order to devote himself to an ascetic life in the last stage of his existence under the guidance of the most distinguished Jaina teacher then living, namely, the Śrutakēvali Bhadrabāhu, this would afford a reasonable explanation of his early disappearance from public notice and of the silence regarding his further career. It is also worthy of notice that the end of his reign coincides with the generally accepted date of Bhadrabāhu's death. And tradition says that he lived for twelve years after the decease of Bhadrabāhu. His death then occurred when he was about sixty-two years of age, which seems more natural.

4. It is very probable that the Dekhan and the north of Mysore were included in the Murya empire.¹ For the Edicts of Aśoka found at Māski in the Nizam's Dominions and in the Chitaldrug District in Mysore bear evidence to this fact. Early Tamil literature contains several references to the invasion of South India by the Mōriyar or Mauryas. There are also inscriptions² in Mysore which state that Kuntala, a province which included the western Dekhan and the north of Mysore, was ruled by the Nandas. But these are of comparatively modern date, the twelfth century. Vincent A. Smith says: "At present there is no good

1. *J.R.A.S.* for 1919, 59^a

2. *E. C. V. Shikarpur* 225, etc

3. *Oxford History of India*, 74.

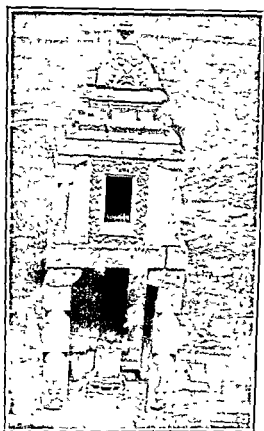
evidence that his (Chandragupta's) conquests extended into the Deccan, but it is possible that he may have carried his victorious arms across the Narbada. Late traditions in Mysore go so far as to assert the extension of the Nanda dominion to that country."

A dispassionate consideration of the abovementioned facts leads one to the conclusion that the Jaina tradition has some basis to stand upon. The evidence may not be quite decisive, but it may be accepted as a working hypothesis until the contrary is proved by future research. Vincent A. Smith, after a careful consideration of all the points bearing on the subject, arrived at a similar conclusion. He says¹ :—

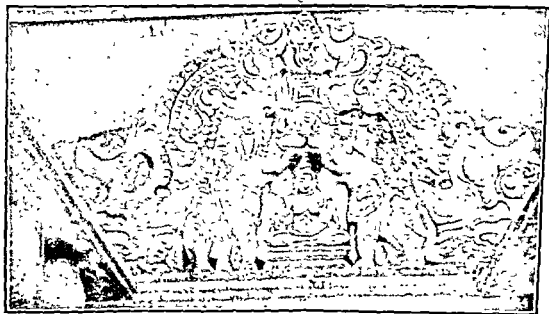
"The only direct evidence throwing light on the manner in which the eventual reign of Chandragupta Maurya came to an end is that of Jain tradition. The Jains always treat the great emperor as having been a Jain like Bimbisara, and no adequate reason seems to exist for discrediting their belief. The Jain religion undoubtedly was extremely influential in Magadha during the time of the later Saisunāgas, the Nandas, and the Mauryas. The fact that Chandragupta won the throne by the contrivance of a learned Brahman is not inconsistent with the supposition that Jainism was the royal faith. In the drama cited above (*Mudrā-Rākshasa*) a Jain ascetic is mentioned as being a special friend of the minister Rākshasa, who served first the Nanda and then the new sovereign.

Once the fact that Chandragupta was or became a Jain is admitted, the tradition that he abdicated and committed suicide by slow starvation in the approved Jain manner becomes readily credible. The story is to the effect that when the Jain saint Bhadrabāhu predicted a famine in northern India which would last for twelve years, and the prophecy began to be fulfilled, the saint led twelve thousand Jains to the south in search of more favoured lands. King Chandragupta abdicated and accompanied the emigrants, who made their way to Śravana Belgola in Mysore, where Bhadrabāhu soon died. The ex-emperor Chandragupta, having survived him for twelve years, starved himself to death. The tradition is supported by the names of the buildings at Śravana Belgola, inscriptions from the seventh century after Christ, and a literary work of the tenth century. The evidence cannot be described as conclusive, but after much consideration I am disposed to accept the main facts as affirmed by tradition. It being certain that Chandragupta was quite young and inexperienced when he ascended the throne in or about 322 B. C., he must have been under fifty when his reign terminated twenty-four years later. His abdication is an adequate explanation of his disappearance at such an early age. Similar renunciations of royal dignity are on record, and the twelve years' famine is not incredible. In short, the Jain tradition holds the field, and no alternative account exists".

1. Oxford History of India, 75-76.



1. PAVILION OVER TYAGADA BRAHMADEVA PILLAR



2. LAKSHMI ON LINTEL OF AKHANDA BAGILI





Mysore Archaeological Survey

SIDDHAS' BOULDER

elephant opposite to her, apparently aiming at her with some weapon held at the level of his waist. No. 150 is a fragmentary Jaina epitaph containing references here and there to the Ganga kingdom and its prosperity. It mentions one Narasinga as the great minister of Ereganga and states that the son of Narasinga's son-in-law Nāgavarma, who was an equal of Vatsarāja and Bhagadatta, died by the Jaina rite of starvation. Ereganga is evidently the Ganga king Ereyappa who, according to the Śūdi plates¹ of Būtuga and the Kūḍlūr plates² of Mārasimha, had a son named Narasinga, who seems to be mentioned in the present record as his great minister. The date of the inscription may be about 950.

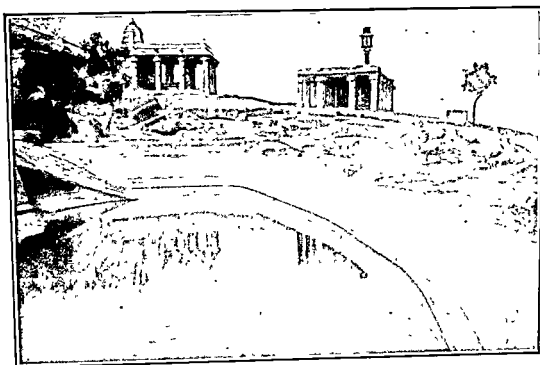
No. 59 (38), (Plate LXIII), introduces us to king Mārasimha, gives an elaborate account of his achievements and records his death at Bankapura by the Jaina rite of *sallēkhanā* or starvation. It states that Mārasimha, who had the title Satyavākya-Konguṇivarma-dharma-mahārājādhirāja, became known as the king of the Gūjaras by his conquest of the northern region for the Rāshtrakūṭa king Kṛishṇa III; that he broke the pride of Alla, a powerful opponent of Kṛishṇa III; that he dispersed the bands of the Kīrātas dwelling on the skirts of the Vindhya forests; that he protected the army of the emperor (Kṛishṇa III) at Mānyakhēṭa (Malkhēḍ in the Nizam's Dominions); that he performed the anointment of the Rāshtrakūṭa king Indra IV; that he defeated Vajjala, the younger brother of Patañanalla; that he captured all the possessions, including jewels, elephants, etc. of the ruler of the Vanavāsi country; that he received obeisance from the members of the Māṭūra family³; that he destroyed all the Nolamba kings in war, which circumstance gave him the distinctive title Nolambakulāntaka or a Yama to the Nolamba family; that he took the hill-fort of Uchchangi which had proved impregnable even to Kaḍuvatti; that he killed the Śabara leader Naraga; that he defeated the Chālukya prince Rājāditya; that he fought and conquered in battles on the banks of the Tāpi, at Mānyakhēṭa, at Gōnūr, at Uchchangi, in the Banavāsi country, and at the fortress of Pabhase; and that he maintained the doctrine of Jina and erected *basadis* and *mīnastambhas* at various places. The record closes with the statement that he relinquished the sovereignty, and keeping the vow of *sallēkhanā* for three days in the presence of Ajita-bhaṭṭaraka, died at Bankapura (in 974). A good number of titles is applied to him, among which may be mentioned Ganga-chūḍāmaṇi (the crest-jewel of the Gangas), Nolambāntaka (destroyer of the Nolambas), Guṭṭiya-Ganga (the Ganga of Guṭṭi), Chālad-uttaraṅga (the lintel of firmness of character), Maṇḍalika-Tripētra (a Śiva among chieftains), Ganga-Vidyādihara, Ganga-Kandarpa, Ganga-Vajra and Gangara-singa (the lion of the Gangas). From an inscription at Karagaṇa⁴, of 971, we learn that the battle with

1. E. I., III, 158

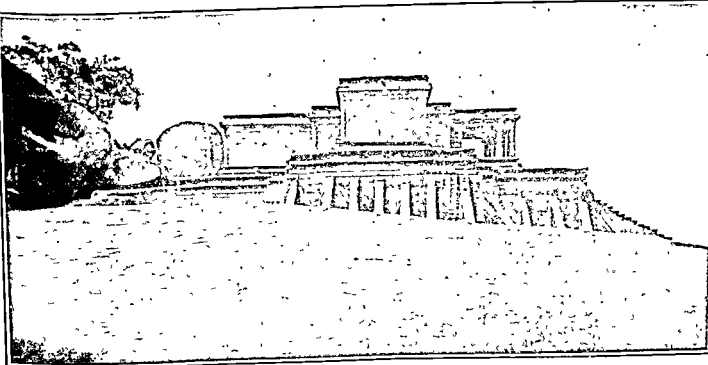
2. *Myore Archaeological Report* for 1921, p. 25.

3. E. I., XI, 4 and 5.

4. *Myore Archaeological Report* for 1911, p. 37.



1. CHENNANNA-BASTI AND DONÈ



2. ODFGAL-BASTI



NORTH VIEW OF THE VILLAGE

Agave Anacardium Sarcocolla

Rājāditya was for the possession of the Uchchangi fort. The Kūḍlūr plates¹ of Mārasimha, of 963, state that Krishṇa III, when setting out on an expedition to the north to conquer Aśvapati, himself performed the ceremony of crowning Mārasimha as the ruler of Gangapāḍi. No. 45, which seems to refer to a warrior or servant of Nōḷambakulāntaka, is a record of the same reign.

His successor was king Rāchamalla (IV) whose minister and general, Chāmunda-Rāja, built, according to No. 122 (Plate LXVIII), the Chāmunda-rāya-basti on the smaller hill and erected, as stated in 175 (76), 176 (76) and 179 (75), (Plate LXXI), the colossal statue of Gommatēśvara on the larger hill. No. 176 is in the Tamil language, one-half being in Grantha, and the other half in Vaṭṭe-luttu, characters; and 179 in the Mahrāṭhi language, the characters used being Nāgari. No. 281 (109), (Plate LXXII), though fragmentary, contains some account of Chāmunda-Rāja's exploits. We learn from it that he belonged to the Brahma-Kshatra race; that when by order of king Indra his own lord king Jagadekavira (Rāchamalla) raised his arm to conquer Vajvalādēva, the younger brother of Pātālamalla, he routed and put to flight the hostile army; that in the wars with Nōḷamba-Rāja and king Raṇasinga his prowess was applauded by his lord Jagadekavira; and that he frustrated an attempt by king Chaladanka-Ganga to seize by force the Ganga empire. Chāmunda-Rāja was also a literary character, being the author of a Kannada work called Chāmunda-rāya-purāṇa, an account mostly in prose of the twenty-four Tirthankaras, which he wrote in 978. From the opening and concluding chapters of the work, which give a few details about the author, we learn that he was born in the Brahma-Kshatra race; that his lord was Jagadekavira and his gurn Ajitasēna; and that he obtained renown by putting to flight Gōvinda-rāja and slaying Rāchaya. The origin of his various titles is related thus: from his defeat of Vajvalādēva in the Khēḍaga war he obtained the title *Samara-dhurandhara*; from the valour he displayed in the plain of Gōnūr in the Nōḷamba war, the title *Vira-mārtāṇḍa*; from his brave fight against Rājāditya in the fort of Uchchangi, the title *Raṇaranga-singa*; from his killing Tribhuvanavira in the fort of Bāgeyūr and enabling Gōvindara to enter it, the title *Vairikula-Kāladāṇḍa*; from his defeat of Rāja, Bāsa, Sivara, Kūnanka and other warriors in the fort of king Kāma, the title *Bhujavikrama*; from his slaying Mudurāchaya known as Chaladanka-Ganga and Gangara-bhaṭa who killed his younger brother Nāgavarma, the title *Samara-Paraśurāma*; and from his never telling an untruth even in jest, the title *Satyā-Yudhishṭhira*.

Chāmunda-Rāja seems to have served under Mārasimha also as indicated by some of his exploits which, as we have seen above, are attributed to that king. In several inscriptions he is mentioned simply by his title of Rāja. No. 345 (137) states that Rāja, the minister of king Rāchamalla, was one of the chief promoters of the Jaina faith and couples his name with those of Ganga-Rāja, the minister o

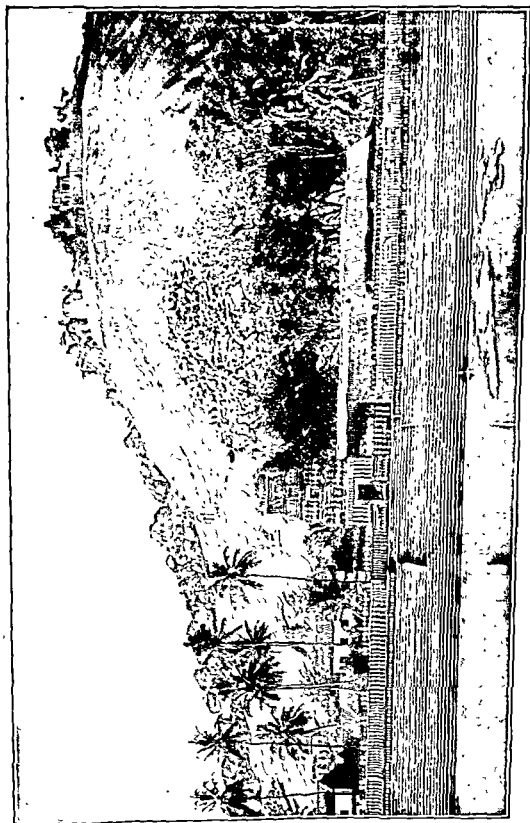
Vishṇuvardhana, and Huḷḷa, the minister of Nārasimha I, who came after him. In several other records, which give an account of Ganga-Rāja's achievements, such as 73 (59), 125 (45), 240 (90), 251 and 397, Ganga-Rāja is described as a hundred-fold more fortunate than the former Rāja of the Gangas, that is, Chāmuṇḍa-Rāja. No. 151 refers to a visitor Subhakarayya who, it says, was the accountant of Rāchamalla-Dēva, probably king Rāchamalla IV. The last record to be noticed under this head is 121 (67) which refers to the erection of a Jina temple at Belgola by Jinadēvaṇa, son of Chāmuṇḍa-Rāja and lay disciple of Ajitasēna. Ajitasēna was also the guru of Chāmuṇḍa-Rāja.

We may also notice here some epigraphs which contain references to the Gangas, without mentioning any particular Ganga king. The incomplete inscription 37 merely refers to the illustrious Ganga family and 411 mentions a warrior of the Gangas. In 378 is a reference to a fierce battle between the Gangas and the Chōḷas under Chōḷa-Permadi and 164 records the erection of an epitaph by a Ganga chief. We learn from 69 (55) that Gōpaṇandi caused the Jaina religion, which had become weak, to attain the prosperity and fame which it formerly enjoyed during the time of the Ganga kings; from 67 (54), of 1129, that Śrīvijaya was greatly honored by a Ganga king; and from 345 (137), of about 1159, that Kellangere, where Huḷḷa erected several *bastis*, owed its foundation to the Gangas. No. 67 (54) also mentions in a poetical way the help received by the founder of the Ganga dynasty from the Jaina teacher Simhanandyaśchārya in establishing his power. It says: "The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *ghṛti*¹ sins, was vouchsafed by Simhanandi-muni to his disciple also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder by him with his sword?" The disciple referred to here is the Ganga king Kongunivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword. There are also other inscriptions and literary works which refer to Simhanandi as the founder of the Ganga kingdom. No. 397 states that he was the creator of the Ganga kingdom and the Udayēndiram grant² of Hastimalla says that the Ganga family obtained increase through his greatness. The Kūḷḷar plates³ of Mārasimha tell us that by favor of Simhanandi Kongunivarma or Mādḥava obtained strength of arm and valour and cut asunder the great stone pillar with a single stroke of his sword; E C, VII, Shimoga 4, that Simhanandi presented him with a sword and procured for him a kingdom; and E C, VIII, Nagar 35 and 36, that Simhanandi made the Ganga kingdom. In an old commentary on the Jaina work

1. See Translation, page 25, note 9.

2. *South Indian Inscriptions*, II, 387.

3. *Mysore Archaeological Report for 1921*, p. 19.



Hydrus Archaeological Survey

SOUTH VILW OF KALYANI

Gommaṣasdra it is stated that the Ganga family prospered by the blessing of Simhanandi.

THE RĀSHTRAKUTAS.

Some Rāshtrakūṭa kings have already been referred to when speaking of the Gangas: Vaddoga or Amoghavarsha III who along with Kōṇeya-Ganga fought against Ganga-vajra or Rakkasa-maṇi; and Indra by whose order Chāmūṇḍa-Rāja's lord Jagadēkavira or Rāchamalla defeated Vajraḍādeva. The earliest Rāshtrakūṭa inscription we have to notice is 35 (24), (Plate LXII), which refers itself to the reign of the prince Raṇavalōka Kaṇbayya, son of Dhruva and elder brother of Gōvinda III. It states that while the obtainer of the band of five great instruments, the *mahā-samantadhipati* or lord over great feudatories, Raṇavalōka śrī-Kaṇbayya, son of śrī-Ballabha-mahārājādhirāja-paramēśvara-mahārāja, was ruling the earth, Ba rasa made a grant of land to sēna-
nḍigaḷ on the occasion of the queen of Manasija's concluding her vow of silence owing to sickness. Prince Kamba was appointed as viceroy of the Ganga territory when its ruler Śivamāra II was imprisoned by Dhruva. E C, IV, Heggaḍadēvankōṭe 93 says that he was governing the Ninety-six thousand, that is, the Ganga territory, and from the Maṇṇe plates, E C, IX, Nelamangala 61, we learn that he continued to rule the Ganga kingdom in 802. Another set of plates¹ recently discovered at Chāmarājanagar records that when his victorious camp was at Talavananagara (Talkād) he granted at the request of his son Śankaragaṇṇa a village to the Jaina teacher Yardhamāna in 807. We know from other sources that through the preference of his father for his younger brother he had been superseded as heir to the throne by the latter, their father giving him the Ganga kingdom instead. On his father's death he headed a confederacy of twelve kings in an attempt to recover his birthright. But Gōvinda overcame this conspiracy, and Kamba appears to have submitted to him. The present inscription is not dated; its period may be about 800.

No. 133 (57), (Plate LXX), which is filled with the praise of Indra IV, describes his inimitable skill in playing polo² and records his death in 982 at Śravaṇa Belgoḷa by the Jaina rite of *sallēkhaṇā*. It says that he was the son's son of Kṛishna III, the daughter's son of Ganga-Gāṅgēya (Bātuga) and the son-in-law of Rājachūḍāmaṇi. It is not clear who the last was. The titles applied to king Indra are Raṭṭa-Kandarpa, Rājamārtanḍa, Chalad-ankakāra, Chalad-aggali, Kīrti-Nārāyaṇa, Bḷevabedengā, Gedegaḷ-ābharāṇa, Kaligaḷolgaṇḍa and Bīrarabīra. As we saw above, Mārasimha tried to maintain the Rāshtrakūṭa power by crowning Indra, but the Chālukyas shattered that power beyond recovery in 973. No. 134 (58) commemorates the death of a hero named Piṭṭa who had the title Māvana-gandhabasti (a rutting elephant of his maternal uncle or father-in-law). His

1. *Mysore Archaeological Report* for 1920, p. 31.

2. See *Translations*, page 62, notes 1 and 2.

valour is described at length and it is stated that the command of the army was bestowed upon him by Rājachūdāmaṇi-Mārgedeṇalla. The palaeography, the mention of Rājachūdāmaṇi and the identity of the cyclic year lead to the inference that this record may also be one of Indra's time and that its date may be the same as that of the previous one. It may also be mentioned here that No. 67 (54), of 1129, refers incidentally to two Rāshtrakūṭa kings, namely, Sāhasatunga and Kṛishṇa. Akāṣakadēva describes the greatness of his own learning to Sāhasatunga, who has been identified with Dantidurga; and Paravādinalla gives the derivation of his name to Kṛishṇa, probably the second king of that name.

THE CHALUKYAS.

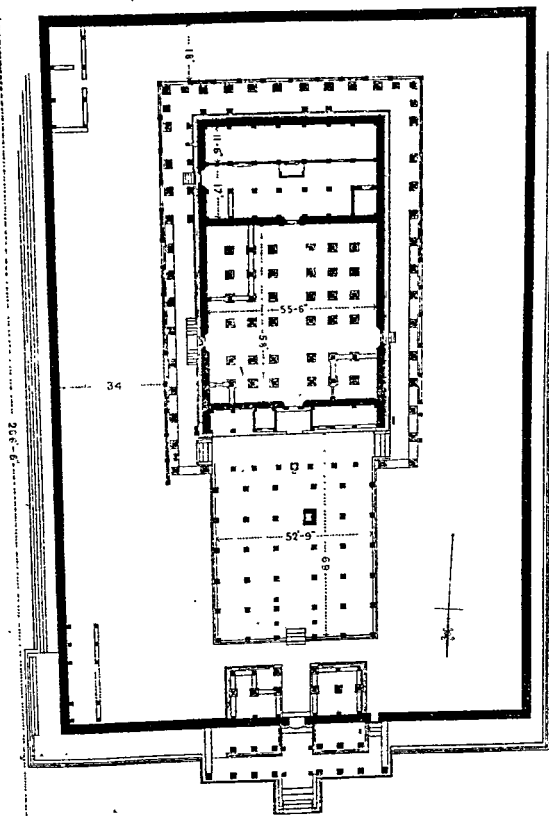
Reference has already been made to the victory of the Ganga king Mārasimha over the Chālukya prince Rājāditya. No. 152 names a chief Goggi with the epithet Chagabhakshana-chakravarti. He is most probably identical with the Chālukya chief of that name mentioned in an inscription at Varuṇa, E C, III, Mysore 37, and described as the obtainer of the band of five great instruments and as a *mahā-sāmānta* who had the original boar for his crest. There are also several *viragals* at the same village recording the death of Goggi's servants in various battles¹. Nos. 73 (59) and 125 (45), of 1118, which are records of the reign of the Hoysala king Viṣṇuvardhana, state incidentally that his general Ganga-Rāja inflicted a severe defeat on the army of the Chālukya emperor Tribhuvanamalla-Perināḍi-Dēva, that is, Vikramāditya VI (1076-1126). They give a spirited account of how Ganga-Rāja made a night attack on the Chālukya army encamped at Kannegāl under the command of twelve *sāmāntas* or tributary chiefs and completely defeated it, capturing all their stores and vehicles, which he presented to his own lord. No. 384 (144) opens with a formal acknowledgment of the overlordship of the Chālukya emperor Tribhuvanamalla-Dēva, but being really a Hoysala record, it will be dealt with under the next head.

There are a few incidental references to Chālukya kings in 69 (55), of about 1100, and 67 (54), of 1129. In the former it is stated that Guṇachandra was the worshipper of the feet of Mallikamōda-Śāntiśa in Balipura. As Mallikamōda was a title of Jayasimha I², this god was in all probability set up by him or by some one else in his name. It is also stated in this record that Vāsavachandra attained Vādirāja is said to have acquired great fame in the Chālukya capital. In the other inscription been honored by Jayasimha I; and Svāmi, another Jaina teacher, to have had the title of Śabda-Chaturmukha conferred on him in the court of king Āhavamalla (1042-1068).

¹ See *Mysore Archaeological Report* for 1916, pp. 46 and 47.

² See *E.I.*, XII, 144; E C, VII, Shikarpur 20 a, 125, 126 and 153.

SCALE 20 15 10 5 20 40 60 FEET



THE HOYSALAS.

As stated before, there are numerous records relating to the Hoysala dynasty. Of these, 132 (56), of 1123, 143 (53), of 1131, and 384 (144), of about 1135, give the genealogy of the Hoysalas from Vinayāditya to Vishnuvardhana; 345 (137), of about 1159, and 349 (138), of 1159, from Vinayāditya to Nārasimha I; and 327 (124), of 1131, and 335 (120), of 1195, from Vinayāditya to Ballāla II. No. 132 also gives the Purāṇic genealogy, and an account of the rise, of the Hoysalas thus:—"From (Brahma) the offspring of the lotus navel of Vishnu was born Atri; his son was the Moon; his son Budha; his son Purāra; his son Āyu; his son Nahusha; his son Yayāti; his son Yadu: and in the line of Yadu arose many kings. Among those famous ones was a certain king, Saḷa, to whom, on a certain occasion, a great sage in a forest said with reference to a fierce tiger *poṃ saḷa* (strike, Saḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvārāvati became Poysalas and possessors of the tiger crest in Śaṣapura'. Among them was king Vinayāditya". It is not clear why Nripa-Kāma-Hoysala who, according to E C, V, Arsikere 111 and 157, was the father of Vinayāditya, is not included in the genealogy as given in the above-mentioned inscriptions and numerous others. That he ruled there can be no doubt, for, there are several inscriptions¹ which mention the fact. No. 118 (44), of 1120, however, mentions him as the patron of Ēcha, the father of Vishnuvardhana's general Ganga-Rāja. With regard to Vinayāditya, 67 (54), of 1129, states that he became a great king by the favor of the Jaina teacher Śānti-dēva; and 143 that he made any number of tanks and temples, any number of Jina shrines, any number of *naḍus* (or districts), villages and subjects. The erection of Jina temples by him is thus described: "The pits dug for bricks became tanks, the mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did king Poysala cause Jina temples to be built." His son by Keḷeyabbarasi was Ereyanga, who is described as the right arm of the Chalukya king in 327 and 345. There are several verses devoted to his praise in 349, which describe him as the glory of the Kshatriya family, as a Yama incarnate in battle, and as having burnt Dhārā, the city of the Mālava king, put to flight the fierce Chōla army, destroyed Chakragotta, and ruined Kāḷinga. By his wife Ēchala-Dēvi he had three sons—Ballāla I. Vishnuvardhana and Udayāditya.

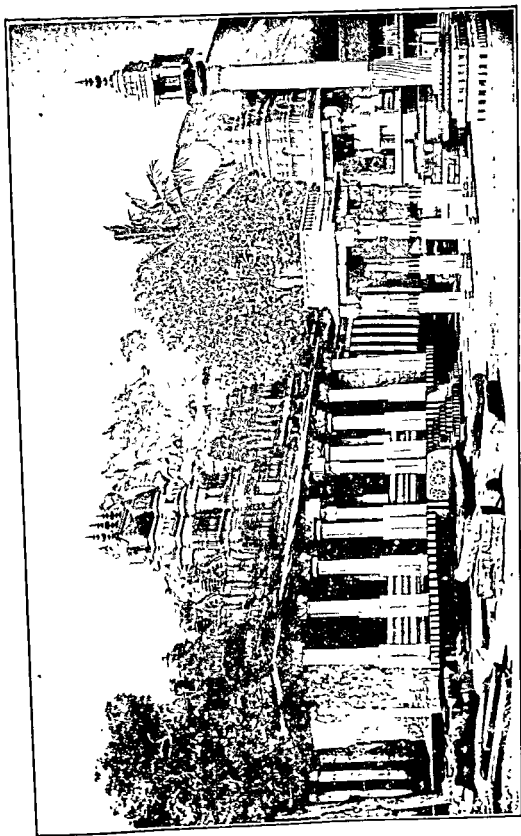
Vishnuvardhana's titles, praises and conquests are given in 132, 143, 327, 345, 349 and 384. The titles applied to him are the mahā-maṇḍalēśvara who has acquired the band of five great instruments, Tribhuvanamalla, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, punisher

1. Anguli in the Meljoro Taluk of the Kāḷer District in the Mysore State

2. See E C, V, Manjārābād 43, of 1022, and Arkalāḥ 76, of 1025, E C, VI, Mājgera 19, of the seventh year of his reign.

of the Malepas, capturer of Talakāḍu Kongu Nangali Koyatūr Uchchangi Nōlam-bavāḍi and Hanungal, and Bhujabala-Vira-Ganga. He is further described as sole promoter of the prosperity of Paṭṭi-Perumala's kingdom, as a wild fire to the forest Chakragoṭṭa, as a submarine fire to the *maṇḍalikas* or chieftains of Tonḍa, as a spear to the heart of Adiyama¹, as the uprooter of Narasingavarma¹, as the final destructive fire to Kalapāla, as death to the Kongas, as confounder of Henjeṛu, as disturber of Sāvimala, as destroyer of the Ghāts, as dragger along of the Tuḷvas, as a terror to Gōyindavādi, as trampler on Rodda, and as plunderer of Rāyarāyapura. His prowess is thus eulogised: "Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Viṣṇu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Viṣṇu pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Viṣṇu. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him. The strongest forts of his enemies, such as Koyatūr Talavanapura and Rāyarāyapura, were burnt in the growing flames of Viṣṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma." The account of his conquests is given thus: He easily captured Chakragoṭṭa, Talakāḍu, Nilagiri, Kongu, Nangali, Kōḷāla, Tereyūr, Koyatūr, Kongali, Uchchangi, Taleyūr, Pomburcha, Andhāsura-chauka, Baḷeyapaṭṭana, Chengiri, Hanungal and many other fortresses, and made by his fierce valour the whole of the Gangavāḍi Ninety-six thousand as far as Lokkiguṇḍi obedient to his seal (or command). He destroyed Kōyatūr, reduced Konga-Rāyarāyapura to ashes, shook Ghāṭṭakavāṭa, and caused the city of Kānchi to tremble. He reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsi dwell in forest, and shook the great Vallūr. He made the water of the Malaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the blood of Kalapāla. He defeated Narasimhavarma and Adiyama, and took possession of Chengiri and Talavanapura. He conquered king Irungōla and the Kādamba king, put to flight the army of the Mālaya king, Jagaddēva and others sent by the (Chālukya) the Kṛishnavēṇṇa. He brought into complete subjection the Kongu seven and the Male seven, and captured countries as far as Lokkiguṇḍi.

1. Chōla feudatories.



FRONT VIEW OF BHANDARI-BASTI

Mysore Archaeological Survey

We may now proceed to examine the records of Vishnuvardhana's reign. The earliest of these is 137, dated 1117. It mentions two merchants named Poysala-seṭṭi and Nēmi-seṭṭi, describing them as the royal merchants of king Poysala and as warm supporters of the Jaina religion, and records that their mothers Māchikabbe and Śāntikabbe, having caused a Jina temple to be built and a *mandara* made, received *dīkshe* or initiation from the sage Bhānukīrti. The Jina temple referred to is the Tērinna-basti on the smaller hill (see p. 7). No. 366 is an unfinished inscription giving merely the name and titles of the king. From 388 we learn that the king's senior general, *svāmīdrōha-gharaṭṭa* (a millstone to traitors to his lord) Ganga-Rāja, made Jinanāthapura at the holy place Belgoḷa. A grant also appears to have been made by him with the king's permission. Mention is made of a *koḷaga* or measure named Drōhagharāṭṭa after the title of Ganga-Rāja. It is curious that the inscription ends thus: The arrow shot by Drōhagharāṭṭa. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible on the stone. The village Jinanāthapura is about a mile to the north of Belgoḷa.

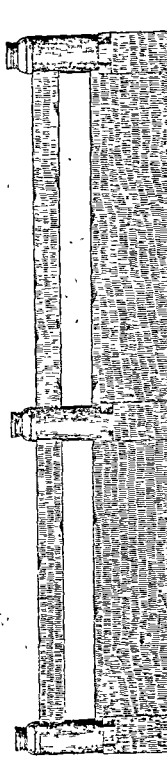
Nos. 73 (59), of 1118, 125 (45), 240 (90), 251, 384 (144) and 397, of 1119, all of which refer themselves to the reign of Vishnuvardhana, give Ganga-Rāja's pedigree and an account of his exploits and pious acts. The pedigree is as follows: Nāgavarma of the Kaunḍinya-gōtra; his son Māra, his wife Makāṇabbe; their son Ēcha, also known as Budhamitra, whose patron was king Nripa-Kāma-Hoysala; his wife Pōchikabbe; their sons Bamma-chamūpa and Ganga-Rāja. The titles of Ganga-Rāja as given in 118 (44), of 1120, are: obtainer of the band of five great instruments, *mahā-sāmāntādhipati*, *mahā-prachanḍa-daṇḍanāyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of king Vishnuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, and *drōhagharāṭṭa*. This inscription also states that his father's guru was Kanakanandi of Muḷlūr (in Coorg). Among his exploits, his defeat of the Chālukya army at Kanṇegāl has already been mentioned when speaking of the Chālukyas (p. 43). His other achievements are thus described: "Seizing Talakādu, taking possession similarly of Kongu, chasing away Jam ..., pulling out Chengiri by the strength of his arm, sending Narasinga to the abode of Yama,—the general Ganga took Ganga-maṇḍala and made it subject to the orders of king Vishnu. When Chōḷa's *sāmānta* Adiyama, stationed in the camp of Talakādu, refused to surrender the *naḍu* which Chōḷa had given, saying 'Fight and take it', Ganga-Rāja marched against him; and the two armies met. O Ganga-Rāja, why do we require others for describing the greatness of your prowess? Is not Dāma who, while the point of your sharp sword was lifting up the skin of his back, fled in the

direction of Kānchi enough ? O Ganga, unable to face you in battle, the Tigula (Tamil) Dāma escaped and took refuge in the forest. Having remained till now in Talakāḍu astonishing people by his valour, the *sāmanta* Dāmōdara, turning now his back on the fight through fear of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull. Ganga-Rāja put to flight Narasingavārma and all the other *sāmantas* of Chōla above the ghāts and brought the whole *nāḍu* under the dominion of his lord's single umbrella." How helpful he was to his lord is thus poetically described : " As the thunderbolt to Indra, as the plough to Balarāma, as the discus to Vishṇu, as the spear to Subrahmaṇya, as the bow Gaṇḍiva to Arjuna, even so, does Ganga conduct the affairs of king Vishṇu." The account of his pious acts runs thus : " The Koṇḍakunda line of the Mūla-saṅgha is the most ancient in the Jaina creed ; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubbachandra-siddhānta-dēva who is the disciple of Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gachchha of the Dēsiga-gana. He renovated all the Jina temples of Gangavāḍi ; he had the enclosure built around Gominaṭadēva ; driving out the Tigulas, he restored Gangavāḍi to Vira-Ganga ; —was not Ganga-Rāja a hundred-fold more fortunate than that former Rāya (Chāmuṇḍa-Rāya) of the Gangas ? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had Jina temples made ; and thus the country was everywhere brought through Ganga-Rāja to the condition in which it had been in days of yore. After Chāmuṇḍa-Rāya he was the chief promoter of the Jaina doctrine." Supernatural power was also attributed to him ; for, it is stated that just as the Gōḍavari stopped flowing on account of the Jaina devotee Attimabbarasi, the Kāvēri, though it swelled and surrounded him, did not touch him, thus testifying to the depth of his devotion to the Jaina faith. We also learn from 73 and 125 that when after his victory over the Chālukya army at Kānnegāl he presented to Vishṇuvardhana the stores and vehicles of the enemy captured in battle, the king, being pleased with his prowess, said " I am pleased ; ask for a boon," whereupon Ganga-Rāja asked for and obtained from the king the village of Parama and granted it to the Jina temples erected by his mother Pōchaladēvi and his wife Lakshmi-dēvi. And 240, 251 and 397 state that after his victory over the Chōla feudatories at Talkāḍ he similarly obtained from the king the village of Gōvindavāḍi and granted it for the worship of Gommaṭēśvara. Both the grants were made after washing the feet of his guru Śubbachandra-siddhānta-dēva. It is stated in 73 that the grant of Parama was confirmed by the general Ēchi-Rāja, apparently the son of Ganga-Rāja. The engraver of 73 was Vardhamānāchāri, an ornament to the forehead of titled sculptors, and of 397, Gangāchāri with the same epithet.

It will be convenient to notice here the remaining inscriptions relating to Ganga-Rāja, though the king is not named in them. No. 126 (46) is an epitaph

1. See Translations, page 40, note 2.

STONE RAILING IN BHANDARA BASTI



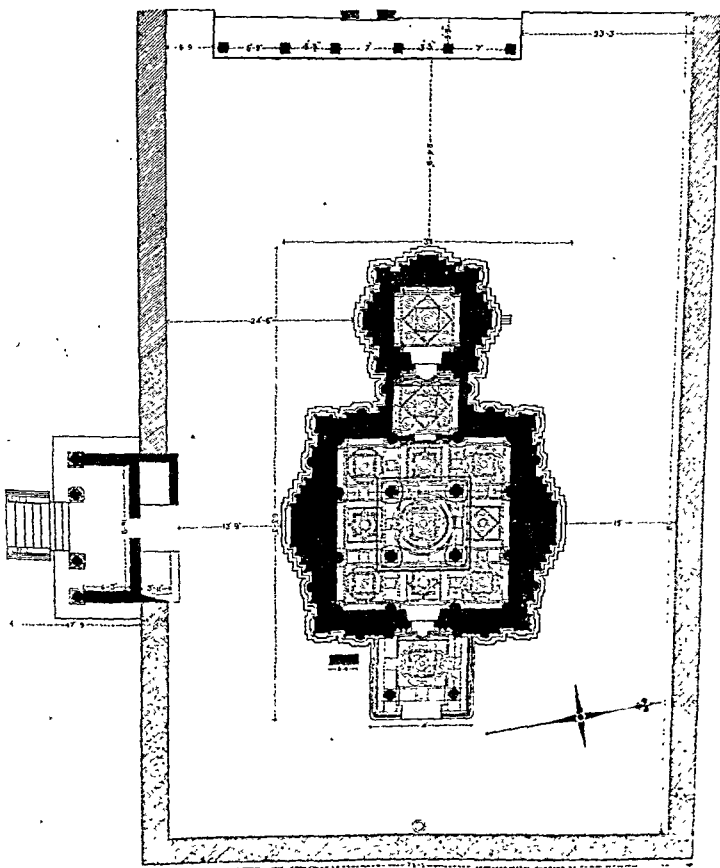
SCALE 1" = 5 FEET.

Belgola and many other holy places, and, observing the rule of lying on one side only, uttering the five salutations¹, died by the rite of *sallékhand*. The epigraph was written by Châvarâja (the same that wrote 127)), a lay disciple of Prabhâchandra-siddhânta-dêva, and engraved by Hoysalâchâri's son Vardhamânâchâri (the same that engraved 73). The second, opening with a verse in praise of Śubhachandra like 126 and 129, proceeds to say that his lay disciple Lakshmi, who is praised at length, ended her life by *samâdhi*. And the third, after giving the succession of gurus (to be noticed further on) from Konda-kunda to Śubhachandra and praising the latter at some length, recounts the titles of Ganga-Râja like 118 and 127 and closes with the praise of his elder brother's wife Jakkapabbe. This inscription was written by Mardimayya, a lay disciple of Prabhâchandra-siddhânta-dêva, and engraved by Vardhamânâchâri, the same individual that engraved 73 and 118.

There are three more records which refer to Jakkapabbe mentioned in the previous para, namely, 367, 368 and 400. We learn from the first that she was the mother of the general Boppadêva and a lay disciple of Śubhachandra and that having observed the vow known as *môksh-tilaka* she caused a Jina figure to be carved on a boulder and had it consecrated; from the second, that she caused a tank to be built and had a Jina figure carved on a boulder; and from the third, which applies the epithet *daṇḍandâyakiti* to her, that she set up some god at Sâhali and made a grant of land for it. The tank built by her is now known as Jakki-katte and is referred to in 385. Her epithet *daṇḍandâyakiti* shows that her husband, elder brother of Ganga-Râja, was also a *daṇḍandâyaka* or general. From 399 we may perhaps infer that the god set up by her was Vṛishabhasvâmi, the first Tirthankara. The period of these records may be about 1120. We may also notice in this connection an inscription of the reign of Vishṇuvardhana, 384 (144), of about 1135, as it furnishes some items of information regarding Ganga-Râja's family. Opening with an acknowledgment of Châlukya suzerainty, it gives the Hoysala genealogy from Vinayâditya to Vishṇuvardhana and then proceeds to give the pedigree of Ganga-Râja thus:—Nagavarma; his son Mâra; his son Êchi-Râja, his wife Pôchikabbe; their sons the generals Bamma and Ganga-Râja. After a brief account of the exploits of Ganga-Râja it goes on to say that the general Bamma had by his wife Bâganabbe, a lay disciple of Bhânukirti, a son named Êcha who, having caused to be erected in Kopana, Belgola and other holy places Jina temples which, adorned with rich sculptures, captivated the hearts of the spectators, died by the rite of *sanyâsâna*, whereupon the general Boppa, the eldest son of Ganga-Râja, set up an epitaph to Êcha, and, for the repairs of the *basadi* which he had erected, granted certain lands to Madhavachandra, the disciple of his own guru Śubhachandra; and that Êchikabbe, the wife of Êcha and a lay disciple of Śubhachandra; who was equal to Attinabbarasi² in liberality, and her mother-in-law Bâganabbe set

1. See Translations, page 44, note 1.

2. See page 52, note 1.

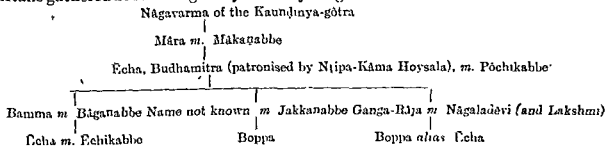


AKKANA BASTI.

Mysore Archaeological Survey.

Scale 30 feet

up, the present inscription and granted a cocoanut garden. The general Boppa, to whom the titles of his father are applied, is stated to have driven out the Kongas and other arrogant adversaries who were thorns to the country and brought other countries into subjection to his lord. The last inscription connected with Ganga-Rāja that has to be noticed is 120 (66), of about 1138, which states that Êchapa, his son, caused to be built the Jina temple Trailôkyaranjana, which had the other name Boppapa-chaityālaya. As stated before (p. 6), the image bearing this inscription, which is now in the Chāmunda-rāya-basti, did not originally belong to it. As a verse in praise of Boppa in EC, IV, Nāgamangala 32 gives room for the doubt that he may have had another name Êcha, this temple appears to have been called Boppapa-chaityālaya after the more familiar of the two names of the founder. From EC, V, Bêlûr 124 we learn that Ganga-Rāja died in 1133 and that his son Boppa erected the Pārśvanātha-basti, naming it Drôhagharattā-Jinālaya after one of the titles of his father, to his memory at Halebid. Boppa also erected the Śāntiśvara-basti at Kambadahalli, Nāgamangala Taluk, probably as a memorial of his father, as indicated by the name, Drôhagharattāchāri, of the architect who designed and built it.¹ As Bêlûr 124 states that Boppa was the son of Nāgaladēvi, we have to suppose that Ganga-Rāja had another wife besides Lakshmi. Jakkapabbe, mentioned as Ganga-Rāja's elder brother's wife, had also a son named Boppa, but her husband's name is not given. Bamma, the elder brother of Ganga-Rāja, had by his wife Bāganabbe a son named Êcha. We have therefore to suppose that Jakkapabbe was either another wife of Bamma or the wife of another elder brother of Ganga-Rāja. The latter alternative is more probable as the word *piriyayya*, eldest brother, used in 384 in speaking of Bamma presupposes the existence of at least another elder brother of Ganga-Rāja, and Jakkapabbe must have been the wife of this elder brother. The details gathered about Ganga-Rāja's family are given below for convenient reference:—

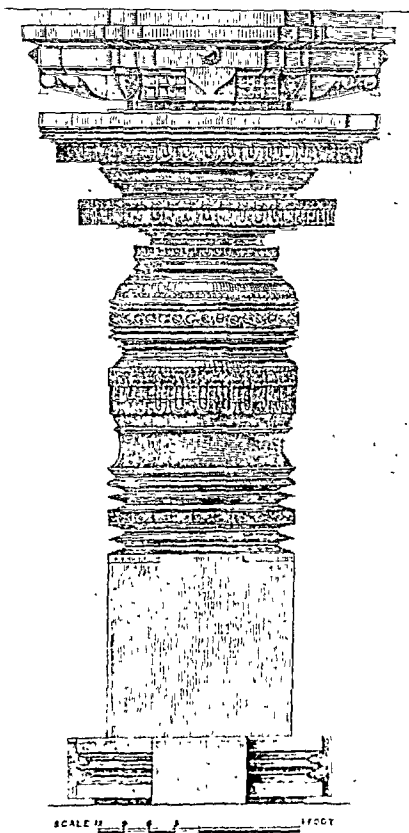


We may now resume our examination of the records of Vishnuvardhana. No. 377 (143), of about 1120, couples the name of the king with that of his senior general, evidently Ganga-Rāja, and states that when their kingdom was increasing in prosperity Chaladankarāva Hede-jya and others made a grant apparently for filling up a pit to the right of Gommatêśvara. No. 132 (56) records the erection in 1123 of the Savatigandhavārana-basti by Śāntala-Dēvi, the queen of Vishnuvardhana. It opens with a verse in praise of Prabhāchandra, the disciple of Mēghachandra-traividyā, and after tracing the descent of the Yadu line from Brahma and

1. *Mysore Archaeological Report for 1915*, p. 51.

AKKANA BASTI
PILLAR IN RANGA MANTAPA

Pl. XXXVIII.



life by the rite of *samādhi* at the holy place Mōringere, whereupon his mother Nāgiyakka and his sister Êchiyakka caused to be erected a *paṭṭasāle* (? reading-hall) in his memory and endowed it with a tank and lands after washing the feet of their guru Prabhāchandra. The other, after praises of Baladēva, states that his son Singimayya died by the rite of *samādhi* and that the latter's widow Siriyavve and his elder brother's wife Nāgiyakka, a lay disciple of Prabhāchandra, set up the epitaph.

Among other records of Vishṇuvardhana, 402, of 1133, after naming Hoysaḷa-seṭṭi's son and some *gavuṇḍas*, says that Kiriya Basavāchāri, fearful of mundane existence, built a tank and a temple and became an ascetic; and that Mallagavuṇḍa and others granted land for the god. The record closes with the statement that Maulāchāri and his son-in-law Katāchāri made the god. Nos. 265 and 266, which record the erection of two images by the general Bharatēśvara, a lay disciple of Gaṇḍavimukta-siddhānta-dēva, belong to the same reign, though the king is not named in them. For we know from other inscriptions, such as E C, IV, Nāgamangala 32 and E C, VI, Chikunagaḷār 180, that Bharata and his elder brother Maṛiyāne, lay disciples of the same guru, were generals under this king. It may be mentioned here that Nāgamangala 32 also supplies the important information that Ganga-Rāja was the brother-in-law of the senior Maṛiyāne and that the junior Maṛiyāne and his younger brother Bharata, who were generals of Vishṇuvardhana, were the brothers-in-law of his son Boppa. The brothers lived on into the reign of Vishṇuvardhana's son Nārasimha I as they are stated to have received a grant from him in 1145 in an inscription at Kambadahalli¹. That Bharata was the disciple of Gaṇḍavimukta is also mentioned in 64 (40), of 1163. The two images set up by Bharata are said to represent Bharata and Bāhubali, the sons of Rishabhānātha, the first Tirthankara, in 267 (115) which also mentions some other pious acts of his, namely, the construction of the *happaḷige* (? railing) of the hall near those images as also of the hall around Gommatēśvara, and of the grand flight of steps. He is also stated to have built eighty new *basadis* and renovated two hundred in Gangavāḍi. The two images were set up by him for beautifying the sides of the entrance to the holy place. The inscription was got prepared by the son of Bharata's daughter Śāntala-dēvi. Two other epigraphs, which appear to belong to the same reign, are 150 (69) and 221. The former, which appears to bear the date 1130, states that Tribhuvanamalla Chaladankarāva Hoysaḷa-seṭṭi, bestowing the title of Chaladankarāva Hoysaḷa-seṭṭi on Malli-seṭṭi, son of Dammi-seṭṭi of Ayyavole², ended his life by starvation; and that his wife Chattiḷḷibe set up this epitaph for her husband and her son Būchana. The title Chaladankarāva occurs in 377 and the name Hoysaḷa-seṭṭi in 137 and 492, all the three being records of this king. The other inscription tells us that to Arasāditya and Āchāmbike were

1. *Mysore Archaeological Report* for 1915, p. 51.

2. The modern Aihole in the Kalāḍgi District of the Bombay Presidency.

born three sons, namely, Pauparāja, Haridēva and the chief of ministers Baladēvaṇṇa, who were ornaments of the Karnāṭaka family, uncles of Māchirāja and devoted worshippers of Jina; and ends with a verse extolling the merits of Baladēva. Though the record does not say so, we may infer that the ornamental panel on which it is inscribed was got prepared by Baladēva (see p. 20).¹ It is not clear, however, who this Baladēva was. He cannot be the general Baladēva¹, grandfather of queen Śāntala-Dēvi, mentioned in 141, 142 and 143, as the latter's parents were Nāgavarṇa and Chandikabbe. The period of the record appears to be about 1120.

Vishṇuwardhana's son by Lakshmi-Dēvi was Nārasimha I. His titles and praises are given in 345 (137) and 349 (138). Among his titles, which are mostly identical with those of his father, may be mentioned—a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, and plunderer of the Chōla capital. The title “a fire to the forest rival heirs” seems to indicate the existence of other claimants to the throne, perhaps connections of Śāntala-Dēvi, the first queen of his father. No. 349 records the erection in 1159 at Belgola of the Chaturvimsati-Jina temple, popularly known as the Bhaṇḍāri-basti, by Hulla, the treasurer (*bhaṇḍāri*) and minister of the king. After relating the achievements of the Hoysala kings from Vinayāditya to Nārasimha I, it proceeds to say that Hulla of the Vaji family, son of Jakkirāja and Lōkambikā, elder brother of Lakshmaṇa and Amara, and lay disciple of Maladhāri-svāmi, erected the temple mentioned above; and that during an expedition for the conquest of the regions the king coming to Belgola paid homage to Gommatēśvara, and seeing the Chaturvimsati-Jina temple, erected for the prosperity of his kingdom by Hulla, bestowed upon it a second name Bhavyachūdāmaṇi after Hulla's title Samyaktva-chūdāmaṇi, and granted the village Savanēru to provide for gifts repairs and worship. After praises of Hulla and the mention of the grant with the king's permission of certain taxes of Gommatapura and certain dues on various articles of merchandise to the temple, the record closes with the statement that Hulla made over the village Savanēru to Bhānukīrti. It is stated of Hulla that he was cleverer than Yōgandharāyaṇa in management of affairs and superior to Brihaspati in knowledge of politics, and of the temple that it was affiliated to the Pustaka-gachcha of the Dēsiya-gaṇa of the Mūla-saṅgha. No. 345 (137), of about the same date as the preceding one, opens like it with an account of the Hoysala kings from Vinayāditya to Nārasimha I whose visit to Belgola is also mentioned. Hulla is said to have served under Vishṇuwardhana also, and from 240 (90) we learn that he lived during the reign also of Ballāja II as he is stated to have received a grant from him. A good portion of the inscription is taken up with the praise of Hulla and an account of the meritorious works performed by him. The general Hulla was minister to the king as Brihaspati to Indra. A

1. There was also another Baladēva, son of Nāgadēva and Nāgiyakkā, whose death in 1139 is recorded in 142. He was the grandson of the general Baladēva.

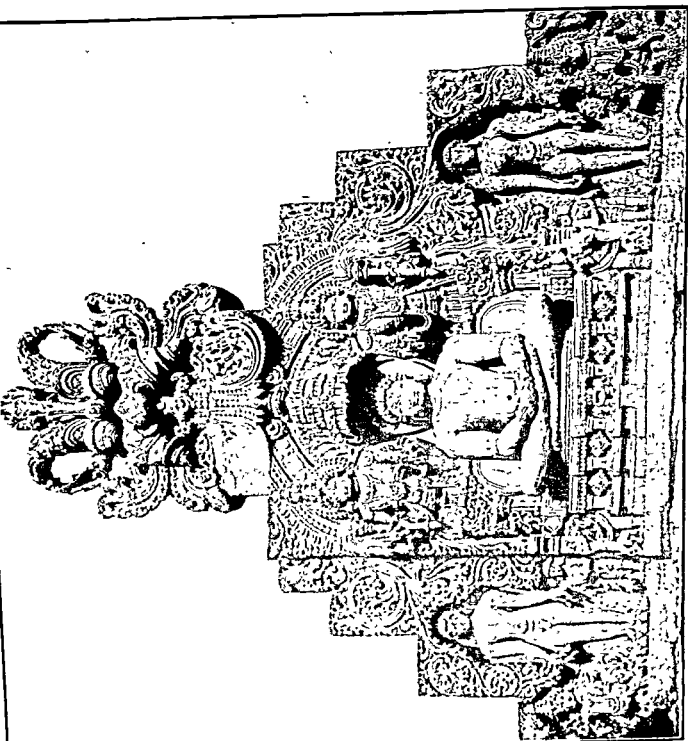


FIGURE 1. VIEW OF TOWER OF ANKANA-BASTI

verse already referred to (p. 45) says: "If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya (i. e., Chāmunda-Rāya), the excellent minister of king Rāchamalla; after him, only Ganga-Rāja, the excellent minister of king Vishnu; and after him again, only Huḷḷa, the excellent minister of king Nārasimha. If any other had such claim, why not name him?" Huḷḷa renovated Uppaṭṭāyṭa's Jina temple at Bankapura, which had gone to complete ruin; he also caused to be rebuilt as high as Kailāsa the completely ruined Jina temple of Kallivīṭa¹ at the same village; he granted lands, purchased after payment of much gold, to provide for gifts to Jina sages at the holy place Kopana²; he caused to be erected a splendid Jina temple, from the base to the pinnacle, in the original holy place of Kellangere, formerly founded by the Gangas, of which by lapse of time only the name remained; he also caused to be built five more Jina temples at the same village; and he had the temple of Chaturvimsati-Tīrthakaras constructed at the holy place Belgola. For the description of the last temple as given in the inscription see page 26. Having made the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-dēva, disciple of Gunachandra-siddhānta-dēva, the *āchārya* of this temple, Huḷḷa made over to it the village Savanēru which he had obtained from the king. The uses to which the endowment was to be applied are then stated. The village was granted by the king for the temple of the twenty-four Tīrthankaras, as well as for Gommaṭēśvara and Pārśvanātha.

The king's visit to Belgola is also mentioned in 240 which states however that he granted besides Savanēru the two villages Bekka and Kaggere also. The gift of the three villages was confirmed by Ballāla II at the request of Huḷḷa who granted them to provide for the worship of Gommaṭa, Pārśvanātha and the twenty-four Tīrthankaras, and for gifts of food to ascetics. Nos. 178 (50) and 181 also say that Huḷḷa obtained Savanēru from king Nārasimha I and granted it for the purposes mentioned above. From 64 (40) we learn that Huḷḷa caused to be made an epitaph to his guru the *mahā-maṇḍalāchārya* Dēvakīrti-paṇḍita-dēva who died in 1163 and had it consecrated by his three disciples Lakṣhanandi, Mādhava and Tribhuvanadēva. Huḷḷa is here described as a modern Ganga-Rāja. The first part of the inscription gives an account of a succession of gurus (to be noticed later on) corresponding to some extent with that contained in 127. No. 346 (137 a), of about 1165, after extolling at some length the beauty of Padmāvatī, the wife of Huḷḷa, concludes with the statement that he gave the village Savanēru to Bhānukīrti, son of Nayakīrti, a fact which is also mentioned in 349.

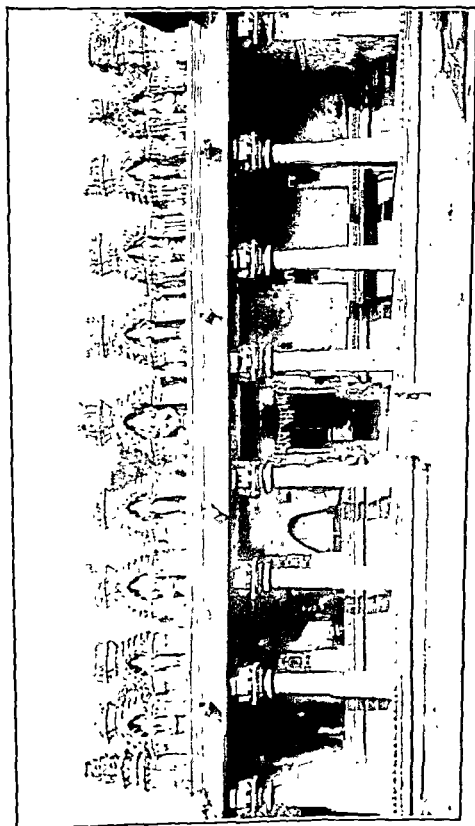
To king Nārasimha I and his consort Ēchala-Dēvi³ was born Ballāla II. His titles and achievements are given in 327 (124) and 335 (130). Among the

1. See Translations, page 148, note 2.

2. See page 53, note 1.

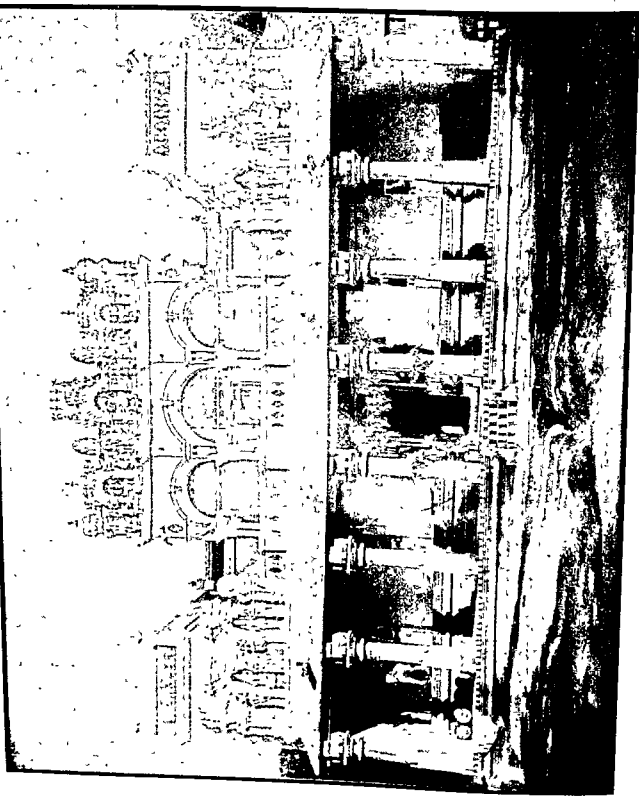
3. Another queen Chāgala-Dēvi is mentioned in 349.

titles, which are mostly the same as those of his father, may be mentioned Śaṇi-vārasiddhi, Giridurganalla and capturer of Kummāṭa and Brambarage. His prowess and capture of Uchchangi are thus described: "When Vira-Ballāḷa-Dēva caused the drum to be sounded at the commencement of battle, Lāḷa was deprived of ease, Gūṛjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a sprout in his uplifted hand, and Chōḷa dropped his clothes. When in the pride of his arm Oḍeyarasa was determined to fight, king Ballāḷa marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Paṇḍya together with his beautiful women, country, treasuries, father and group of horses. Laying seige to Uchchangi, which had for a long time been considered impregnable to enemies, king Ballāḷa took the fort with ease and seized the kings Kamaḍēva and Oḍeya, and their treasury, women and troupes of horses." No. 240 (90), of about 1175, is the earliest of Ballāḷa II's records. Its object is to record the confirmation by the king, as stated in the previous para, of the grant of three villages made by his father for Gom-māṭa, Paṛśvanātha and the twenty-four Tirthankaras. The greater part of the inscription is taken up with an account of the exploits of Ganga-Rāja. Then after a brief notice of Nayakīrti, the son of Guṇachandra, king Nārasimha's visit to Belgola, his gift of the three villages, Ballāḷa's capture of Uchchangi, and his confirmation of his father's grant are mentioned. The record seems to conclude with the statement that Adhyātmi-Bālachandra, disciple of Nayakīrti, made a Jina temple, a great śāsana or inscription, a group of epitaphs and a series of tanks and ponds in memory of his guru. No. 327 (Plate XL) records the erection at Belgola of the Paṛśvanātha-basti, now known as Akkana-basti, by Āchī-yakka, the wife of the king's minister Chandramauḷi, in 1181. After giving an account of the Hoysala kings from Vinayāditya to Ballāḷa II, it proceeds to give some details regarding Chandramauḷi and his wife. Chandramauḷi, a worshipper of Siva, was a learned Brāhman well versed in logic, literature, Bharata-śāstra and various arts. He was the son of Śambhudēva and Akkavve. His wife Āchīyakka nāḍu; his wife Chandavve; their children: Bammaḍēva, Bāveya-nāyaka, Kālavve, wife of the last, Bāchavve; their children Bammeya-nāyaka, Māra, Āchaladēvi, Chendavve and Kāma. Bammeya-nāyaka's wife was Dōchavve, the daughter of Malli-seṭṭi and Māchavve-seṭṭikavve. His sister Āchaladēvi, the daughter of ter Chandramauḷi, had a son named Sōma. Her gurus were Nayakīrti and his chandra, Māghaṇandi, Padmanandi and Nēmichandra. We are then told that on the application of Chandramauḷi the king gave the village Bammeyanaballi for the god Paṛśvanātha set up by Āchaladēvi. Further grants of certain lands and dues



FRONT VIEW OF JAINA MACHA BEFORE THE UPPER STOREY WAS BUILT

Major, General and Surgeon



FRONT VIEW OF JAINA MATHA WITH UPPER STOREY

are then mentioned. The grant of Bammeyanahalli by the king is also mentioned in an inscription at that village.¹ No. 331 also mentions the erection of the temple by Achaladēvi. From 256 (107) we learn that on the petition of Achaladēvi the king granted Bekka for the worship of Gommatēśvara. The period of this record is doubtful.²

Among the remaining records of this king, 335 (130), of 1195, after a brief notice of the Hoysala kings from Vinayāditya to Ballāla II whose capture of Uchchangi is mentioned, proceeds to give the praises of the *mahā-maṇḍalāchārya* Nayakīrti and after naming his disciples concludes with an account of the pious works of Nāgadēva, the *paṭṭaṇasvāmi* of the king. With regard to the disciples of Nayakīrti, Damanandi-traividya is added to those mentioned in the previous para. Some details are then given of the family of Nāgadēva, a lay disciple of Nayakīrti. He was the son of the minister Bammadēva and Jōgavve; his wife was Chandavve, the daughter of the *paṭṭaṇasvāmi* Malli-setṭi and Māchave-Setṭikavve; he had a son named Mallidēva and a daughter of the name of Kāmaladēvi. It will be seen that his wife was the sister of the wife of Achaladēvi's brother Bammeyanāyaka (see previous para). Nāgadēva caused to be made a dancing hall and a stone pavement in front of the god Pārśva; the Nagara-Jinālaya; and in memory of the departed Nayakīrti a? *mudīja*, an epitaph, and a stone pavement and a dancing hall in front of the Kamaṭha-Pārśva-basti. Then follows a grant to the Nagara-Jinālaya by the merchants of Belgoḷa who are described as born in the eminent line of Khaṇḍaḷi and Mūlabhadra, as devoted to truth and purity, and as skilled in conducting various kinds of trade with many seaports. That Nāgadēva set up the epitaph of Nayakīrti we also learn from 66 (42), which records the death of that guru in 1176. Two more records relating to Nāgadēva, 326 (122) and 407, may also be noticed here. The former (Plate LXXIII), engraved in beautiful characters, records that Nāgadēva having made a tank under the name of Nāgasanudra and a garden, the disciples of Nayakīrti, namely, Bhānukīrti, Prabhāchandra, Bhaṭṭarakadēva and Nēmicandra, granted to Nāgadēva that garden and certain lands with the condition that he should pay four *gadyānas* every year for the worship of Gommatēśvara. The other epigraph states that the *paṭṭaṇasvāmi* Nāgadēva, in company with the *mahā-maṇḍalāchārya* Nēmicandra and others, granted certain lands to Māra-gauḍa for having built a tank. The period of these records may be about 1200. No. 380 tells us that the general Vasudhaikabāndhava Rēchinayya set up the god Śāntinātha at Jinanāthapura and made over the temple to Sāgaranandi, disciple of Śubhachandra-traividya who was the disciple of Māghanandi connected with the Sāvanta-basadi of Kollāpura. Though the king is not named here, we know from other inscriptions³ that Rēchinayya was a

1. EC, V, Chennarayanaṭṭa 160, of 1182.

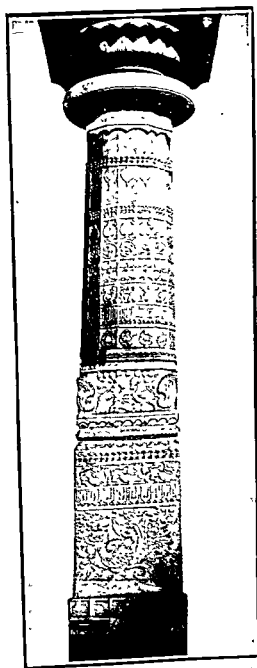
2. See Translations, page 115, note 2.

3. See *Mysore Archaeological Report for 1909*, page 21; EC, V, Arsikere 77; and EC, VII Shikārpūr 197.

general under him. Before he took service under Ballāḷa II he had been the minister of the Kaḷachuryas. The last record that remains to be noticed of this king's reign is 333 (128). It opens with a verse in praise of Nayakīrti and after naming his disciples as in 335 proceeds to say that their disciple Nayakīrti gave a charter to the merchants of Gommaṭapura, described as in 335, in the presence of the senior *maṇikya-bhaṇḍāri* Rāmadēva-nāyaka, the minister of Sōmēśvaradēva who was the son of the *pratāpa-chakravartī* Vīra-Ballāḷa-Dēva. Among the details mentioned in the charter are some which are rather curious: "For house-tax at Gommaṭapura, beginning from the year Akshaya, the residents shall pay eight *haṇas* once for all as the capital on which one *haṇa* can be realised as interest, and live in peace for ever. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *dachārya* of the place shall himself pay them and settle the matter; it is no concern of the residents. If among the merchants of the place one or two, posing as leaders, teach the *dachārya* deceit and encourage him to covet small sums of money and ask for more, they are traitors to the creed, traitors to the king, enemies of the Bāṇanjigas, gamblers, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *dachārya*. If without the consent of the merchants one or two leaders enter into the *dachārya*'s house or the palace, they are traitors to the creed." The date of the inscription appears to be 1206, judging from the mention of Nayakīrti's disciples as in 327 and 335, and of another Nayakīrti as their disciple. Ballāḷa II had no son named Sōmēśvara. Some chief of that name calls himself the king's son by courtesy. For a similar instance reference may be made to EC, X, Māṭr 10 where Dādi Singe-dannāyaka calls himself the son of Ballāḷa III.

There is only one record, 186 (81), which refers itself to the reign of Nārasimha II, the son of Ballāḷa II. It ascribes paramount titles to him and records that Gommaṭa-seṭṭi, the son of Paduma-seṭṭi who was a lay disciple of Nayakīrti's disciple Adhyātmi-Bālachandra, made a money grant in 1231 as a perpetual endowment for the worship of Gommaṭēśvara and the twenty-four Tīrthankaras. The titles applied to the king are the refuge of the whole world, favorite of earth and fortune, maha-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, a sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, and establisher of the Chōḷa kingdom.

Similarly, we have a solitary record, namely, 246 (96), of 1273, relating to Nārasimha III, the grandson of Nārasimha II and the son of Sōmēśvara. It says that during this king's reign Sambhūdēva and others granted certain lands, which they had purchased from the maha-maṇḍaladachārya Nayakīrti's disciple Chandra-prabha, to provide for milk-offerings for Gommaṭēśvara and the twenty-four Tīrthankaras of the enclosure. The donor seems to be referred to in 199, of 1279.

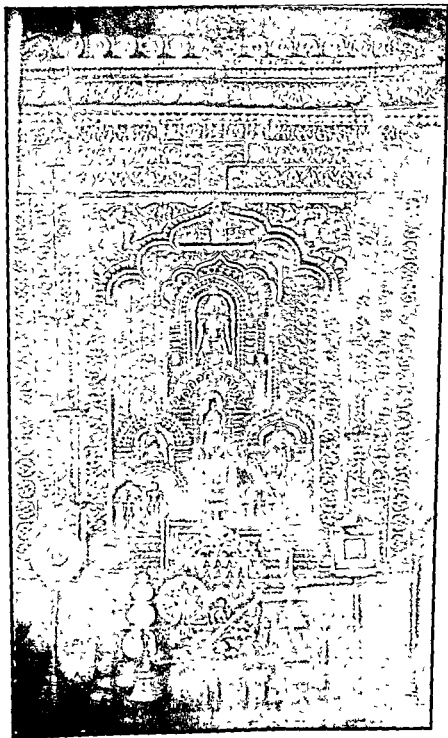


PILLAR IN PORCH OF JAINA MATHA
Mys. v. Archaeological Survey

different. Tātayya of Tirupati will, out of the money levied from every Jaina house throughout the kingdom, appoint twenty servants as a bodyguard for the god at Belgoḷa and repair ruined Jina temples. He who transgresses this decree shall be a traitor to the king, a traitor to the *saṅgha* and the *samuddāya*." The addition engraved at the top states that a Jaina merchant of Kalleha¹ applied to the king and had something, probably the inscription EC, IX, Māgaḍi 18, which is another version of the present inscription, renovated by Tātayya of Tirupati. An earlier record at Kambadahalli², which registers the grant of certain privileges to the Jainas by the Śaivas, may not be without interest in this connection. It states that the possessors of all the ascetic qualities, followers of the Lakulīśvara doctrine, performers of the rites of the five kinds of *dīkshe* or initiation, the seven crores of Śrī-Rudras, having met together, granted to the *basti* at Kambadahalli the name Ekkōṭi (seven crores) Jinālaya and the privilege of the band of five chief instruments. He who said "This should not be" was to be looked upon as a traitor to Śiva. The period of the epigraph may be about 1200.

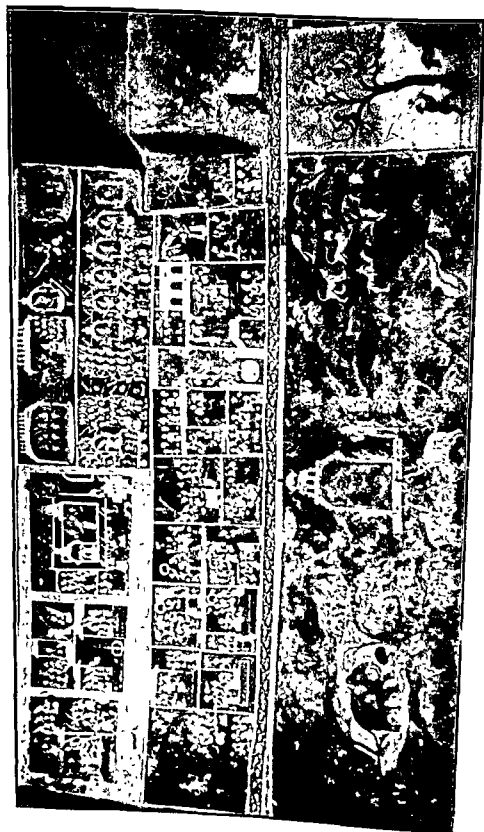
No. 329 (126) records the death of Harihara II in the year Tārāṇa, which would be equivalent to 1404. That this was the date of his death is confirmed by the inscription EC, VIII, Tirthahalli 129. We learn from 337 that Bhīmā-Dēvi, the queen of Dēva-Rāya-mahārāya and a lay disciple of Paṇḍitāchārya, set up the image of Śāntinātha in the Mangāyi-basti. The king mentioned here is most probably Dēva-Rāya I and the information that he had a Jaina queen of the name Bhīmā-Dēvi appears to be new. The date of the inscription may be about 1410. No. 253 (92) introduces us to Irugapa, the general of Harihara II, and records the grant by him of Belgoḷa, together with a grove and a tank built by him, for Gommapedigree and praises of Irugapa. His pedigree is thus given:—The general Baicha, wife JANaki; their sons Mangapa, Irugapa and Bukkapa; Mangapa's Śrutamuni the record states that the grant was made in the presence of Paṇḍitārya and The date of the present record being 1422, we have to infer that Irugapa lived during the reign of Dēva-Rāya II also. He was a Sanskrit scholar, and wrote the metrical lexicon *Nāṇḍrtharatnamālā*. Two of his inscriptions³ bearing the dates 1392 and 1397 contain praises of Paṇḍitārya and a third⁴, dated 1395, states that he built the Kunthū-Jinālaya at Vijayanagar. Two epigraphs, 328 (125) and 330 Rāya II in the year Kshaya, which would correspond with 1446.

1. Kalya in the Māgaḍi Taluk of the Bangalore District
2. *Mysore Archaeological Report* for 1915, p. 67.
3. *E.I.*, VII, 115
4. *S.I.I.*, I, 156.



MANDASANA IN JAINA MATHA

Mysore Archaeological Survey



PAINTING ON WALL OF JAINA MATHA

Myrce. Archæological Survey

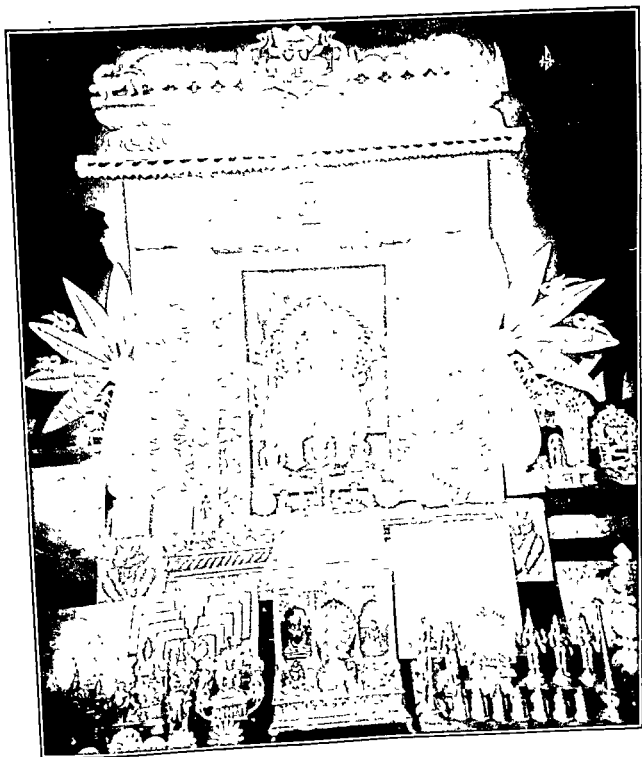
MYSORE.

The earliest of the inscriptions relating to the kings of Mysore is, 250 (84), dated 1634. It says that the mahā-rājādhirāja rāja-paramēśvara, lord of the city of Maisūr, Chāma-Rāja-Oḍeyar, finding that the temple lands of Belgōla had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, whereupon the merchants unanimously agreed to release the mortgage as a work of merit in the presence of Gommatēśvara and their guru Chārūkīrti-pandita. Among the men sent for by the king were Bomayappa, son of the poet Panchabāna (p. 13), and the poet Bommanṇa. The whole transaction is related with some additional details in 352 (140) which is a copper plate grant bearing the same date. This grant applies a few more titles to the king such as a spear to the heads of hostile kings, an adamantine cage to refugees, and emperor of the six *dharmas*, and adds a strict prohibition against any of the temple managers mortgaging the lands in future and against any one granting a mortgage thereon. Though the inscriptions do not expressly say so, the king must have visited Belgōla in connection with the above transaction. The *Muniraśābhyudaya* of Chidānandakavi (c. 1680) gives several details of the king's visit to Belgōla. It says: "King Chāma-Rāja of Mysore came to Belgōla and taking his seat in the hall in front of Gommatēśvara saw the god. Leaving the enclosure he came to the porch and had the inscriptions on both sides read out to him. He learnt how Chāmunda-Rāja came to Belgōla and at the instance of his guru Nēmichandra endowed villages of the revenue value of 1,95,000 *varahas* for the god. The king then entered Siddhara-basti and from the inscriptions read out to him learnt details about the spiritual succession, greatness and works of the Jaina gurus. He afterwards enquired where the guru had gone. The poet Bommanṇa, one of the temple managers, replied thus: 'Through the trouble caused by the Telugu chief Jagadēva worship of Gommatēśvara was stopped, and the guru Chārūkīrti left the place and was living at Bhallātākipura (Gērusoppe) under the protection of Bhairavarāja.' Thereupon the king told him to send for the guru, promising a new grant. Getting down to Belgōla he visited the Bhandāri-basti and after paying a visit to all the temples on Chandragiri returned to Seringapatam. Padumana-seṭṭi and Padumana-pandita were sent to bring Chārūkīrti from Bhallātākipura, and on his arrival he was sent to Belgōla with due honors. A grant was also made by the king." Jagadēva mentioned here was the chief of Chennnapaṭṭana who was defeated by Chāma-Rāja and dispossessed of his principality in 1630.

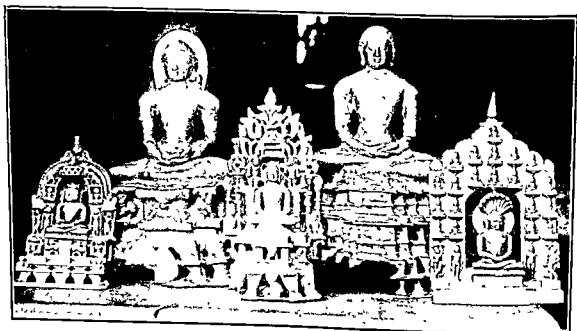
No. 401 records the grant of the village Rāgibommenahalli in 1672 by Dodḍa-Dēva-Rāja-Oḍeyar for the upkeep of a feeding-house for Brāhmaṇas, and 365 says, as stated before (p. 31), that Chikka-Dēva-Rāja-Oḍeyar caused the *kalyāṇi* or pond at Belgōla to be built. The *Sthala-purāṇa* says that Dodḍa-Dēva-Rāja-Oḍeyar visited

Belgoḷa in Śaka 1595 (1672). No. 249 (83) refers to a visit paid by Kṛishṇa-Rāja Oḍeyar I to Belgoḷa in 1723 and registers the grant by him of certain villages including Belgoḷa for the worship of Gommaṭeśvara and of the village of Kabāḷe for the maintenance of the alms-house situated near the Chikka-Dēva-Rāja pond. After praises of the king the inscription states that on seeing the face of the divine Gommaṭa he was greatly pleased, and, with horripilation, made the grant. In the *Gommaṭeśvara-charite* of Anantakavi (c. 1780) it is stated that the king visited Belgoḷa accompanied by his general Dēvayya and the *sarvādhikāri* Cheluvayya. There are three records relating to the reign of Kṛishṇa-Rāja-Oḍeyar III, of which two, 353 and 354, are *sanads* or grants written on paper. The former, issued by Pūrnaiya, the king's minister, in 1810 confirms the former grant of Kabāḷu by Kṛishṇa-Rāja-Oḍeyar I on the application of Komāra-heggaḍi of Dharmasthala below the Ghāts. The latter, issued by the king, records the grant in 1830 of three villages to provide for the expenses and repairs of all the temples at Belgoḷa. After a few verses in praise of the goddess Chāmunḍikā and the Boar incarnation of Viṣṇu, the *sanad* proceeds to give the titles, etc. of the king thus: "The rājādhirāja rāja-paramēśvara prauḍha-pratāpa apratima-vira-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yādu race, possessor of the insignia of among others the conch the discus the elephant-goad the axe the *makara* the fish the *śarabha* the *śaḷva* the *gaṇḍabhērūṇḍa* the boar Hanunān Garuḍa and the lion, Kṛishṇa-Rāja-Oḍeyar of Mysore, son of Chāmi-Rāja-Oḍeyar and grandson of Immaḍi-Kṛishṇa-Rāja-Oḍeyar of the Ātrēya-gōtra Āśvalāyana-sūtra and Rik-śākha, seated on the resplendent jewel throne on which Rāja-Oḍeyar and other paramount kings descended from the lunar race had successively sat in the great Mysore kingdom, the abode of the wealth of the Kamāṭaka country which is an ornament of all the countries that adorn the whole circle of the earth." The number of the temples is given as thirty-three: eight on Doḍḍa-beṭṭa, consisting of the big god (Gommaṭa) and seven minor temples, sixteen on Chikka-beṭṭa, eight in the village; and one on the hill at Maleyār. Formerly the *maṭha* or monastery was in receipt of a cash grant of only 120 *varahas* to meet all these expenses; and as the amount was found insufficient, the present grant of three villages was made in lieu of the former cash grant on the application of Lakṣmīpāṇḍita of the palace.

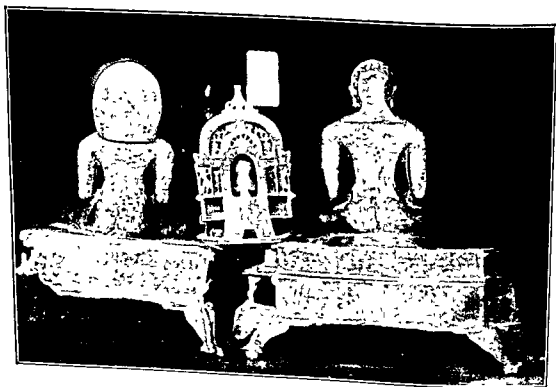
It has to be stated here that the Sanskrit version printed as 141 in the previous edition, which is not now forthcoming, is based on the two *sanads* noticed above. No such Sanskrit *sanad* was granted to the *maṭha* by Kṛishṇa-Rāja-Oḍeyar III. Being a fanciful paraphrase in Sanskrit of the above-mentioned Kannada *sanads*, recently composed by some Jaina Paṇḍit, it is misleading in its contents inasmuch as the composer has omitted a great deal of what is contained in the originals and introduced much foreign matter with the sole object of giving the record a Jaina complexion.



MANDASANA IN PANDIT DORRABAI SASSTRUS HOUSE.



1. FRONT VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA



2. BACK VIEW OF INSCRIBED JINA FIGURES AT SRAVANA BELGOLA
Mysore Archaeological Survey

The remaining inscription of Krishna-Rāja-Odeyar III's reign, 223(93), records that Dēvarāja-arasu, head of the body-guard, police and cavalry departments at the king's court, and son of Cheluva-arasu of Satyamangala descended from Chavunḍa-Rāja, having died on the day of the head-anointing festival of Gommaṭṭēvara, his son Puṭṭa Dēvarāja-arasu made a money grant in 1827 for special worship of the god every year. A visit paid by His Highness Krishna-Rāja-Odeyar IV, the present Mahārāja, to Belgola is indicated by his initials K. R. W. engraved on the summit of Chikka-beṭṭa, the date given being the tenth of November, 1900.

THE KADAMBAS.

No. 443, of about 900, already referred to when speaking of the Kanchina-done (p. 9), says that three boulders were brought to that place by order of some Kadamba chief. We have no information as to who this Kadamba was, nor are we told the reason why the boulders were brought.

THE NOLAMBAS OR PALLAVAS.

Chāmunḍa-Rāja's defeat of Nolamba-Rāja is mentioned in 281(109). The Nolamba chief referred to here may be Nanni-Nolamba, the son of Dilpa. No. 318 (120), of about 1217, names a chief Vira-Pallavarāya of Arakere and his son Śankara-nāyaka. The latter is also mentioned in 170 (73) and 171.

THE CHOLAS.

The fragmentary inscription 378, of about 1015, mentions a Chōla-Permadi as fighting against the Gangas. The king alluded to is evidently Rājendra-Chōla. Ganga-Rāja's defeat of the Chōla feudatories Narasingavarma and Dāmōdara is related in 240, 251 and 397.

THE CHANGALVAS.

The Changaḷvas were a line of kings who ruled in the west of the Mysore District and in Coorg. They claimed to be Yādavas. Their original territory was Changa-nādu, corresponding chiefly with the modern Hunsūr Taluk of the Mysore District. No. 238 (103) introduces us to a king of this dynasty named Kulōttunga-Changaḷva-Mahādēva and tells us that his minister's son Channa-Bommarasa caused to be renovated the ? upper storey of Gommaṭṭēvara in 1509. This king is also mentioned in E. C. IV, Hunsūr 63, of 1502.

NIDUGAL.

The early rulers of Nidugal were of the solar race and claimed descent from Karikāla-Chōla. They bore the title 'lord of Oreyār', Oreyār being the name of the ancient Chōla capital near Trichinopoly, and added Chōla-mahārāja to their names. Their capital was Penjeru, now Hēmāvatī in the Anantapur District. One of the kings of this dynasty was Irungōḷa, a contemporary of the Hoysala king Vishnuvardhana. We learn from G. (42) that he was a lay disciple of Nayakiri-siddhanta-dēva, and from 319 (138) that he was defeated by Vishnuvardhana.

NUGGEHALI.

No. 406 states that Tirumalarāja-nāyaka, son of Dāsapa-nāyaka of Nuguhali, granted the village of Dāsapura for the spiritual welfare of his father. It is not clear if the donor is identical with his namesake, the father of Rāyaṇarāja who was a feudatory of the Vijayanagar king Achyuta-Rāya¹. If so, the date of the record may be 1540.

A few incidental references to other kings and chiefs may also be noticed here. No. 11 (plate LIX), which is the epitaph of Arisṭhānēmi, states that king Dīṇḍika was present at the time of the guru's death. I once² identified this king provisionally with the Dindika of the Udayēndiram plates of Prithivipati II³ and came to the conclusion that the period of the record was about 800. But the characters are older by nearly two centuries and the two Dīṇḍikarājas cannot be identical. This was also the opinion of the late Dr. Fleet. No. 34 (Plate LX), of about 700, which is the epitaph of Nāgasēna, seems to mention a chief of the name of Nāga-nāyaka. In 69 it is stated that Prabhāchandra was honored by king Bhōja of Dhārā, and Yasahkṛti by the king of Simhala (Ceylon). No. 67 states that Akalanka defeated the Bauddhas in disputation at the court of king Himaśtala and that Svāmi got that name from the Pāndya king. As Jaina tradition says that Himaśtala ruled at Kānchi, he was probably a Pallava king. Two chiefs Garudakēśirāja and Bālāditya, king of the Vatsas, are named in 149 and 457 respectively. In 64 are mentioned the *śamantas* Kēdāra-Nakarasa, Kāmādēva and Nimbādēva as lay disciples of Maḡhanandi, and the generals Mariyāne and Bharata together with the officers Bōchimayya and Kōrayya as lay disciples of Gaṇḍavumukta-dēva. That Nīmba was a lay disciple of Maḡhanandi is also stated in an inscription at Tērdāl⁴. He is praised as the crest-jewel of *śamantas* in the *Ēkavratasatī* of Padmanandi, a disciple of Śubhachandra who died in 1123. Two officers the *mahā-pasāyata* (master of the robes) Vijayaṇṇa and the *mahā-pasāyata* Tirumappa are mentioned in 287, of 1196, and 199, of 1279, respectively. No. 387 mentions a chief of the name of Singyapa-nāyaka and 65, of 1313, another named Gummaṭṭa, the ruler of Belukere, who set up the epitaph of a Jaina guru named Śubhachandra. The *śiraya* 405, which appears to be dated 1333, records the death of the possessor of all titles Kēta-gaṇḍa in a battle with the Turakas or Muhammadans. Finally, 264, of 1393, mentions two chieftains Hariyaṇa and Maṇikkadēva as lay disciples of Paṇḍitārya.

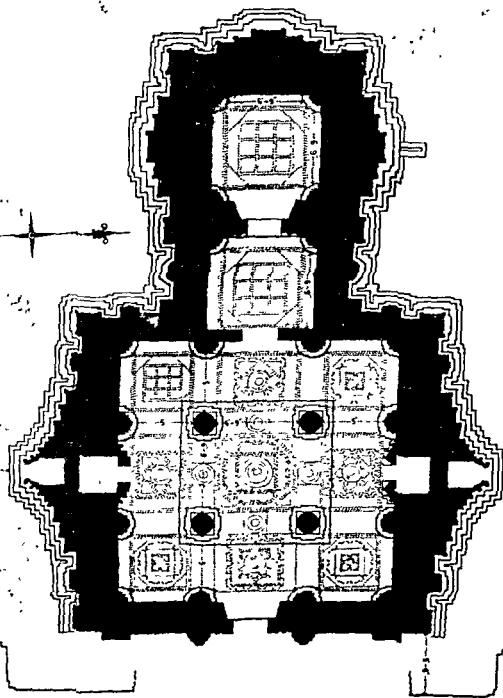
1. See *Madras Epigraphical Report* for 1900, p. 28.

2. *Madras Archaeological Report* for 1909, p. 13. *ibid.* for 1910, p. 24.

3. S. I. I., II, 391.

4. I. A. XIV, 11.

SANTINATHA BASTI AT JINANATHAPURA



MISCELLANEOUS INSCRIPTIONS.

We may now proceed to consider the inscriptions which are of a miscellaneous character. They form a large number and consist of epitaphs, records of pilgrims, grants by private individuals, succession lists of Jaina gurus, and so forth.

EPITAPHS.

Some of the epitaphs, namely, 1, 11, 64-66, 117, 118, 126-129, 159, 389 and 477, have already been noticed in more or less detail in the previous sections. The remaining ones, about eighty in number, many of which go back to the seventh and eighth centuries, record the death of men and women, mostly monks and nuns, by religious suicide. Before examining them in detail it is necessary to say a word or two about the way in which death was brought about. The men and women starved themselves to death in performance of a vow called *sallekhanā* which is thus described in the *Ratnakaraṇḍāka* of Samantabhadra:—"When overtaken by calamity, by famine, by old age, or by incurable disease, to get rid of the body for *dharma* is called *sallekhanā*. One should by degrees give up solid food and take liquid food; then, giving up liquid food, should gradually content himself with warm water; then, abandoning even warm water, should fast entirely; and thus, with mind intent on the five salutations¹, should by every effort quit the body."² In his *Dharmāmṛita* Āśādhara says: "Firm faith in Jainism, observance of the *anu-guṇa*- and *śikṣā* vratas, and *sallekhanā* according to rules at the time of death—these complete the duties of a householder."³ The term *sallekhanā* is used only in three epitaphs⁴; but in several others the words *saṃādhi*⁵ and *sanyasana*⁶ occur as its synonyms⁷. The word used for epitaph is *nisidige*.⁸ In a few cases the period of the fast is mentioned: e.g., one month in 25, twenty-one days in 33, three days in 59, and one month each in 143 and 167. The epitaphs range in date from about 600 to 1809. Of the eighty mentioned above, sixty-four commemorate the death of

1. See Translations, page 44, note 1.

2. Upasargē durbhikṣhē jarasī rūjāyām cha nilpratikhārē l
dharmaṃ ya tanu-vimōchanam āhuḥ sallekhanāṃ āryāḥ ll
āhāraṃ parihāpya kramaśāli snigdham vivardhayēt pānaṃ l
snigdham cha hāpayitvā khara-pānam pūrayēt kramaśāli ll
khara-pāna-hāpanāṃ api kṛtvā kṛtvōparāsam api śaktyā l
pancha-namaskāra-manās tanum tyajēt sarva-yatnēna ll

3. Saṃyaktvam amalam amalāny anu-guṇa-śikṣā-vratāṇi maraṇāntē l
sallekhanā cha vidhinā pūṇaḥ sōgāra-dharmō'yaṃ ll

4. 118, 258 and 389.

5. 1, 2, 22, 59, 93, 106, 108, 114, 128, 129, 142, 143, 258, 351 and 495.

6. 15, 24, 28, 33, 34, 63, 75-77, 88, 97 and 102.

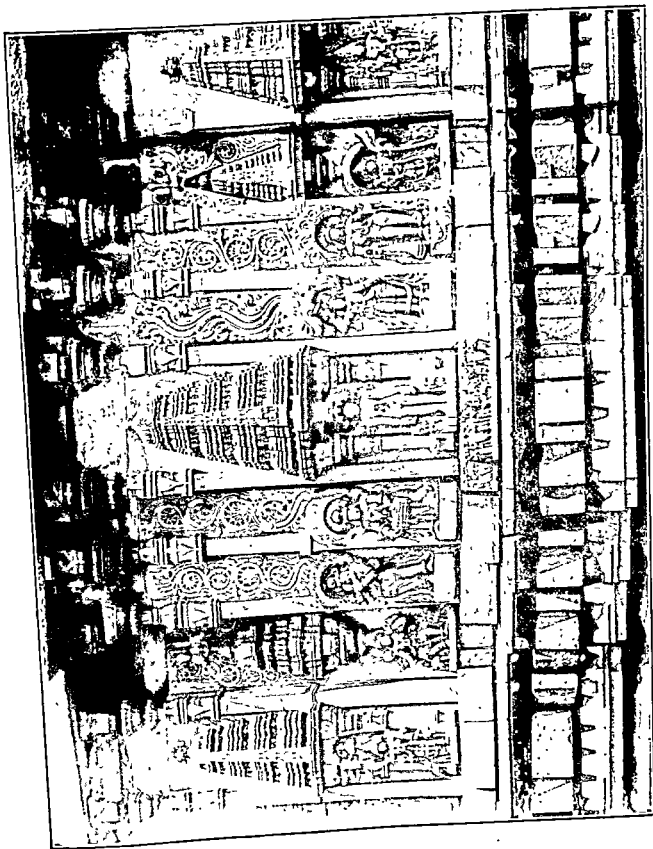
7. See Translations, page 2, note 2; and page 4, note 3.

8. In 65, however, the corrupt form *nistige* is used.

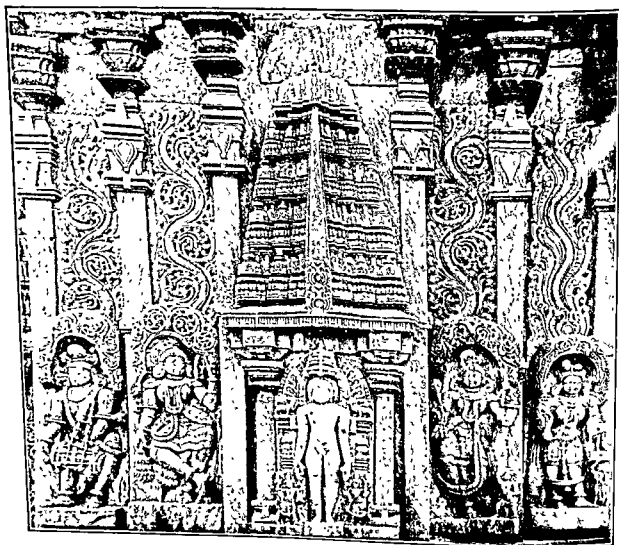
men, mostly monks, and sixteen the death of women, mostly nuns. Forty-eight¹ of the former and eleven² of the latter are of the seventh and eighth centuries, the rest³ of both the classes being of a later period. Nos. 1 (Plate LVII) and 11 (Plate LIX), though casually referred to before, deserve some more notice owing to their antiquity and historical importance. They seem to be the earliest records extant at Belgola. No. 1 records the death of a Jaina guru named Prabhāchandra. After verses in praise of Vardhamāna or Mahāvira, whose doctrine, it says, was still flourishing at Viśālā, a line of Jaina teachers who succeeded him is named. They were: Gautama-gaṇadhara, his immediate disciple Lohārya, Jambū⁴, Viṣṇu-dēva, Aparājita, Gōvardhana, Bhadrabāhu⁵, Viśākha, Prōṣṭhila, Krittikārya, Jayanāma, Siddhārtha, Dhritishēṇa, Buddhila⁶, and others. Bhadrabāhusvāmī, of this illustrious succession of regularly descended great men, by his acquaintance with the true nature of the eight-fold omens and power of knowing the past, present, and future, having foretold in Ujjayani a period of twelve years of famine, the entire *saṅgha* or Jaina community set out from the north to the south. By degrees they reached a populous and prosperous country when, separating himself from the *saṅgha*, an *āchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *samādhi* on this mountain named Kaṭavapra, bade farewell to, and dismissed, the entire *saṅgha* and, in company with a single disciple, mortifying his body on the cold rocks, accomplished (*samādhi*). And in course of time seven hundred *ṛishis* or ascetics similarly accomplished (*samādhi*).

This record has been dealt with by the two scholars Drs. Leumann and Fleet. The former⁷ explains the inscription as composed of two quite separate and independent parts, the first, ending with *prāptavān* in line 6, where he would 'put a full stop'; the second, from there to the end. The former contains the account of Bhadrabāhu and the migration to the south; the other, which is the immediate object of the inscription, records the end of the *āchārya* Prabhāchandra. The two events he considers there is no reason whatever to synchronise, and would separate them by many centuries. To justify this piecemeal treatment of the inscription, he represents that the first part was a customary beginning of Digambara inscriptions 'by way of an historical introduction.' Plausible as this appears in theory, it

1. 1, 2, 5, 6, 8, 9, 11-15, 19, 21-31, 75, 77, 79-85, 88, 92, 93, 95, 99, 102-106, 109, 111, 113, 115 and 116.
2. 7, 18, 20, 76, 96, 97, 98, 107, 108, 112 and 114.
3. 62, 63, 67, 140, 7 160, 163, 167, 168, 254, 259, 260, 272-274, 426 and 495 of men; 68, 136, 156 and 331 of women.
4. These were the three Kāvalia. The second is Sudharma in the usual list.
5. These were four of the five Śrutakāvalia.
6. These seven were Daśapārvis, out of eleven.
7. *Vienna Oriental Journal* for 1833, 342.



50TH WALL (ENLARGED) OF SANINATHA-BASTI, JINANATIAPURA



WEST WALL OF SANTINATHA-BASTI, JINANATHAPURA
Mysore Archaeological Survey

is opposed to fact, for not a single inscription has been found with this introduction. Further, this mode of dividing the inscription is in contradiction to the plain continuity of the narrative. For it is evident that Prabhāchandra accompanied the *saṅgha* on its migration. He is expressly stated, when he found that his end was near, to have dismissed the entire *saṅgha*, all save one disciple who remained with him to the last. What *saṅgha* could this be but the *saṅgha* previously mentioned in the inscription as migrating from the north to the south? The whole inscription thus hangs together in an intelligible consecutive narrative. The name Prabhāchandra is not an uncommon one among the Jaina gurus, and occurs at all periods. In the effort to discover some one of the name of sufficient distinction to whom it can be fitted, a certain Digambara teacher, praised by Jinasēna, is suggested, who cannot be shown to have lived till a later time than that of the inscription, and of course he would in no way be connected with the migration. Dr. Fleet¹, who accepted the above-mentioned disjointed treatment of the inscription, tried to make out that the Bhadrabāhu of the inscription was not the Śrutakēvali of that name, but a later one who lived in the first century B.C. This opinion appears to have been based on the supposition that two different Bhadrabāhus are mentioned in the inscription. But this is not at all the case. We have to bear in mind that the inscription is not a synchronous record; it was engraved long after the death of Prabhāchandra who was a member of the *saṅgha* that migrated to the south. The last sentence of the inscription which states that in course of time (after Prabhāchandra's death) seven hundred ascetics accomplished *samādhi* makes this fact quite clear. The writer of the record in describing the distinguished lineage of the Śrutakēvali Bhadrabāhu mentions some of his illustrious successors also. It is not at all likely that he had a second Bhadrabāhu in mind. The whole trend of Jaina tradition and literature goes to show that it was the Śrutakēvali Bhadrabāhu that predicted the famine. The period of the record may be about 600; but according to the scholars mentioned above it is the seventh century.

No. 11 (Plāte LIX), which is the epitaph of Arishtanēmi, is of some importance as it names a king who was present at the time of the guru's death. It opens with the statement that an *acharya*, evidently Arishtanēmi, mentioned further on, came to the south with a large number of disciples, and then proceeds to say that he died on the Kaṭavapra hill and that even king Dindika was there as a witness. A lady named Kampitā, probably the queen of Dindika, is also mentioned as doing honor to the *acharya*. In my *Archaeological Report* for 1909 (para 45) I identified this king with the Dindika (c. 800) of the Udayēndiram plates of Prithivīpati II² and Dr. Hultzsch, too, approved of this identification³. But on palaeographic grounds

1. *E. I.*, IV, 24.

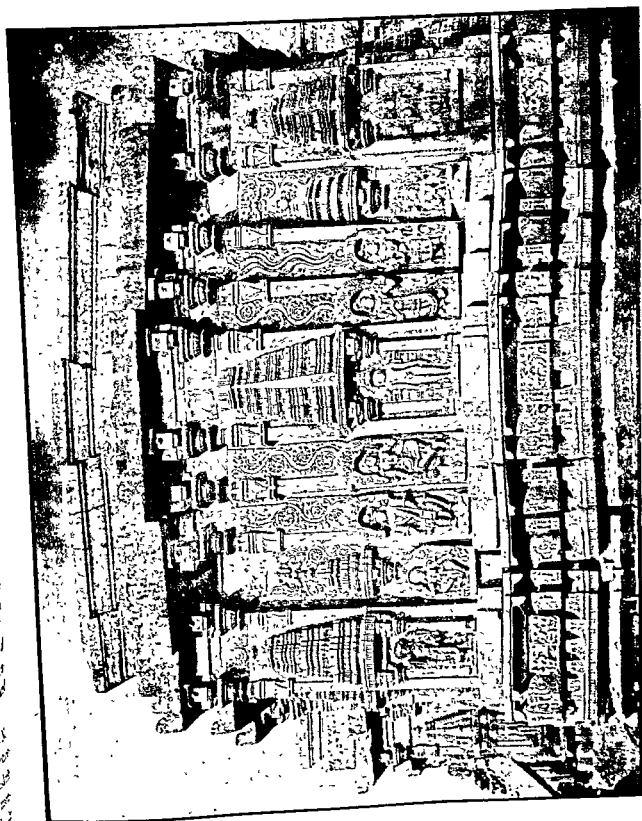
2. *S.I.I.*, II, 381.

3. *Mysore Archaeological Report* for 1910, p. 24.

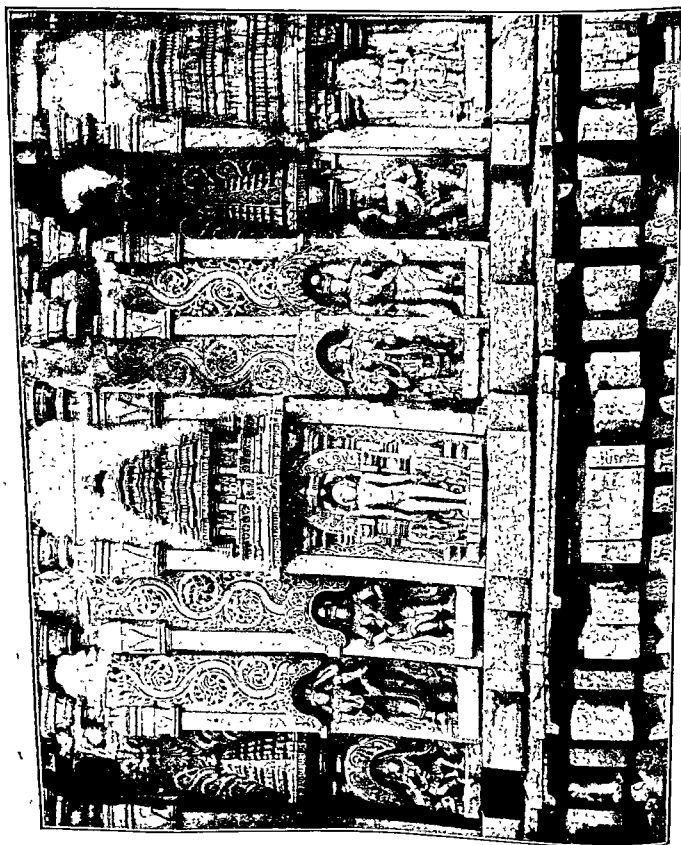
the present record cannot be brought down to a later period than about 650. This was likewise the opinion of the late Dr. Fleet. I therefore think that the two Diṇḍikas cannot be the same. The Tamil chronicle *Koṅgudēṣardjaḱkaḷ* mentions a Chēra king Diṇḍikara¹ as having succeeded Mādhava III, but much cannot be built upon this statement as the chronicle is not a trustworthy record.

Among the monks whose death is recorded in the remaining early epitaphs may be mentioned Baladēva-muni, son of Kanakasēna (No. 2, of about 650, Plate LVIII); Tirthada-goravaḍigaḷ; Uḷikkal-goravaḍigaḷ; Guṇasēna-guravar of Koṭṭara, disciple of Mōni-guravar of Agālī; Pānapa-bhaṭṭāra of Neḍubore; Sarvajña-bhaṭṭāraṅka of Vēgūr; Akshaya-kīrti of southern Madhurā, who was bitten by a snake; Guṇadēva-sūri; Baladēva-guravaḍigaḷ, disciple of Dharmasēnā-guravaḍigaḷ of Velmaḍa of Kit-tūr; Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr; Māsēna-muni, who renovated the Jaina faith when it had become weak after the time of the sages Bhadrabāhu and Chandragupta (No. 31, of about 650, Plate LXI); Siṅga-ṇaṇḍi-guravaḍigaḷ, disciple of Veṭṭeḍe-guravaḍigaḷ; Nāgasēna-guravaḍigaḷ, disciple of Rishabhasēna-guravaḍigaḷ, conqueror of the assemblage of enemies through Nāganāyaka (No. 34, of about 700, Plate LX); Upavāsapara, disciple of Vṛishabha-nandi (No. 75, of about 650, Plate LXIV); Baladēva-āchārya (No. 82, of about 750, Plate LXV); Chandradēva-āchārya, renowned in the Nadi kingdom (No. 84, of about 700, Plate LXVI); Pushpaṇandi (No. 85, of about 750, Plate LXVI); Nandisēna-muni (No. 88, of about 700, Plate LXVII); Vitasōka-bhaṭṭāra of the Koḷattūr saṅgha; Indranandi-āchārya; Pushpasēna-āchārya of the Navilūr saṅgha; Śrīdēva-āchārya; Vṛishabhanandi, disciple of Maunīyāchārya of the Navilūr saṅgha; and Mēghanandi-muni of the Navilūr saṅgha. And among the nuns whose death is commemorated in the early epitaphs are Dhanṇekuttārēvi-guravi, female disciple of Perumālu-guravaḍigaḷ; Jambu-nāygir; Nāgamati-gantiyar, female disciple of Mōni-guravaḍigaḷ of Chittūr in Adeyare-nāḍu; Sasimati-gantiyar (No. 76, of about 700, Plate LXV); Rājūtmati-gantiyar of the Āṇi-gana of the Navilūr saṅgha; Anantāmati-gantiyar of the Navilūr saṅgha (No. 98, of about 700, Plate LXVIII); Ārya of the Mayāragrāmā-saṅgha (i.e., Navilūr saṅgha); Gunamati-avvegaḷ of the Navilūr saṅgha; and Prabhāvatī and Damitāmatī, also of the Navilūr saṅgha.

Among so many epitaphs, only one gives the name of the engraver: this is No. 21, of about 700, and the name given is Pallavāchāri. It is also worthy of notice that in 82 (Plate LXV) the Prakṛit form *pāḍḡgamana* is used for the Sanskrit *prāṇōḍḡgamana*. Two saṅghas named after the places Koḷattūr and Navilūr are mentioned and several of the monks and nuns belonged to the latter saṅgha. A Kīttūr saṅgha, too, occurs in 81. Adeyarenāḍu may be identical with the Adeyararāśhṭra



WEST VIEW OF SANJIVAHARASHALI, HANAHUTUPURA



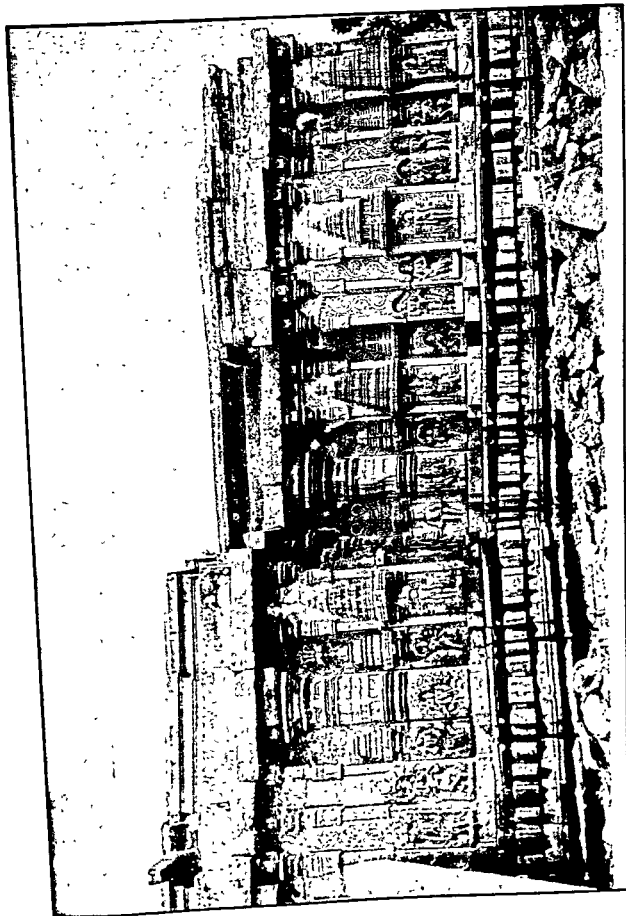
mentioned in the grant of Nandivarman¹, and its Sanskrit equivalent Āśraya-nadī-vishaya occurring in Pallavamalla's grant¹ may be compared with the Nadi-rāshṭra of 84. Kittūr, as stated before, was the capital of the Punnāḍ kingdom. It will be seen that in order to end their life by the rite of *sallēkhaṇa* persons came to Belgoḷa from the north and from various places in the south, even from such a distant place as Madhurā.

Among the later epitaphs of men and women, some of the shorter ones will be considered first. No. 68, of about 950, records the death of Vaijabbe, daughter of Beṭṭadavo; 136, of about the same date, of Sayibbe-kantiyar, female disciple of Kumāraṇandī-bhaṭṭāra; and 156, of about 1100, of Pollabbe-kantiyar. In 495, of? 1311, is commemorated the death of Pāyi-seṭṭi, son of Nāgi-seṭṭi of Kalleha, a lay disciple of Abhinava-Paṇḍitaśhārya; in 269, of? 1316, of Padmanandī, disciple of Traividya-dēva; in 274, of 1372, of Dharmabhūṣhana of the Balāṭkāra-gaṇa, whose spiritual descent is given thus: takṛti-dēva of Vanavāsi, his disciple Dēvēndra-Viśalakṛti, his disciple Śubhakṛti, his disciple Dharmabhūṣhana, his disciple Anarakṛti, his disciple Dharmabhūṣhana; in 273, of about 1400, of Hemachandrakṛti, disciple of Śāntikṛti; in 168, of about the same date, of Mallisēna, disciple of Lakṣmīsēna-bhaṭṭāraka; and in 167, of 1609, the latest epitaph at Belgoḷa, of Ajitakṛti, disciple of Śāntakṛti, who was the disciple of Ajitakṛti, who was again the disciple of Chārukṛti. Ajitakṛti is stated to have died in the Bhadrabāhu cave.

Of the longer epitaphs of a later period, some of which have already been referred to incidentally, several contain succession lists of gurus which will be noticed later on. The earliest of these epitaphs is 127 (47) which records the death in 1115 of Mēghachandra-traividya-dēva of the Puṣṭaka-gacchhīḥ of the Dēśiya-gaṇa of the Mōla-saṅgha, disciple of Sakalēndu. After giving a succession of gurus from Gautama-gaṇadhara to Mēghachandra who is praised at length, the record closes with the statement that Prabhāchandra, the chief disciple of Mēghachandra, had the epitaph consecrated with great magnificence through his lay disciples Ganga-Rāja and his wife Lakṣmī. Mēghachandra is described as an equal of Jinasēna and Virasēna in philosophy, as Akalankadēva himself in the six schools of logic and as Pōjyapāda himself in grammar. The epitaph was written with a potstone pencil by the calligraphist Chāvarāja, and engraved by Gangāchārī, an ornament to the forehead of titled sculptors and a lay disciple of Śubhachandra. The next in point of time is 351 (139) which states that the nun Śrīmati-ganti died in 1119 and that her disciple Mānakabbe-ganti set up the epitaph. Śrīmati-ganti's spiritual descent is given thus: Kōṇḍakunda, who moved in the air four inches above the earth; in his line arose Dēvēndra-siddhānta-dēva in whose line was

Divākaraṇandi; his disciples were Maḷadhāridēva and Śrīmatī-ganti; Maḷadhāridēva's disciple was Śubhachandra. It is stated of Maḷadhāridēva that he never once scratched the body when itching was caused by the dirt which covered the whole of it like an armour, that he never lay on the side when overcome by sleep, that he never said "shut or open the door," that he never spat, and that he never reposed. No. 117 (43), which comes next, records the death in 1123 of Śubhachandra, disciple of Gaṇḍavimukta-Maḷadhāridēva, the same that was mentioned above. After giving a long succession of gurus from Gautama-gaṇadhara to Śubhachandra, it states that the epitaph was set up by his lay disciple Gaṅgārāja. The record was written by Heggeḍe Mardimayya, a lay disciple of Prabhāchandra, and engraved by Yardhamānāchāri, an ornament to the forehead of titled sculptors, the same that engraved 73 and 118. The next inscription, 67 (54), commemorates the death in 1129 of Mallishēṇa-Maḷadhāri, disciple of Ajitasēna. This is a very valuable record as it gives details of great interest about a number of gurus. This was written by Mallinātha, a lay disciple of Maḷadhāri and a Śiva to the Cupids titled scribes, and engraved by Gaṅgāchāri, an ornament to the forehead of titled sculptors, the same that engraved 127 and 397. No. 140 (50), which is mostly similar to 127 in the list of gurus it gives, states that Prabhāchandra, disciple of Mēghachandra, died in 1145. His lay disciple Śāntala-Dēvi, the queen of Viṣṇuvardhana, is mentioned and reference made to the death of her mother Māchikabbe. The epitaph was written by the calligraphist Gaṅgaṇṇa, and engraved by Dāsōja, probably the same that prepared the screens of the Chandra-gupta-basti.

Of the remaining epitaphs, both 63 (39) and 64 (40) state that Dēvakīrti, disciple of Gaṇḍavimuktadēva, died in 1163, and that Huḷḷa, the minister of Nārasimha I, caused to be made an epitaph to his guru and had it set up by the guru's disciples Lakṣhanandi, Mādhava and Tribhuvanadēva. The major portion of 63 is taken up with a description of the many-sided learning of Dēvakīrti. After giving a succession of gurus from Gautama-gaṇadhara to Dēvakīrti, 64 says that he caused Prathāpura of Kellangere, which was connected with Rūpanārāyaṇa's -basadi at Kollāpura, to be renovated, and a stone alms-house to be built at Jinanāthapura. No. 66 (42), which gives a list of gurus mostly similar to that given in 117, records the death in 1176 of Nayakīrti, disciple of Gaṇachandra. The names of Nayakīrti's disciples are given, the lay disciples being Huḷḷa, the head of the accountants Nīla, and the minister Nāgaḍēva who set up the epitaph. In 65 (41), which likewise gives a succession of gurus, is commemorated the death in 1313 of Śubhachandra, disciple of Maḷadhāri-Rāmachandra. Śubhachandra's disciples Padmanandi, praised at some length, and Mādhavachandra caused the epitaph to be made, and Guṇmaṭṭa, the ruler of Belukare, who seems to have had another name Rāja, had it set up and acquired the name of Śubhachandra by this pious service.



NORTH VIEW OF SANTINATHA-BASTI, JINANATHAPURA

Ganga king Mārasimha. As instances of cases where only titles of visitors are given may be mentioned—Chief of the *mahā-sdmantas*, who had acquired the band of five great instruments (56); Mahāmaṇḍalācvara (421), A servant of the poor (454), and Brave in war (491). The following are examples of names of visitors with epithets: Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers (317); Ūchayya, cruel to enemies (411, Plate LXXVI); Sarpachūlāmani, walker in the path of Jina and possessor of righteous conduct (445, Plate do); Bāḍaditya, king of the Vatsas (457, Plate do); Īsarayya, an elder brother to others' wives (448); Ariṭṭanēmi-paṇḍita, destroyer of hostile creeds (458); and Nāgivarma, a son (464, Plate LXXVII)¹. Among the pilgrims who are said to have bowed to the god or to the holy place are Chareṅg-ayya, a lay disciple of Mallisēma-bhaṭṭāra (4); Kottayya, a lay disciple of Abhayānandi-paṇḍita (48); Śrivarma-Chandragitayya (52); Madhuvayya, a lay disciple of Nayanānandivimukta (465, Plate LXXVII); the ruler of Nāgati (452); and Chāvayya, younger brother of Kappabbarasi (466). For pilgrims who are stated to have visited the god, reference may be made, among others, to 191, 222, 312 and 496.² Among the sculptors who visited the place may be mentioned Śrīdharavōja, a lay disciple of Gaṇḍavimukta-siddhānta-dēva (157); Bidiga (316), Vabōja (431), Chandraḍita (484), and Nāgavarma (435).

The above records may not be very important historically, but they have their own value in several other respects, one of them, for example, being their antiquity. They thus bear testimony to the sacredness and importance of the place even in early times, so that eminent Jaina gurus, poets, artists, chiefs, officers and other high personages in common with ordinary people deemed it a duty to visit the place at least once in their lifetime and to have their names permanently recorded on the holy spot.

The records of pilgrims from northern India, which number about 53 and are in a language which is a mixture of Mārvāḍi and Hindi, may be divided into two classes according to the script in which they are written. Thirty-six³ of them are written in Nāgari, and seventeen⁴ in Mahājani, characters. The Nāgari inscriptions range in date from 1488 to 1841. It is worthy of notice that two of them, namely, 192, of 1488, and 203, of 1490, are written in ink. A few details that can be gathered from these Nāgari records about the pilgrims may be noted here. Many of the pilgrims belonged to the Kāshṭha-saṅgha, and some to the Maṇḍitaṭa-gachchha of that saṅgha. Some were of the Ghēravāḷa sect and of the Gōṇāsā and Pitalā gōtras. The places from which they came are given as Purasthāna,

1. The characters of this inscription are rather peculiar.
2. These inscriptions are all comparatively modern.
3. 192, 203, 260-263, 277-279, 283-285, 287-303, and 324.
4. 206-220, 239 and 248.



1. SMALL FIGURE ON NORTH WALL OF
SANTINATHA-DASTI, JINANATHAPURA

Nympe Archaeological Survey



2. CHAURI-BEARER IN RUINED JAIN TEMPLE
AT HALE BELGOLA



NORTH VIEW OF CHINKABITTA AND BODDABITTA

Upper Lake District Survey

Maḍavagaḍha and Guḍaghaṭipura. The Mahājani epigraphs range in date from 1742 to 1786. I have to express here my indebtedness to Pandit Ramakarnaji of Jodhpur, now of the Calcutta University, an expert in modern northern scripts and dialects, for help in the decipherment of these Mahājani records. He has very kindly sent me transcripts and translations of all of them together with some interesting notes relating to the alphabet and the pilgrims. Mahājani alphabet means the alphabet used by Mahājans or bankers. These characters are locally known as Muḍḍa and are prevalent among the merchants of the United Provinces of Agra and Oudh and the Punjab. Some of the peculiarities of this alphabet are that it has only two vowels *a* and *i*, all the other vowels being represented by *a*; that the vowel *i* stands for the consonant *ya* for which there is no separate symbol; that as regards consonants the symbols for *j* and *jh*, for *t*, *th*, *ḍ* and *ṇ*, and for *bh* and *v* are the same, while there is none for *ñ*. Owing to these peculiarities it is very difficult to read aright Mahājani writing. As no vowel marks are added to the consonants, it is no easy task to make out the word intended. One of the inscriptions, No. 206, is reproduced on Plate LXXV. In some of the records Ṭakari characters are also met with. This alphabet is prevalent in the hilly tracts of the Punjab. The names recorded in the inscriptions are all of Mahājans or bankers, almost all of whom were Agarvāla Baniyas. The Agarvālas residing in and around Delhi call themselves Sarāvagis, i.e., Śrāvakas (or laymen) and form a distinct community of Jains. The Jaina Sarāvagis and the Jaina Agarvālas do not intermarry. All the septs of the Agarvālas, such as Narāthanavāla, Sahana-vāla, Ganganiyā and so forth, mentioned in these inscriptions, can be traced in that community. Among the other septs, Pānipathīya, so named after the town Panipet, figures prominently, because many of the pilgrims belonged to it. Two gōtras, namely, Gōyala and Garga, are mentioned in connection with the pilgrims, and Isthānapēṭha and Maṇḍanagaḍha as the places to which some of them belonged.

GRANTS BY PRIVATE INDIVIDUALS.

There are several records which register grants by private individuals for Gomināṭa and other gods. There are likewise a few which record the pious acts of private individuals in the shape of repairs to *bastis*, etc. Nos. 242 (92), of about 1175, 237 (88) and 238 (89) register grants to provide for flowers for Gomināṭa. The first inscription says that all the merchants of Belgoḷa (several named including a woman), having purchased certain lands from the assembly, made over the same to the garland-maker; the second, which seems to be dated 1196, records that Chikka Madukapṇa, the son-in-law of the *mahā-paviyita* Vijayaṇṇa, purchased certain lands from the *mahā-maṇḍalichārya* Chandraprabhadēva and granted the same to provide for twenty flower garlands for the daily worship of Gomināṭa; and the third, which appears to bear the date 1198, tells us that Kabi-seṭṭi's son Sōmeya

granted certain lands to the *mahā-maṇḍalāchārya* Chandraprabhadēva in order to provide for flowers for the worship of the same god. In 241 (91), of about 1175, all the jewel merchants of Belgoḷa pledge themselves to pay annually certain dues on coral to provide for flowers for Gommaṭa and Pārśvadēva; and in 243 (93), which appears to be dated 1274, Kallayya, son of Chennai-seṭṭi, a lay disciple of Chandrakīrti-bhaṭṭāraka, makes a money grant to provide for flowers for Gommaṭa and the Tīrthakaras with the condition that no less than six garlands should be supplied. Nos. 244 (94), 245 (95) and 247 (97), all of which seem to bear the date 1274, and 200, of 1288, register money grants to provide for milk for the daily anointment of Gommaṭa. The grant in the first case was made in memory of Mēdhāvi-seṭṭi of Barakanūr, a lay disciple of Prabhāchandra-bhaṭṭāraka. The quantity of milk that was to be supplied is mentioned in each case and the jewel merchants of Belgoḷa were to be the managers of the fund. No. 255 (106), of 1409, records the grant of certain lands by Māyanna of Gangavati, son of Manikyadēva and Bāchāyi and a lay disciple of Chandrakīrti, to provide for the midday worship of Gommaṭa.

In 252, 235 and 236, all of about 1185, are recorded the annual subscriptions of various merchants to provide for the eight kinds of worship of the Chaturvimsatī-Tīrthakaras erected by the *vaḍḍa-byavahāri* Basavi-seṭṭi¹ of Mosale in the enclosure of Gommaṭa. No. 376, which appears to be dated 1146, records two grants, one for Gommaṭa and one for the Twenty-four Tīrthakaras of the enclosure, which were to be maintained by the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva and Chikka Nayakīrtidēva. No. 347 (137*b*), consists of two parts dated 1278 and 1296. The first part registers money grants by the *mahā-maṇḍalāchārya* Udayachandradēva's disciple Munichandradēva and others for the daily anointment of Dēvaravallabhadēva of the Bhaṇḍāri-basti; while the second part states that the assemblies of the Mōla-saṅgha, consisting of *mahā-maṇḍalāchāryas* and *rāja-gurus*, having remitted certain taxes in respect of the endowments of the gods Gommaṭa, Kamaṭha-Pārśva and Dēvaravallabhadēva, the jewel merchants of Belgoḷa and others granted for Dēvaravallabhadēva the amount which Śambhudēva was unjustly levying from the god's village together with its minor taxes. No. 336 (131) also consists of two parts bearing the dates 1279 and 1288. The first portion opens with an agreement between the officiating priests of the Nāgara-Jinalaya and the merchants of Belgoḷa. The former gave a deed to the latter to the effect that when the lands of the god Ādinātha produced crops they would carry on the services of the god agreeably to the scale fixed by the merchants, and that if they or their descendants mortgaged or sold the lands they should be looked upon as traitors to the king and the creed. It concludes with the statement that Sōvappa of Huligere made a money grant to

1. See No. 197.

provide for milk for the daily anointment of Âdinâtha of the Nagara-Jinâlaya. The second portion, too, records a deed given by the jewel merchants of Belgola and Jinanâthapura to the effect that in order to provide for the repairs and services of the Nagara-Jinâlaya they would pay one per cent of their profits obtained either locally or from foreigners. The imprecation at the end runs thus:—"If any one denies or conceals his income in this matter, his race shall be childless; he shall be a traitor to the god, to the king and to the creed." This cannot but be of some interest to the Income-tax Department. In 387, of about 1800, is recorded a grant of land to the Châmundarâya-basti by order of Singyapa-nâyaka's son; and in 340 (133) and 395, both of about 1500, another to the Mangâyi-basti by some *ganḍas* who were lay disciples of Paṇḍitaḍeva. No. 385, which seems to be dated 1190, states that Nayakīrtiḍeva, the disciple of the *mahā-maṇḍalāchārya rāja-guru* Hīriya Nayakīrtiḍeva, granted certain lands to provide for the eight kinds of worship of Chenna-Pārśvadeva of the *basti* erected by his guru at Bekka. Śrī-mati-arve of Gerasoppe is stated in 343 (135), of 1419, to have made a money grant, but the purpose for which it was made is not stated. Nos. 224 to 227 (99-102), of 1539, record grants by various individuals in consideration of the release of their mortgages by Chavūḍi-seṭṭi of Gerasoppe.

A few other acts of piety done by private individuals are mentioned in some inscriptions. No. 342 (134), which seems to be dated in 1412, says after a fine verse in praise of Gommaṭa that Gummataṇṇa, the disciple of Hīriya-Ayya of Gerasoppe, repaired the Chika-basti on the smaller hill, three bastis at the north gate and the Mangâyi-basti; 270, of about 1600, that Baiyapa of Bêḡuru built a reservoir and founded a water shed; and 500, of 1881, that a temple car was presented by a woman named Jinnama, the wife of the elder brother of Rāyanna-seṭṭi and a resident of Virarājendrapēṭe. No. 393, of about 1500, which is not a Jaina inscription, records the erection of a Nandi pillar by Madeya-nâyaka.

SUCCESSION LISTS OF JAINA GURUS.

There are about a dozen inscriptions which contain lists of Jaina gurus. Most of them have already been referred to incidentally when speaking of the epitaphs. Only a few of them give a regular succession of gurus, but in several others the relationship between the preceding and the succeeding guru is not clearly stated. There are, however, in some interesting items of information about the learning, authorship and polemical skill of the gurus, the kings or chiefs by whom they were honored, the manner in which they ended their earthly existence, and so forth. The earliest of these records is 62, of about 900, but being mostly worn, the names cannot be fully made out. The next inscription in point of time, 69 (55), of about 1100, gives the following succession of gurus:—

Konḍakunda

In his line

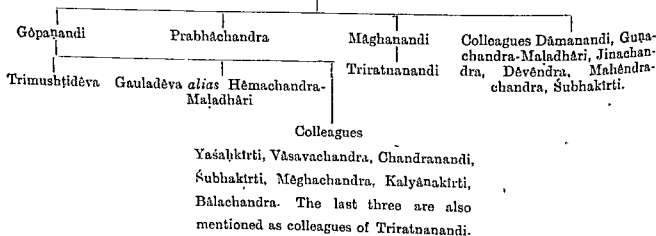
Vaḍḍadēva of the *Vakra-gachchha*

In his line

Dēvēndra-siddhānta-dēva

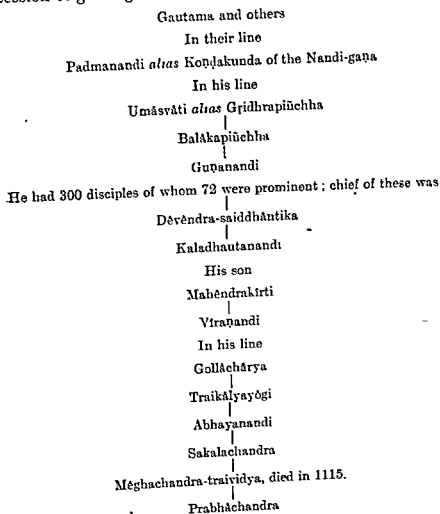
Chaturmukha *alias* Vṛishabhanandyāchārya

He had 84 disciples



Konḍakunda is described as the leader of the Mūla-saṅgha and as the head of a *gaṇa*. Chaturmukha was so called because he fasted for eight days at each of the quarters and broke his fast after the lapse of a month. Gōpaṇandi is said to have been a great poet and logician ; he caused the Jain religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one else. EC, V, Chennarāyapaṭṇa 148, which also praises him at length, states that he was the recipient of a grant in 1094 from the Hoysala prince Ereyanga. His colleague Prabhāchandra was honored by king Bhōja of Dhārā. Of his other colleagues, Dāmanandi is described as the vanquisher of the great disputant Vishnubhaṭṭa ; Guṇachandra-Maḷadhāri, as the worshipper of Mallikāmōda-Śāntīśa in Balipura ; and Jinachandra, as a Pājyapāda in the Jainendra grammar, a Bhaṭṭakaṣaṅka in logic and a Bhārvī in literature. Another of his colleagues, Dēvēndra, is said to have belonged to Vankāpura. Trimuṣṭidēva was so called because he was content with three fistfuls of food. Of one of his colleagues, Vāsavachandra, it is stated that he attained celebrity as Bāla-Sarasvatī in the Chālukya capital ; of another, Yaśahkīrti, that he was honored by the king of Sinhala or Ceylon ; and of a third, Kalyānakīrti, that he was an expert in exorcising Śākinī and other evil spirits. After extolling the learning of another colleague, Bālachandra, the inscription winds up with a summary of the names of the gurus previously mentioned with a little variation in a few details. All these gurus belonged to the *Vakra-gachchha*.

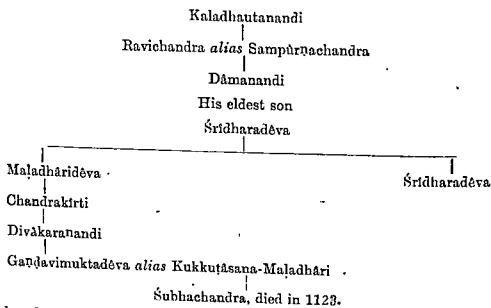
The succession of gurus given in 127 (47), of 1115, is as follows:—



The inscription says of Koṇḍakunda that he had the power of moving in the air. This fact is also mentioned in several other records¹. No. 351, of 1119, states that he moved in the air four inches above the earth and 254 gives a poetical explanation of this by saying that he did so in order to show that he was not touched in the least both within and without by dust (or passion), the earth being the abode of dust. We also learn that before becoming an ascetic Gollāchārya was the ruler of the Golla country and belonged to the family of king Nūtna-Chandila. Traikālyayōgi is said to have made a Brāhmarākshasa his pupil and converted the oil of the *honge* tree (*Pongamia glabra*) into pure ghee. The very thought of him drove away evil spirits. Mēghachandra-traividya is described as an equal of Jinasēna and Virasēna in philosophy, as Akalankadeva himself in the six schools of logic and as Pūjyapāda himself in grammar. He is said to have belonged to the Dēśiya and the Vṛishabha gaṇas.

1. 64, 66, 67, 254 and 351.

The spiritual descent of gurus given in 117 (43), of 1123, is the same as that given in 127 down to Kaladhautanandi. From him the descent is continued thus:—



Though the relationship between Maḍadhāridēva and Chandrakīrti is not clearly stated, there is room for the inference that the latter was the disciple of the former. The descent from Divākaranandi to Śubhachandra is also given in 351. The description of Kukkuṭāsana-Maḍadhāri is of some interest: "He engaged his natural enemy Cupid in a terrific fight and routed him, the dirt on his body looking as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *Kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; — such was his awful penance, hard to be performed by others." The death of Śubhachandra is thus bewailed: "When Śubhachandra went to heaven the bright lamp of pure conduct was extinguished, the creeper of mercy withered away and the whole world was filled with darkness."

No. 67 (51), of 1129, is one of the most learned and interesting of the whole collection and the details that it supplies regarding the gurus are of very great value. Unfortunately, however, the relationship between the preceding and succeeding gurus in the list is not stated except in one or two cases at the beginning and the end. The following is the list:—

The *gaṇi* Gautama alias Indrabhūti, the Śrutakēvalis, Bhadrabāhu, his disciple Chandragupta, Koṇḍakunda, Samantabhadra, Simhanandi, Vakraṅgīva, Vajranandi the author of the *Navastōtra*, Pātrakēsari the refuter of the *trilakṣaṇa* theory,

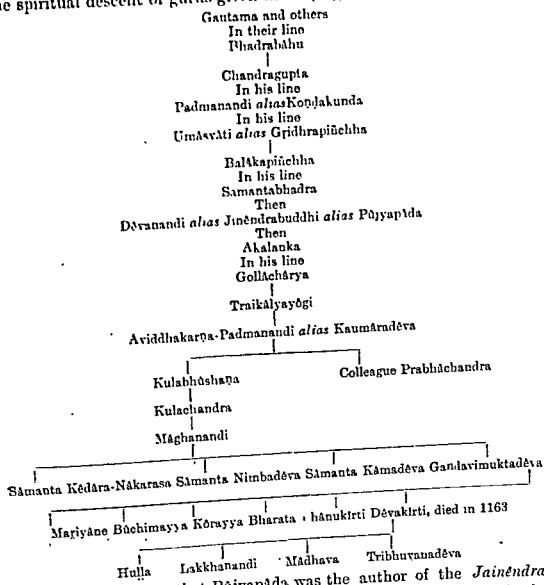
even the tongue of Dhūrjati (Śiva) who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?" It is not known which king is referred to here. Simhanandi's connection with the Ganga kingdom has already been mentioned (p. 46). It is stated of Vakragriva that he expounded the meaning of the word *atha* (then) during six months; of Śrīvardhadēva that he was praised by Daṇḍi; of Māhēśvara that he was victorious in seventy great disputations and in innumerable others, and was worshipped even by the Brahmarakshas; and of Akalanka that he overcame Tārā who had become secretly manifest in a pot. The allusion in the last portion is thus explained in the *Rājavalīkathā* and other works: "With the view of putting an end once for all to the Jainas, the Buddhists in Kānchi induced their king Hīmaśītaḥ to send for Akalanka to argue with them, the compact being that whichever party was defeated all the members of that party should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar: they placed an earthen pot of toddy behind a curtain and having summoned into it their goddess Tārā, caused her to reply serialim to all the arguments advanced by Akalanka. This went on according to some accounts for seven and according to others for seventeen days during which Akalanka gained no advantage. He now began to feel anxiety as to the result, when Kūśhmāṇḍini appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This direction was followed the next day, when the goddess in the pot was unable to answer, and victory was declared for the Jainas. Akalanka then tore away the curtain, kicked over the pot with his left foot and smashed it. The king was disgusted at finding out the tricks played by the Buddhists, and ordered all of them to be ground in oil-mills. But at the intercession of Akalanka, instead of putting them to death, he consented to banish them to a distant country; and so they were all transported to Kandy in Ceylon." According to a small Sanskrit work called *Akalanka-charita* the year in which Akalanka defeated the Buddhists was 700 of the Vikrama era.¹ Vimalachandra is said to have put up a notice at the gate of the palace of Śatrubhayānkara challenging the Śaivas, the Pāśupatas, the Baudhās, the Kāpālikas and the Kāpilas to engage him in disputation. From the *Parśvandthacharita* of Vādirāja, which he wrote in 1025 during the reign of the Chālukya king Jayasīma, we learn that his guru was Matisāgara whose guru was Śrīpāla of Simhapura.

The succession of gurus contained in 140 (50), of 1145, is identical with that given in 127 down to Mēghachandra. His disciple was Prabhāchandra who died in 1145. Other details given are that Mēghachandra's colleague was Subhaktīrti, son of Bālachandra, and that Prabhāchandra's colleague was Viraṇandi, son of

1. Vikramārka-śakābdiya-śata-sapta-pramāṇuṣi |
kāla' kalanka-jatinō Buddhair vādō mahān abhūt |

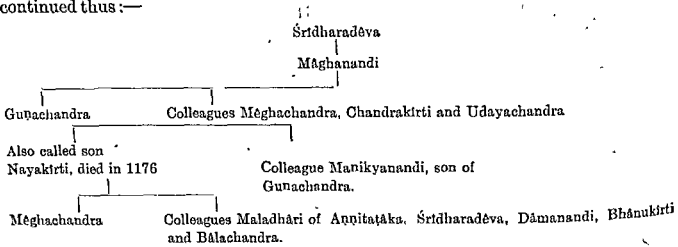
Mēghachandra. It is also stated that Śāntala-Dēvi, queen of Viṣṇuvardhana, was the lay disciple of Prabhāchandra.

The spiritual descent of gurus given in 64 (40), of 1163, is as follows:—



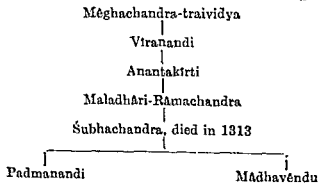
The inscription states that Pūjyapāda was the author of the *Jainēndra*, the *Sarvārthasiddhi*, the *Jainābhishēka* and the *Samadhisataka*; that Prabhāchandra was the author of a celebrated work on logic; and that Māghanandi was the founder of a *tirtha* or holy place at Kollāpura. Gaṇḍavimuktādēva's colleague Śrūtakīrti astonished the learned by composing the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards. His elder brothers were Kanakanandi and Dēvachandra, who had for their colleagues Māghanandi-traividya, and the *vidyachakravartī* Dēvakīrti's disciples Subhachandra-traividya, Gaṇḍavimukta-Vāḍichaturmukha-Rāmachandra-traividya and the *vādivajrāṅkuṣa* Akalanka-traividya.

The succession of gurus given in 66 (42), of 1176, corresponds with that given in 117 as far as Maladhāridēva and Śrīdharadēva. From the latter the succession is continued thus:—

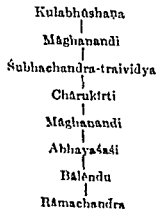


Then are mentioned, without any hint as to their relationship to either Naya-
kīrti or Mēghachandra, Māghanandi, Prabhāchandra and his colleagues Padma-
nandi and Nēmichandra. But we know from 335 that all of them were disciples
of Nayakīrti.

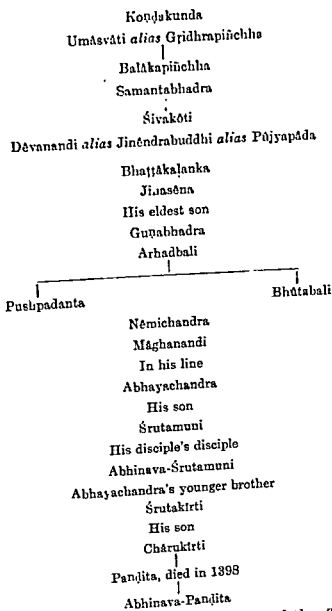
No. 65 (41), of 1313, gives the following succession of gurus:—



Then follows another succession of gurus without any intimation as to its
connection with the previous one. It runs thus:—



The succession of gurus given in 251 (105), of 1898, corresponds in part, namely, from Koṇḍakunda to Samantabhadra, with that given in 64. The relationship between the preceding and succeeding gurus is not stated in many cases. The following is the list :—



The epigraph says that Umāsvāti was the author of the *Tattvārthasūtra* and that Śivakōṭi wrote a commentary on it. Pūjyapāda was so called because he was worshipped at the feet by the forest deities. At first named Dēvanandi by his guru, he was subsequently known as Jinēndrabuddhi on account of his great intelligence. It is then stated that Arhadbali divided the Mūla-saṅgha into four *saṅghas*, namely, the Śēna, the Nandi, the Dēva and the Simha, in order to minimise hatred and other evils that might arise owing to the nature of the times. One might make a

difference in the case of the heterodox *saṅghas* such as the Śvêtāmbara and others which are contrary to rule; but he who thought of such a thing in the case of these four *saṅghas* was to be looked upon as a heretic. The Nandi-saṅgha had the subdivisions *gaṇa*, *gachchha* and *vali*, and the Ingulêśvara-vali of the Pustaka-gachchha of the Dêsi-gana was the most important. To it belonged a great number of gurus whose names ended in the suffixes *chandra*, *kīrti*, *bhūṣhaṇa* and *nandi*¹. Śrutamuni is described as a Pūjyapāda in grammar, as an Akalanka in logic and as a Konda-kunda in soul-knowledge. Chārūkīrti is said to have learnt all science from Abhayasūri and to have taught the same to another Abhayasūri and Simhanārya.

The last inscription containing a list of gurus that has to be noticed is 258 (108), of 1432. The succession given in it agrees with that given is 64 as far as Akalanka and then partly with that given in 254, namely, from Śrutakīrti to Paṇḍita. The continuation is as follows:—

Paṇḍita
|
Siddhāntayōgi
|
Also called son
Śrutamuni, died in 1432

The name Grīdhraṇīchha is accounted for by the statement that intent on the protection of living creatures he bore the feathers of a vulture. Of Pūjyapāda it is stated that he was unrivalled in the power of healing and that the water in which his feet were washed had the virtue of turning iron into gold. As he was endowed with universal intelligence like Jina, he was called Jinēndrabuddhi. The origin of the four *saṅghas* is attributed not to Arhadbali as in 254 but to the body of sages who arose in the line of Akalanka. Born in the Ingulêśvara-vali, Śrutakīrti expired by *samādhi*. His disciple Chārūkīrti, who was the author of the *Sāratraya* and other works, also died by *samādhi*. Siddhāntayōgi is said to have refuted false disputants by arguments derived from the *anekānta* doctrine². Śrutamuni, whose death is commemorated in the record, suffered from some incurable disease. The insidious spread of the disease and the fortitude of the guru are thus described:— To slay that great exponent of the Jina-dharma, a disease was secretly sent, like a spy, by Kali. As a wicked man, attaching himself to a respectable person, swallows him up in the end, so, gradually entering his body, it reduced his strength and tormented him. His limbs became lean, but not his observances; his body trembled owing to the severity of the illness, but not his mind;—such was his devotion to daily duties. The strong-minded sage acquired relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body.

1. See *L.I.*, XXI, 73.

2. See Translations, page 15, note 1.

Among other miscellaneous inscriptions, 492, of about 900, engraved on a boulder, is rather curious as it consists merely of the expression "a thousand *gadyāṇas*." It is not clear what this means. The people of the village seem to think that the epigraph gives information of a treasure of that amount hidden somewhere near the boulder, and several attempts appear to have been made to get at the treasure, but without success. No. 268 (113), which appears to be dated 1178, gives a list of Jaina gurus and nuns who assembled at Belgoḷa with groups of their disciples and celebrated the *pañcha-kalyāṇa*¹ (five auspicious events). The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina ascetics, most of the epithets being cumulative in the order of the numbers from one up to thirteen. No. 234 (85), of about 1180, which has already been referred to (p. 12), is a Kannaḍa poem, consisting of twenty-seven stanzas, in praise of Gommata, composed by Sujanōttamsa, a distinguished Kannaḍa poet mentioned by the grammarian Kēśirāja in his *Śabdamaṇidarpaṇa* along with Pampa, Ponna and other classical poets. The poet says that he was known as Sujanōttamsa in the sense that good people were ever his head-ornament (*uttamsa*), and not in the sense that he was the head-ornament of the good. The poem was caused to be engraved by Kavaḷamayya's (son) Dēvaṇa at the instance of the guru Adhyātmi-Bālachandra and the stone caused to be set up with due grandeur by Rudra of Bāgaḍage. Nos. 314 and 315, of about 1200, speak of Jinavarma, a lay disciple of Maṇikyadēva of Kolipāke, as an expert in playing on the *kankhari*, apparently a musical instrument. No. 314, which consists of a *kanda* verse, states that the sound of Jinavarma's *kankhari* produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock. Nos. 170 (73), 171, 318 (130), 319 and 165 (74) refer to shooting by some Malayāḷis: in the first three, which appear to be dated 1217, Kōḍai Śankara-nāyaka, son of Vira-Pallavarāja of Arakere, is said to have shot at some boulders; and in the remaining two, which seem to bear the date 1246, Appaḍi-nāyaka is said to have shot at Chikka-beṭṭa from Doḍḍa-beṭṭa. It is not known why this was done, whether as a mere pastime or in imitation of Chāmuṇḍa-Rāya or for some other purpose. No. 404, which seems to be dated 1287, is a *viragal* recording the death of one Penṇanna during a cattle-raid. Nos. 322 and 323, of about 1300, consist of the words Vijayadhavaḷa and Jayadhavaḷa. We know that the latter is the name of a commentary on the *Tattvārthasūtra*, written in 836²; but the former is not known, though Dhavaḷa and Mahādhavaḷa are mentioned as the names of other commentaries on the same work. A Jaina work named *Pūjyapāda-charite*, written in 1792 by Padmarāja and Dēvachandra, mentions, however, a work styled Vijayadhavaḷa and states that it was composed by Jayasēna. This may also be a

1. See Translations, page 70, note 1.

2. I.A., XXI, 72; *Journal of the Bombay Branch of the Royal Asiatic Society*, XVIII, 226.

commentary on the same work. Lastly, there are nine inscriptions engraved near footprints giving the names of the gurus whose feet are represented. Six of these, namely, 94, 119, 123, 124, 166 (71) and 428, of about 1100, name the gurus Gauda-dêva, Lakkhanadêva, Santanandi, Chandrakirti, Bhadrabâhu and Ravichandra respectively. Of these, the first, fourth and sixth are most probably identical with their namesakes mentioned respectively in 69; 66, 117 and 153; and 66. No. 146, of about 1200, names Nêmana; 169, of about 1300, Bhadrabâhubali; and 280, of about 1600, Charukirti of Belgola. The last also mentions the individual who had the feet carved.

INSCRIPTIONS AT SRAVAṆA BEḤGOḤA.

THE SMALLER HILL OR CHIKKABETTA.

1.

On rock to the south of Pārśvanātha-basti.

siddham svasti ||

jitam bhagavatā śrīmad-dharmma-tīrthā-vidhāyinā
Varddhmānēna samprāpta-siddhi-saukhyamrītātmanā
lōkālōka-dvayādhāram vastu sthānu charishṇu vā
samvid-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā ||
jagaty achintya-māhātmya-pūjātiśayam tyushaḥ
tīrthakṛin-nāma-punyaugha-mahārhanṭyam upēyushaḥ
tad anu śrī-viśāla(la)ya(yā)m jayaty adya jagadd-hitam
tasya śāsanaṁ aṇṇājam pravādi-mata-śāsanaṁ ||

atha khalu sakala-jagad-udaya-karaṇōdita-niratiśaya-guṇāspadibhūta-parama-Jina-
śāsana-saras-sainabhiwarddhita-bhavya-jana-kamala-vikasana-vitimira-guṇa-kirāṇa-
sahasra-mahōti Mahāvīra-savitari parinirvṛitē bhagavat-paramarshi-Gautama-ga-
pādhara-sākshāch-chbishya-Lōhārya-Jambu-Vishṇudēvāparājita-Gōvarddhana-
Bhadrabāhu-Viśākha-Prōshṭhila-Krittikārya-Jayanāma-Siddhārttha-Dhṛtiśheṇa-
Buddhilādi-guru-paramparina-kkramābhyāgata-mahāpuruṣa-santati-samavadyō-
titānvaya-Bhadrabāhu-svāminā Ujjayanyām aśtāṅga-mahā-nimitta-tatvajñēna
traikālyā-darśinā nimittēna dvādaśa-saṁvatsara-kāla-vaishanyam upalabhya
kathitē sarvas saṅgha uttarā-pathād dakṣhiṇā-patham prasthitāḥ kramēṇaiva jana-
padam anēka-grāma-śāta-saṅkhyāṁ mudita-jana-dhana-kanaka-sasya-gō-mahishā-
jāvi-kula-samākṛṇnam prāptavān atah āchāryaḥ Prabbhachandrō nāmāvanitala-
lalāma-bhūtē'thāsmīn Kaṭavapra-nāmakōpalakṣhitē vividha-taru-vara-kusuma-dalā-
vali-virachana-śābala-vipula-sajala-jalada-nivaha-nīlōpala-talē varāha-dvīpi-vyāghra-
rksha-tarakṣhu-vyāḷa-mṛiga-kulōpachitōpatyaka-kandara-darī-mahā-guhā-gahanā-
bhōgavati samuttuṅga-śrīṅgē sikhariṇi jivita-śēsham alpātara-kālam avabudhyāt-
manah sucharita-tapas-samādhim ārādhayitum āprichchhya niravasēshēṇa saṅ-
gham viśṛīya śishyēnaikēna prithulatarāśṭīrṇṇa-talāsu śīlāsu śtālāsu sva-dēham
sanyasyārādhitavān kramēṇa sapta-śatam rishinām ārādhitam iti jayatu Jina-śāsa-
nam iti *

* The letters between these marks are inscribed opposite the 6th line, at its commencement.

2 (15)†.

At the same place, below No. 1.

śrī

udyānair jṛita-Nandanam dhvanad-āli-vyāsakta-raktōtpala-
vyāmiśrtkṛita-śāli-piñjara-diśam kṛitvā tu bāhyāchalam
sarvva-prāṇi-dayārtthadābdhi-bhagavam nā(jñā)nēna sambōdhayan
āradyāchala-mastakē Kanaka-sat-Sēnōtbhavat sat-pati ||
ahō bahir-ggirin tyaktvā Baladēva-muniś śrīmān .
ārādhanam pragrihitvā siddha-lōkam gataḥ punaḥ

3.

At the same place, below the foot-prints to the south-east of No. 1.

Śrīdēvara pada || vamanī

4.

At the same place, to the north-east of No. 1.

Mallisēna-bhaṭārara guḍḍam Chareṅgayyam tirththamam bandisidam

5 (12).

At the same place, above No. 4.

śrī-Tirthhada goravaḍigal nō

6 (11).

At the same place, above No. 5.

śrī-Uḷikkal-goravaḍigal nōntu dār

7 (10).

At the same place, above No. 6.

śrī-Perumālu-guravaḍigalā śishya Dhaṇṇe-Kuttāreṇi-guravi
ḍippidār

8 (9).

At the same place, above No. 7.

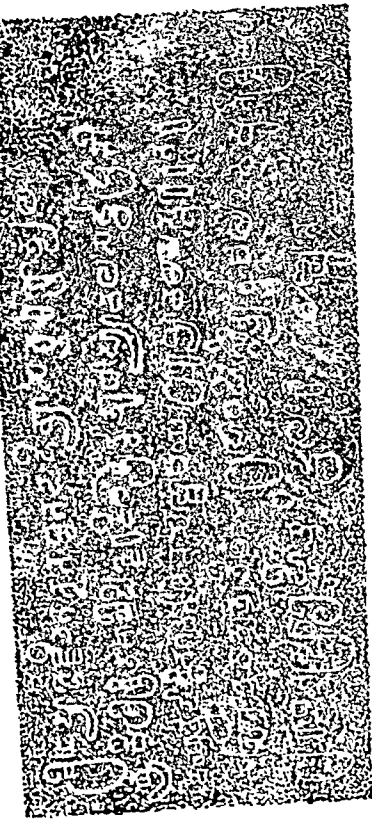
śrī-Agaliya-Mōni-guravara śishya Kōṭṭarada Guṇasēna-guravar nōntu
muḍippidār

9 (6).

At the same place, to the west of No. 8.

śrī-Neduboreya Pāṇṇa-bhaṭārar nōntu muḍippidār

† The figures in brackets refer to the numbers of the inscriptions in the old edition.



№ 2.



№ 10.

10.

At the same place, to the north-east of No. 8.

Śrīdharan

11.

At the same place, above No. 8.

..... kṣhīṇān patih
 āchāryya śrīmān śishyāṇēka-parigrahaḥ
 vilāsasya nirvṛāṇā jani
 chalāchala-viśēshasya guṇair ddēvi cha Kampitā "
 dīpair ddhūpaiś cha gandhaiś cha sākarōd adhim sām
 tatra Diṇḍika-rājō'pi sākshī sannihitō'bhavat "
 parityajya gaṇaṁ sarvvaṁ chātur-vvarṇṇa-viśēshitam
 āhārādi śarīraṁ cha Kaṭavappra-girāv iha "
 āchāryyō'rishtānēmiśaḥ śukla-ddhyānōru-vāraṇam
 samāruhya gatas siddhim siddha-vidyādharaṛchchitah "

12 (3).

At the same place, above No. 11.

śrī

duritābhūtā-vṛishamān kīlṭ alare poded aḷḷāna-śailēndramān pōld
 ura-mithyātva-pramōḍha-sthiratara-nripanān meṭṭi gandhēbbam aydān
 sura-vidyā-vallabhēndrās sura-vara-munibhi stutya-Kālḃappinā mēl
 Charitaśrī-nāmadhēya-prabhu-munin vrataḡal nōntu saukhyasthan aydān

13.

At the same place, above No. 12.

rāga-dvēsha-tamō-mala-vyapagatar śuddhātma-saṁyōddhakar
 Vēgūrā parama-prabhāva-rishiyar sSarvvajña-bhaṭṭārakar
 .. gādēva na .. ḍita .. ntabbu laḡradol
 śrī-kirṇāmāla-pushpa r svarggāgrāmān ēridār

14.

At the same place, to the south-west of No. 13.

Ārishtānēmi-dēvar Kālḃappu-tīrtthadoḷu mukta-kālāma paḍedu mu ...

15.

At the same place, above No. 14.

svasti śrī Mahāvīra .. Āḷdura tammadigala saṁvasanadin i-tammajjaya
 nisidhige

16.

At the same place, close to the southern wall of Pārśvandātha-basti, to the north-west of No. 15.

..... pādapam anūna sa-prava

17 (4).

At the same place, below No. 16.

..... gal nōntu muḍippidar

18 (5).

At the same place, below No. 17.

svasti śrī Jambu-nāygir tīlthadol nōntu muḍippidar

19.

At the same place, below No. 18.

svasti śrī bhāṣṭāraka Thittagapānadā tammaḍigaḷa śishyar Kittere .
yarā nisidhige

20 (2).

At the same place, below No. 19.

Adeyare-nāḍa Chittūra Mōni-guravaḍigaḷa śishittiyar Nāgamati-gantiyar
mōru-tiṅgaḷ nōntu muḍippidar

21.

At the same place, to the south-east of No. 20.

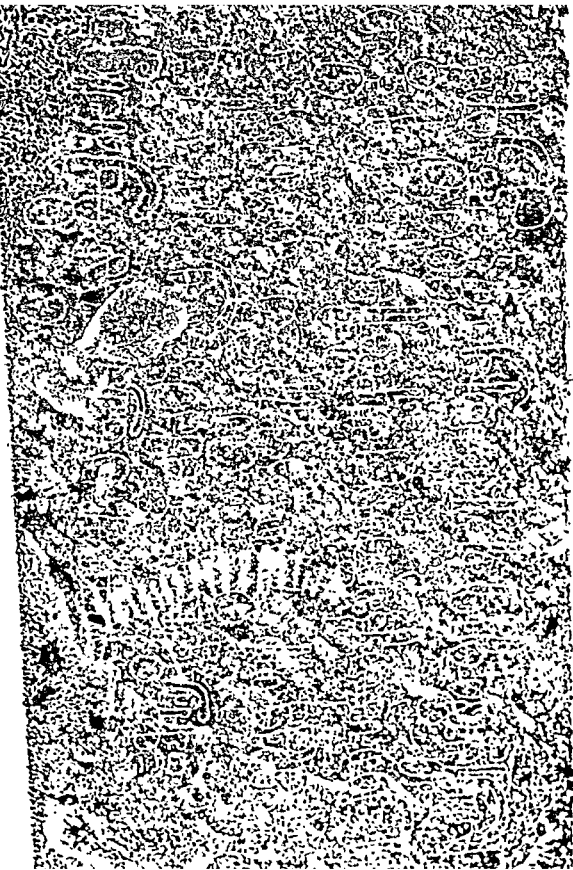
dakshiṇa-bhāgaḍ a-Madure uym init āva . . śāpade pāvu muṭṭidon
lakṣhaṇavantar ent enalū uraga g ī-mahā-parūtaduḷ
akshaya-kīrtti tuntakada vārdhhiya mēl adu nōntu bhaktiyim
akshi-maṇakke ramya-sura-lōka-sukakke bhāgi ā
Pallavāchāri-likitaṃ

22.

At the same place, to the south-west of No. 21.

śrī

bālā mēl sikhi-mēle sarppada mahā-dantaḡraduḷ salvavōl
sālām-bāla-tapōgrad intu naḍadon nūr-ēntu-saṃvatsaraṇ
keḷōy pin Kaṭavapra-śailam-adarḍ ēn aminā Kalantūranan
balē per-ggoravan samādhi-neredon nōnt cydiḍ ōr ssiddhiyan ||



NS II.

23.

At the same place, to the east of No. 22.

*nama fsvasti

.. dē śāstra-vidō yēna Guṇadēvākhyā-sūrinē
Kālvāp-parvvata-vikhyātē . . nama . . timāga . .
.. dvādaśa-tapō'nushṭhā
samyag ārādhanam kritvā svarggālaya

24 (7).

At the same place, to the south-east of No. 23.

śrī-Kittūrā Veļmādada Dharmmasēna-guravaḍigaḷa śiṣhyar Bāladēva-
guravaḍigaḷa sanyāsanam-nōntu muḍippidār

25 (8).

At the same place, below No. 24, to the west of No. 4.

śrī-Mālanūra Paṭṭini-guravaḍigaḷa śiṣhyar Ugrasēna-guraḷḡ vaḍigaḷḡ ondu
tiṅgaḷa sanyāsanam-nōntu muḍippidār

26 (20).

At the same place, to the south-west of No. 25.

.....
..... yarullḡ ari-ptṭhad ilḡon an
..... tāri kumārarin arḥchikeyye tāṃ
sthiraḡaraḷa intu Pēgurama śura-lōka-vibhātī-cydidār

27.

At the same place, below No. 26.

śrī

Māsēnar pparama-prabhāva-rishiyar kKālvappinā veṭṭaduḷ
śrī-saṅgaḡgaḷa pēḷda siddha-samayan tappāde nōnt imbinin
prāsādantaramān vichitra-kanaka-prajvalyadin mikḡudān
sāsirvvar vvara-pūje-dand uye avar svarggāgramān ēridār

28 (23).

At the same place, below No. 27, to the west of No. 1.

svasti śrī Inuṅḡūrā Meḷḡagavāsa-guravar Kāḷbappa-beṭṭam-mēḷ kālām-keyḡār

29 (21).

At the same place, below No. 28.

svasti śrī Guṇabhūṣhitam ādi-uḷḡaḡagḡerisidā nīḡḡḡige sad-dhamma-guru-santā-
nān sandviga-gaṇatā-nayān giri-taladā mēḷ ati sthalaṃ mān tīradāṃam ā-
keḷage neladi mānadā sad-dhammadā gēḷi sasanādi patān

* Opposite to line 1.

† Opposite to line 2.

‡ The letters between these marks are now concealed by a pillar.

30 (16).

At the same place, below No. 29.

śrī . . mmaḍigaḷ nōntu kālāṇ-keydār

31 (17—18).

At the same place, below No. 30.

śrī

Bhadravāhu-sa-Chandragupta-munindra-yugmaḍin oppe val
bhadram āḡida dharummaṇ andu vaḷikke vand inis aḷkalō
vidrumādhara-Śāntisēna-muniśan akkie Velgoḷa
adri-mēl aśanādi-viṭṭ apunarbhavakk eṇe-āḡi . .

32 (19).

At the same place, below No. 31.

śrī-Veṭṭeḍe-guravaḍigaḷ māṇakkar sSiṅgaṇandi-guravaḍigaḷ nōntu kālāṇ-keydār

33 (13).

At the same place, to the north-west of No. 32.

śrī-Kālāvir-gguravaḍigaḷa śiśhyar Tarekāḍa Perjeḍiya modeya kalāpakada gura-
vaḍigaḷ irppatt-ōndu divasaṇ sanyāsanāṇ-nōntu muḍippidār

34 (14).

At the same place, below No. 33.

śrī-Rishabhasēna-guravaḍigaḷa śiśhyar Nāgasēna-guravaḍigaḷ sanyāsanavidhi
intu muḍippidār

Nāgasēnam anaghaṇ guṇādhikaṇ
Nāga-nāyaka-jitāri-maṇḍalaṇ
rāja-pūjyam aṇala-śriyām padaṇ
kāmaḍaṇ hata-maḍaṇ namāmy ahaṇ

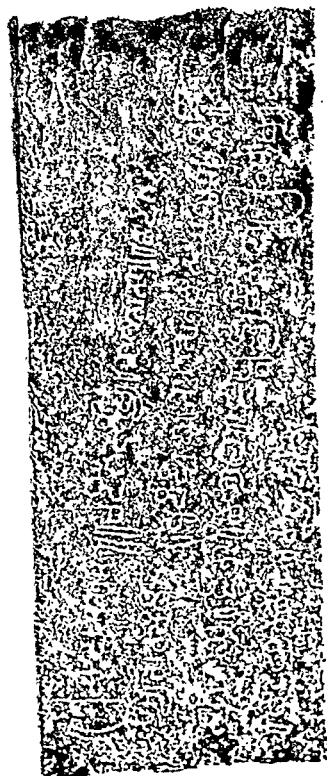
35 (24).

At the same place, below No. 34.

svasti samadhigata-paṇcha-mahā-śabda-padaḍakke-ḍaḷi-dhvaja-sāmyā . . .
mahā-mahā-sāmantādhipati śrī-Ballabha . . . hā-rājādhirāja . . . mēśvara-mahā-
rājara magandir Raṇāvaḷōka-śrī-Kaṇbayyan prithuvi-rājyaṇ-geye Ba . . rasar
kKaḷvappu . . . la per-gGaḷvappinā poladin naḍadu koṭṭadu . . sēna-aḍigaḷge
Manasijarā . . . gaṇā arasi bēne etti mōnam ujjamisuvalli koṭṭadu pola-mēre
Taṭṭaggeṇeya kiḷkere pōḡi akshara-kalla mēge aḷlindā vaseḷ karggal māraḍu salla
periya Ala . . . vāri maraḷ pupusa peri . . . toreyu Alare mēre duveṭṭage niṇu-
kallu kovaḷḷaḍā periya clavu alliṇ kuḍittu arasarā śrīkarapaṇai



№ 27.



№ 34.

30 (16).

At the same place, below No. 29.

śrī . . munaḍigaḷ nōntu kālaṇ-keydār

31 (17—18).

At the same place, below No. 30.

śrī

Bhadravāhu-sa-Chandragupta-muninḍra-yugmaḍin oppe val
bhadram āgida dharmmaṇ andu vaḷikke vand inis aḷkalō
vidrumādhara-Śantisēna-muniśan akkie Velgoḷa
adri-mēl aśanādi-viṭṭ apunarbhavakk eṇ-āgi . .

32 (19).

At the same place, below No. 31.

śrī-Veṭṭeḍe-guravaḍigaḷ māṇakkar sSiṅgaṇandi-guravaḍigaḷ nōntu kālaṇ-keydār

33 (13).

At the same place, to the north-west of No. 32.

śrī-Kalāvīr-gguravaḍigaḷa śiṣhyar Tarekāḍa Perjeḍiya modeya kalāpakada gura-
vaḍigaḷ irppatt-ondu divasaṇ sanyaśanaṇ-nōntu muḍippidār

34 (14).

At the same place, below No. 33.

śrī-Rishabhasēna-guravaḍigaḷa śiṣhyar Nāgasēna-guravaḍigaḷ sanyaśanaḍi
intu muḍippidār

Nāgasēnaṇ anaghaṇ guṇādhikaṇ

Nāga-nāyaka-jitāri-maṇḍalaṇ

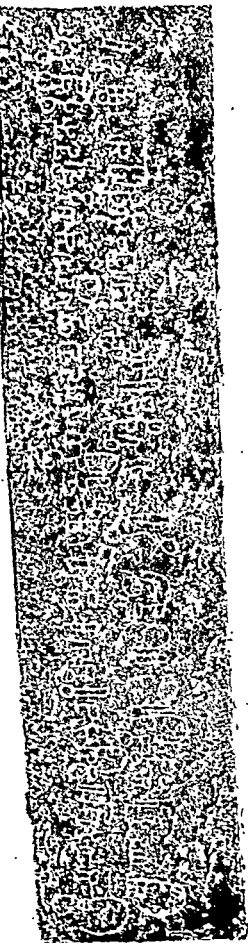
rāja-pūjyam aṇala-śriyāṇ paḍaṇ

kāmaḍaṇ hata-maḍaṇ namāmy ahaṇ

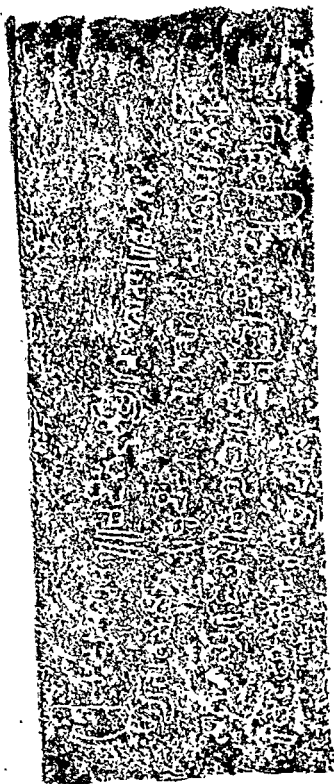
35 (24).

At the same place, below No. 34.

svasti samadhigata-paūcha-mahā-śabda-padaḍakke-dāli-dhvaja-sāmyā . . .
mahā-mahā-sāmantādhīpati śrī-Balābha . . . hā-rājādhirāja . . . mēśvara-mahā-
rājārā magandir Rāṇaḷōka-śrī-Kambayyan prithuvi-rājyam-geye Ba . . rasar
kKalvappu . . . la per-gGaḷvappinaṇ poladin naḍadu koṭṭadu . . sēna-aḍigaḷge
Manasijārā . . . gaṇā arasi bēne etti mōnam ujjamisuvalli koṭṭadu pola-mēre
Taṭṭaggeṇeya kiḷkere pōgi akshara-kalla mēge allindā vassel karggal mārādu salu
periya āla . . . vāri maraḷ puṇusa peri . . . toṇeyu ālare mēre duveṭṭage niṇu-
kallu kovaḷḷaḍa periya elavu allip kuḍittu arasarā śrīkaraṇaṇ



№ 27.



№ 34.

..... gâdiyara Diṇḍiga-gāmuṇḍaruṇ Ennuvaru ... vaṅgaru Vallabha-gāmuṇḍaruṇ Rundi-Vachcharu Ruṇḍi-Māraṇṇaruṇ Kāḍaḷūra śrī-Vikrama-gāmuṇḍaruṇ Kalidurgga-gāmuṇḍaruṇ Agadipo yarara Rapa-pāra-gāmuṇḍaruṇ Andanāsala Uttama-gāmuṇḍaruṇ Navilūra nāl-gāmuṇḍaruṇ Belgoḷada Gōvindaṇḍiṇa u . . ḷḷamandun Belgoḷadā vaḷi Gōvindaṇḍiṇe koṭṭadu

bahubhir vvasudhā bhuktā
rājabhis Sagarādibhiḥ
yasya yasya yathā bhūṇi
tasya tasya tadā phalaṇ
sva-dattaṇ para-dattaṇ vā
yō haranti vasundharāṇ
shashṭiṇ varsha-sabassrāṇi
prishṭṭhāyāṇ jāyatē krimiḥ

36.

At the same place, to the south-east of No. 35.

śrī-Chikurāparaviya guravara sishyar Sarbaṇandi avan śrī-Basudēvan

37.

At the same place, below No. 36.

śrīmad-Gaṅgāva

38.

At the same place, below No. 37.

Vitarāṣi

39.

At the same place, to the north-east of No. 38.

śrī-Chāvunḍayya

40.

At the same place, to the north-east of No. 39.

śrī-Kaviratna

41.

At the same place, to the north-east of No. 40.

śrīmad-Aṅkabōya

42.

At the same place, below No. 41.

śrī-Viddepayya

43.

At the same place, below No. 42.

śrīmad-Akaṣaṇka-paṇḍitar

44.

At the same place, to the south-east of No. 43.

śrī-Suba

45.

At the same place, below No. 44.

.lamba-kulāntaka bīrara baṇḍā parikaṣaṇa kiṅga

46.

At the same place, to the west of No. 45.

svasti śrī Annana Kāṣeya- Paṇḍiga Kāṣappa-tīrtthava bandi

47.

At the same place, to the south-east of No. 46.

Kā . . . ya Bhirjjaga-rāyana kāḍagaṇai bant ili dēvara bantisida

48 (22).

At the same place, below No. 47.

śrī-Abhayaṇandi-paṇḍitara guḍḍa Kottayya band illi dēvara bandisida¹

49.

At the same place, to the north-west of No. 48.

śrī-Davaṇandi-baṣarara guḍḍa Āsu . . bandu tīrtthava bandisida¹

50.

At the same place, to the north-west of No. 49.

Alasa-kumārō mahā-muni

51.

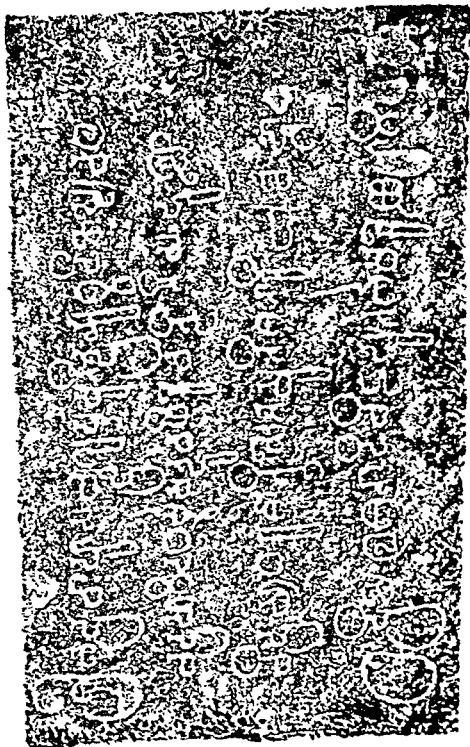
At the same place, to the south of No. 50.

Śrīkaṇṭhayya

52.

At the same place, to the north-west of the Mānastambha, to the north of figures of birds below No. 51.

Śrīvarmma Chandragītayya dēvara bandisida



NG 31.

Myriophyllum arborescens

53.

At the same place, below No. 52.

śrī-Isakayya

54.

At the same place, below No. 53.

śrī-Bidhiyamma

55.

At the same place, to the south-east of No. 54.

śrī-Nāgaṇāndi Kittayya dēvara bandisidar

56.

At the same place, below No. 55.

svasti samadhigata-pañcha-mahā-sabda mahā-sāmanta agraganya

57.

At the same place, to the west of the Kūge-Brahmadēva pillar, to the south of No. 56.

Mārasandra keya koṭa . . gaḷaveya Bira koṭa

58.

At the same place, to the north of the same pillar, to the north-east of No. 57.

Māḷava-Amāvar

59 (38).

On the Kūge-Brahmadēva pillar.

(South face).

svasti ma m udadhiṃ kṛtvādvadhiṃ mēdint

. . . . chakra dhavō bhuijan bhujāsēr baḷāt

. . nya-śrī-jaga patēr gGaṅgānvaya-kshmābhujāp

bhūshā-ratnam abhū vanitā-vaktreṇdu-mēghōdayaḥ

"gadyam" tasya sakāḷa-jagati-taḷōttuṅga-Gaṅga-kuḷa-kumuda-kaumudī-mahāteja-
yamānasya¹ Satyavākya-Koṅṅuṇivarmma-dharmma-mahārājādhirājasya¹ Kṛishṇa-
Rājōttara-dig-vijaya-vidita-Gūrjjarādhirājasya¹ Vana-gaja-malla-pratimallabalavad-
Alla-darppa-daḷana-prakaṭṭkṛita-vikramasya¹ Gaṇḍa-mārttaṇḍa-pratāpaparirakṣita-
siṅghāsanaḍi-sakāḷa-rājya-chihnasasya¹ Vindhyāṭavi-nikaṭa-vartti ṇḍaka-
kirāta-prakara-bhaṅgakarasya¹ bhuja-baḷa-pari Mānyakhēta-pravēśita-
chakravartti-kaṭa vikrama śrīmad-Indra-Rāja-patta-bandhōtsa-
vasya¹ samutsāhita-samara-sajja-Vajjala gha . . .
. nasya¹ bhayōpanata-Vanavāsi-dēśādhi māṇi-kunḍala-mada-
dvipādi-samasta-vastu-gra samupalabdha-saṅkīrttanasya¹ prāṇata-Māṭūra-

vamśajasya..ja-suta-sata-bhuja-balāvalēpa-gña-gḥatāṭōpa-garvva-durvṛitta-sakala-
 Noḷambādhirāja-samara-vidhvaṃsakasya¹ samunnūḷita-rājya-kaṇṭakasya¹ sañchūr-
 ṇitōchchaṅgi-giri-durggasya¹ saṃhṛita-Naragābhidhāna-śabara-pradhānasya¹ pra-
 tāpāvanata-Chēra-Chōḷa-Pāṇḍya-Pallavasya¹ pratipāḷita-Jina-śāsanasya¹
 ta-mahā-dhṛvāsya¹ balavad-ari-nṛipa-draviṇāpaharāṇa kṛita-mahādānasya¹
 paripāḷita-sētū-bandha-bhai nḍhu-sambandha-vasundharā-tāḷasya¹ śrī-
 Noḷamba-ku . . . ka-dēvasya¹ śauryya-śāsanaṃ dharmma-śāsanaṃ cha sañcharatu
 dig-maṇḍalāntaram ā-kalpāntaram ā-chandra-tāraṇi ॥

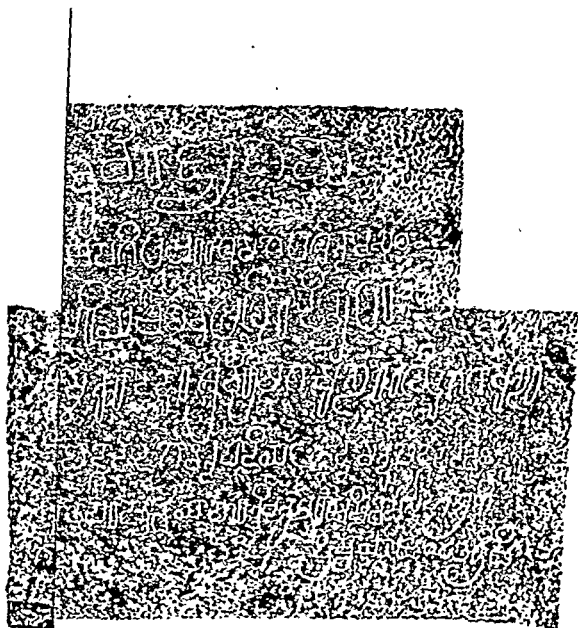
(West face).

..... yā kair apy upāyānta . .
 tiś śikhā-śekharaṇi
 nānya ēvāhṛitō
 śrī-Gaṅga-chūḍāmaṇi
 vanā da . . bāṇi . . kraṇi Pallava mā
 yēnāmitaṃ bhujāvalēpaṃ ala . . kṛitvā . . . gaṇi svayaṃ . . . Guttiya-
 Ganga-bhūpati Noḷambāntakaḥ ॥ yiya
 san-mukhaṃ yudhi gādasmaya
 pratigaja vikramaṇi ॥ . . . tpaḷam iṇa . . .
 Noḷambāntakaḥ bhūḷōkāḍ anēka-dra nēka-bandhā-
 ndhaka Chōḷa-Pallava kānanda-hētōr a
 śrī-Mārasinpha-kshi tiḷaka-kshatra-chandrasya chandra . .
 va ryyara
 . . darppaṇi gaṇi saṇi . . . iṇ gaṇi
 . . ha raḥ ॥ vad rōshapā . .
 mahā-vijayōtsavē siṃhāsanaṇṛvī-dha . .
 ity adhishkṛita-vira-saṅgara-giraḥ Chālūkyā-chūḍāmaṇē
 Rājāditya-harēr ddavāgnir ajani śrī-Gaṅga-chūḍāmaṇi
 daityēndrair nMadhu-Kaṭṭabha-prabhṛitibhir dhvastair māmura-dvē . . .
 kṇiṃ māyāribhir ittham utthitam iti kṣmātāṅka-śaṅka-kṛi . . .
 . . . lair nNaragāsurasya vasudhānandaśru-miśraśi śi . .
 . . dārtthair akarōt sa-rāgam avanti-chakraṇi Noḷambāntakaḥ

(North face)

(First 8 lines illegible)

..... gana . . jūa-kṣamābhṛitaḥ
 yāva na . . . ḍa . . ti . . tinā pada kṣatī¹
 miśrikṛita-ma ka-vira-visuṃaya-
 tēja Guttiya-Gaṅga-bhūpaṇi-iti yaṇi viśvaṇi
 kṛitā . . . tiṇi patim āha vashṭabhiya dushṭā-
 vanipa-kuḷam iḷam Indra-Rāja kuṇba-ḍaḷa . . yaka-chelhatra



P. LXII.

Dēvaṃ palav-eḍgaḷolaṃ basadigaḷuṃ mānastambhaṅgaḷuvuṃ māḍisidaṃ¹
maṅgaḷaṃ¹ dharmamaṅgaḷaṃ namasyaṃ naḍayisi baḷiyam ondu-varshaṃ rāḷyamaṃ
pattuvittu Baṅkāpuradoḷ Ajitasēna-bhaṭṭāraḱara śrī-pāda-sannidhiyol āraḍhanā-
vidhiyṃ mūru-de . . saṃ nōntu samādhīyaṃ sādhisidaṃ ḥ

Vṛitta¹ ele Chōḷa-kṣhitipāla santav eḷḍeyāṃ utṭi nṭvikoḷ ninn anuṃ-
gole-māṇḍ att iru Pāṇḍya Pallava bhayaṅ-goṇḍ oḷḍaḍir nṇinna ma-
ṇḍalaḍiṃ piṅgaḍe nilvad iḱan ivan innuṃ ta . . . ṃ Gaṅga-ma-
ṇḍalikaṃ dēva-nivāsad atta vijayaṃ-geydaṃ Nōḷambāntakaṃ ḥ

60.

On rock to the south-west of the balipīṭha of Śāntīśvara-basti.

śrī-Parekaramāruga-balara-chaṭṭa Sūla baṇṭara sula

61 (25).

At the same place, to the north-east of the kitchen.

śrīmat pu sishyar Aṛiṭṭonēmi māḍisidar siddaṃ

62.

At the same place, to the north of the kitchen, to the west of No. 61.

svasti śrī Teyaṅḱūḍi ndi-bhaṭṭārara sishya gara-bhaṭṭārara
sishya Ka . . ra mi-bhaṭṭāra avara sishyar Paṭṭadēva si-bhaṭṭāra kuṃā
. . . . la sishya Na sale munirrvane mandi paṇṇamamma nisidige

63 (39).

On a pillar in the south Mahānavami-maṇṭapa.

(East face)

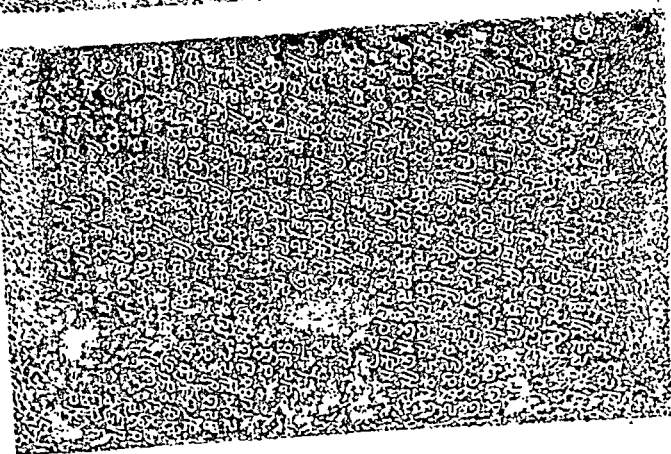
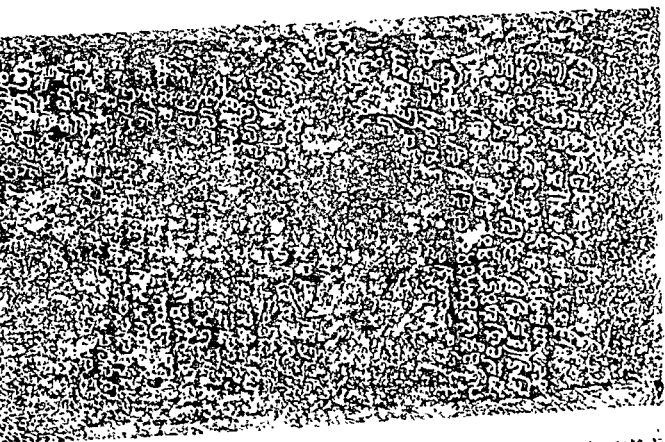
śrīmat-parama-gaṃbhīra-syād-vādāmōgha-lāṅchhanāṃ

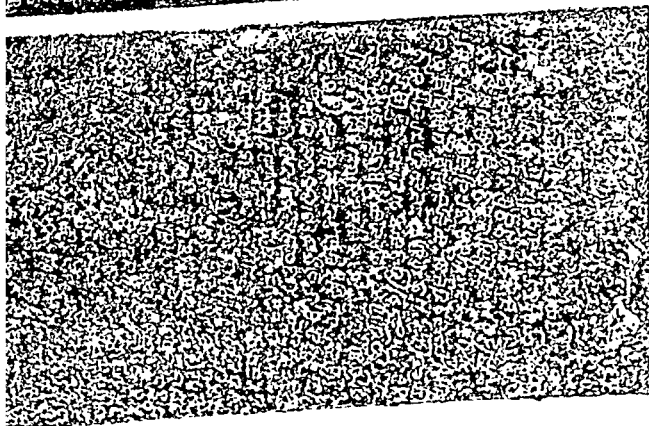
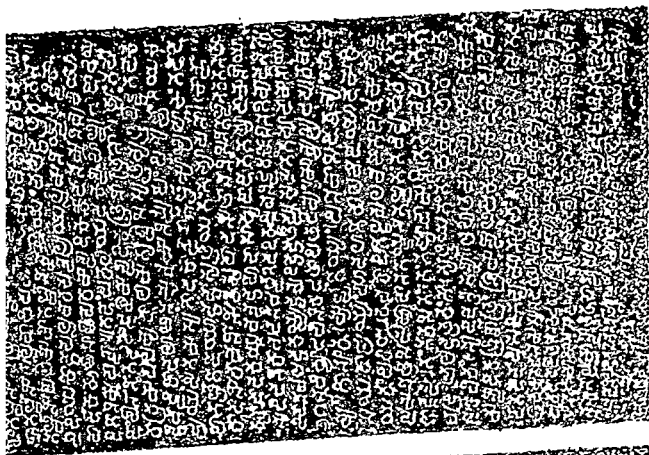
jīyāt trailōkya-nāthasya śāsanāṃ Jina-śāsanāṃ ḥ

svasti samasta-bhuvana-stutya-nitya-niravadya-vidyā-vibhava-prabhāva-prahva-
ruhvaripāla-mauli-maṇi-mayūkha-śēkharibhūta-pāta-pada-nakha-prakararūṃ ḥ jita-
vrijina-Jinapati-mata-payar-payōdhi-līlā-sudhākararūṃ ḥ Chārṇvākākhavva-gar-
vva-durvvārōrvīdharōtpātana-paṭishṭha-nishṭhurōpālabha-dambhōḷi-daṇḍarūṃ ḥ
akunṭha-kanṭha-kanṭhīra-gabhīra-bhūri-bhīma-dhvāna-nirḍḍalita-durḍḍamēddha-
Bauddha-mada-vēdaṇḍarūṃ ḥ apratibhata-prasarad-asama-lasāḍ-upanyasana-nitya-
naisitya-pātra-dātra-dalita-Naiyāyika-naya-nikara-naḷarūṃ ḥ chapala-Kapiḷa-vipuḷa-
vipina-dahana-dāvāṇalarūṃ ḥ śumbhad-anibhōḍa-nāḍa-nōḍita-vitata-Vaiśēshita(ka)-
prakara-mada-marāḷarūṃ ḥ śarad-amaḷa-śaśadhara-kara-nikara-nihāra-hārākārānu-
vartti-kīrtti-vallī-vēllita-digantarāḷarūṃ appa śrīman-mahā-maṇḍaḷāchāryyaru śrī-
mad-Dēvakīrtti-paṇḍita-dēvaru ḥ

kurvē namaḥ Kapiḷa-vādi-vanōgra-vahnayē

Chārṇvāka-vādi-makarākara-bāḍavāgnayē





Bauddhōgra-vādi-timira-pravibhēda-bhānavē
 śrī-Dēvakīrtti-munayē kavi-vādi-vāgminē ||
 saṅkaḷpaṃ jalpa-vallīṃ vilayaṃ upanayaṃ [ś] chaṇḍa-vaitaṇḍikōkti-
 śrīkhaṇḍaṃ mūla-khaṇḍaṃ jhaṭiti vighaṭayaṃ vādam ēkānta-bhēdaṃ
 nirpiṇḍaṃ gaṇḍa-sāḷaṃ sapadi vidālayaṃ sūtkṛiti-prauḍha-garjjat-
 sphūrjjan-mēvā-madōrjja(ā) jayatu vijayatē Dēvakīrtti-dvipēndraḥ ||
 Chaturmukha-chatur-vaktra-nirggamāgama-dussahā
 Dēvakīrtti-mukhāmbhōjē nṛityatīti Sarasvatī ||
 chaturate sat-kavitvadoḷ abhijñate śabda-kaḷāpadoḷ prasan-
 nate matiyoḷ pravṛtate nayāgama-tarkka-vichāradoḷ su-pū-
 jyate tapadoḷ pavitrare charitradoḷ ondi virājisal prasi-
 ddhate muni-Dēvakīrtti-vib[u] dhāgrāṇig oppuvud 1-dharitriyoḷ ||

śaka-varsha sāśirada embhatt-aydeneya ||

varshe khyāta-Subhānu-nāmani sitē pakshē tad-Āshāḍhakē
 māse tan-navamī-tithau Budha-yutē varē dinēśōdayē
 śrīmat-tārkkika-chakravartti-daśa-dig-vartti(r)ddha-kīrtti-priyō
 jātaḥ svargga-vadhū-mānaḥ-priyatamaḥ śrī-Dēvakīrtti-bratī ||
 jāte kīrtty-avaśēśhakē yati-patē(au) śrī-Dēvakīrtti-prabhau
 vādībhēbharipau Jinēśvara-mata-kshetrābdhi-tārāpatau
 kva sthāna[ṇ] vara-Vāgvadhūr jJina-muni-brātaṇ mamētī sphuṭaṇ
 chākrośaṇ kurutē samasta-dharaṇau dākshīnya-Lakshmiṇ api ||
 tach-chhishyō nuta-Lakkhapandi-munipaḥ śrī-Mādhavēndu-vratī
 bhavyāmbhōruha-bhāskaras Tribhuvanākhyānaś cha yōgīśvaraḥ †
 ētē tē guru-bhaktitō guru-nishadyāyāḥ pratīshṭhām innāṇ
 bhūtyā kāmān akāryaṇ nija-yaśas-sampārṇna-dig-maṇḍalāḥ ||

64 (40).

On the same pillar.

(South face)

bhadraṇi bhūyāj Jinēndrāṇaṃ śāsanāyāgha-nāśinē †
 ku-tīrttha-dhivānta-saṅghāta-prabhinna-ghana-bhānavē †
 śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāṇka-saudhōru-vārddhiḥ †
 pradīvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdīḥ †
 śasta-syātākāra-mudrā-sabalita-jānatānanda-nādhōru-ghōśaḥ †
 sthēyād ā-chandra-tāraṇ parama-sukha-mahā-vīrya-vicīḥ-nikāyaḥ †
 śrīman-munīndrōttama-ratna-varggāḥ
 śrī-Gautamādyāḥ prabhaviṣṇavas tē †
 tat-rāmbudhau sapta-maharddhi-yuktāś
 tat-santatau bōdha-nidhir bbabhāva †

[.] bhadras sarvvatō yō hi Bhadrabāhur iti śrutah |
 śrutakēvali-nāthēshu va(cha)ramar paramō munih ||
 chandra-prakāśōjvala-sāndra-kirttiḥ śri-Chandraguptō'jani tasya śishyah |
 yasya prabhāvād vana-dēvatābhir ārādhitah svasya gaṇō muninām ||
 tasyānvayē bhū-viditē babhūva yah Padmanandi-prathamābhidhānah |
 śri-Koṇḍakundādi-muniśvarākhyas sat-saṇyamād udgata-chāraṇarddhiḥ ||
 abhūd Umāsvāti-muniśvarō'sāv āchāryya-śabdōttara-Griddhra-pichchbah |
 tad-anvayē tat-sadṛiśō'sti nānyas tātkaḷikāśēsha-padārttha-vēdī ||
 śri-Griddhrapichchba-munipasya Baḷakapichchbah |
 śishyō'janishta bhuvana-traya-vartti-kirttiḥ
 chāritra-chañchur akhīḷavanipāḷa-maḷi-
 māḷa-śīḷmukha-virājita-pāda-padmaḥ ||
 ēvaṃ mahāchāryya-paramparāyām syātkāra-mudrāṅkita-tatva-dīpaḥ |
 bhadras samantād guṇatō gaṇiśas Samantabhadra(drō)'jani vādi-simphaḥ ||

tataḥ ||

yō Dēvanandi-prathamābhidhānō buddhyā mahatyā sa Jinēndrabuddhiḥ |
 śri-Pūjyapādō'jani dēvatābhir yyat pūjitam pāda-yugam yadiyah(yam) ||
 Jainēndram nija-śabda-bhōgam atulam Sarvvartthasiddhiḥ parā
 siddhāntē nipuṇatvam udgha-kavitām Jainābhishēkaḥ svakaḥ |
 chhandas-sūkshma-dhiyam Samādhiśataka-svāsthyam yadityam vidām
 ākhyātītha sa-Pūjyapāda-munipah pūjyō muninām gaṇaiḥ ||

tataś cha ||

(West face)

ajanishtaḷaḷaṅkaṃ yaj Jina-śāsanam āditah |
 ā(a)kaḷaṅka [ṇ] babhau yēna sō'kaḷaṅkō mahā-matih ||
 ity-ādy-udgha-munindra-santati-nidhau śri-Mūlasaṅghē tatō
 jāte Nandigana-prabhēda-vilasad-Deśiganē viśrutē |
 Gollāchāryya iti prasiddha-munipō'bhūd Golla-dēśādhipah
 pūrvvam kūṇa(kēna)cha hētunā bhi(bha)va-bhiyā dīkshām grīhtas sudhīḥ ||
 śrīmat-Traikāḷya-yōgi samajani mahikā kāya-lagnā tanutram |
 yasyābhūd vṛiṣṭi-dhārā niśita-śara-gaṇā grishma-mārttapāda-bimbam
 chakram sad-vṛitta-chāpākaḷita-yati-varasyāgha-śatrūm vijētum
 Gollāchāryyassa(sya) śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

tach-chhishyasya |

Aviddhakarmāḷika-Padmanandi-siddhāntikākhyājani yasya lokē |
 Kaumārādēva-bratita-prasiddhē(ddhi)r jīyāt tu sō jūṇana-nidhis sa dhīrah |
 tach-chhishyah Kulābhishēkaḷakhyā-yatipāḷ chāritra-vāṇmudhis

siddhântambudhi-pâragô nata-vinēyas tat-sa-dharmmô mahân
 śabdāmbhōruha-bhāskaraḥ prathita-tarkka-granthakāraḥ Prabhā-
 chandrakhyô muni-rāja-panḍita-varaḥ śrī-Kuṇḍakundānvayaḥ ||
 tasya śrī-Kuḷabhūṣaṇākhyā-su-munés śishyô vinēya-stutas
 sad-vṛittalḥ Kuḷachandradēva-munipas siddhānta-vidyā-nidhiḥ
 tach-chhishyô'jani Māghanandi-munipaḥ Kollāpurē tīrtha-kṛid
 rāddhāntārṇava-pāragô'chaḷa-dhṛitiś chāritra-chakrēśvaraḥ |
 ele-māvim banav abjadim ṭiḷi-golaṁ māṇikyadiṁ maṇḍanā-
 valī tārādhipaniṁ nabhaṁ śubhadam āg irppantir irddattu nir-
 muṇaḷav tgaḷ Kuḷachandradēva-charaṇāmbhōjāta-sēvā-viniś-
 chaḷa-saiddhāntika-Māghanandi-muniyir śrī-Koṇḍakundānvayaṁ ||
 Himavat-kutkīḷa-muktāphaḷa-taraḷa-tarat-tāra-hārēndu-kundō-
 pama-kirtti-vyāpta-dīg-maṇḍalaṁ avanata-bhū-maṇḍalaṁ bhavya-pad-
 mō-gra-maricht-maṇḍalaṁ paṇḍita-tati-vinataṁ Māghanandyākhyā-vāchaṁ-
 yami-rājaṁ Vāg-vadhūṭṭi-niṭṭiḷa-taṭa-haṭan-nūtna-sad-ratna-pa . . .
 . . . ta-unada-raḍe(ḍa)ni-kuḷamaṁ
 bharadiṁ nirbbhēdisalke . . sariy enipaṁ
 vara-saṇyamādbdi-chandraṁ
 dhareyol . . Māghanandi-saiddhāntēsa ||

tach-chhishyasya ||

avara guḍḍugaḷu sānanta-Kēdāra Nākarasa Dānaśrēyāṁsa sāmanta-Nimba-
 Dēva jagadā(do)rbba-gaṇḍa sāmanta-Kāma-Dēva ||

(North face)

guru saiddhāntika-Māghanandi-munipaṁ śrīnāch-chamū-vallabhaṁ
 Bharatam chhātran apāra-śāstra-nidhiḷaḷ śrī-Bhānukirtti-prabhā-
 sphuritaḷaṅkṛita-Dēvakirtti-munipar śśishyar jagan-maṇḍanar
 ddoreyē Gaṇḍavimuktadēva ninag inn i nāma-saiddhāntikar ||
 kshirōḍad ira chandrama(ā) māṇir ira prakhyāta-ratnākarāt
 siddhāntēśvara-Māghanandi-yaminō jātō jagan-maṇḍanaḷ
 chāritraika-nidhāna-dhāma-su-vinamrō dīparartti svayaṁ
 śrīmad-Gaṇḍavimuktadēva-yatipas saiddhānta-chakrādhipaḷ ||

. avara sa-dharmmar ||

āvoṁ vādi-kathā-traya-pravaṇadol vidvāj-jaṇam meche vi-
 dyāvashṭambhaman appu-keydu para-vādi-kshōṇibhṛit-pakshamaṁ
 Dēvendram kadiv andadiṁ kadid ele syādvāda-vidyāstradiṁ
 traividya-Śrūtakirtti-divya-munivol vikhyātiyaṁ tāḷdidom ||
 Śrūtakirtti-traividya-
 vṛati Rāghavapāṇḍavīyamaṁ vibhudha-chamat-

kṛitīy enisi gata-pratyā-
gatadim pēld amāḷa-kirttiyaṃ prakāṭhisidaṃ ||

avar-agrajaru ||

yō Bauddha-kṣhitibhṛit-karāḷa-kulīśaś Chārvvāka-mēghāna(ni)lō
mīmāṃsā-mata-varṭti-vādi-madavan-mātāṅga-kaṇṭhīravah ||
syādvādābdi-śarat-samudgata-sudhā-śōchis samastais stutas
sa śrīman bhuvi bhāsatē Kanakanandi-khyāta-yōgiśvaraḥ ||
Vēṭālī mukulīkṛitāñjalipuṭā saṃsēvatē yat-padē
Jhoṭṭiṅgaḥ pratihārakō nivasati dvārē cha yasyāntikē
yēna kṛtīdati santatam nuta-tapō-Lakṣmīr gyaśa-Śrī-priyas
sō'yaṃ śumbhati Dēvachandra-munipō bhāṭṭārakaughāgrāṇṭh ||

avara sa-dharinmar mMāghanardi-traividya-dēvaru vidyā-chakravartti
śrīmad-Dēvakīrtti-panḍita-dēvara śishyaru śrī-Śubhachandra-traividya-dēvaruṃ
Gaṇḍavinukta-vādi-Chaturmmukha-Rāmachandra-traividya-dēvaruṃ vādi-vajrān-
kuśa-śrīmad-Akaḷāṅka-traividya-dēvaruṃ ā paramēśvarana guḍḍugaḷu māpikya-
bhaṇḍāri Maṛiyāne-daṇḍanāyakaṃ śrīman-mahā-pradhānaṃ sarvvādhikāri piriya-
daṇḍanāyakaṃ Bharatimayyaṅgaḷuṃ śrīkaraṇaḍa heggade Būchinayyaṅgaḷuṃ
jagadeka-dāni heggade Kōrayyanuṃ ||

akaḷāṅkaṃ pitṛi Vāji-vamśa-tiḷaka-śrī-Yaksha-Rājaṃ nijām-
bike Lōkāmbike lōka-vandite su-ślāchāre daivaṃ divi-
śa-kadamba-stuta-pāda-padman Aruhaṃ nāthaṃ Yadu-kṣhōṇipā-
ḷaka-chūḍāmaṇi Nārasīṅgaṃ enal ēn nōmp-ullāṇō Hullapaṇ ||

śrīman-mahā-pradhānaṃ sarvvādhikāri hiriya-bhaṇḍāri abhinava-Gaṅga-
daṇḍanāyaka śrī-Huḷḷa-Rājaṃ tamma gurugaḷ appa śrī-Koṇḍakundānvayada śrī-
Mūlasaṅghada Dēśiyaganada Pustakagachchhada śrī-Kollāpurada śrī-Rūpa-
Nārāyaṇana basadiya pratividhdhada śrīmat-Kellaṅgerēya Pratāpapuravaṃ punar-
bbharaṇavaṃ māḍisi Jinanāthapuradalū kalla dāna-śāleyaṃ māḍisida śrīman-mahā-
maṇḍaḷachāryyar dDēvakīrtti-panḍita-dēvargge parōksha-vinayav-āgi niśidiyaṃ
māḍisida avara śishyar Lakkhaṇandi-Mādhava-Tribhuvana-dēvar mahadāna-pōja-
bhishēka-māḍi pratishṭheyaṃ māḍidaru maṅgaḷa mahā śrī śrī śrī

65 (41).

On a stone in the same maṅḷapa.

śrīmat-syādvāda-mudrāṅkitam amāḷam ahaṇēndra-chakrēśvarēdyaṃ
Jainīyaṃ śāsanam viśrutam akhila-hitam dōsha-dōraṃ gabhītraṃ
jyāt kārūṇya-janmāvanir amita-guṇair vvarṇṇyanika-pravēkail
saṃsēvyam mukti-kanyā-parichaya-karaṇa-praṇḍhaṃ ētat trijōkyam ||
śrī-Mūlasaṅgha-Dēśigaya-Pustakagachchha-Koṇḍakundānvāyē
guru-kulaṃ iha katham iti chēd bravīmi saṅkṣhēpatō bhuvanē ||

yah sévyah sarvva-lókaiḥ para-hita-charitam yaṁ samārādhayanāṁ
 bhavyā yēna prabuddhaṁ sva-para-mata-mahā-śāstra-tatvaṁ nitāntaṁ
 yasmai mukty-aṅgaṇā saṁsprihayati duritam bhūrutam yāti yasminā
 yasyāśā nāsti yasminṣ tri-bhuvana-mahitō vidyatē śīla-rāśiḥ ॥
 tan-Mēghachandra-traividya-śiṣhyō
 rāddhānta-vēdī lōka-prasiddhaḥ
 śrī-Viraṇandī mōkshus tad-antē-
 vāst guṇābdhiḥ prāstāṅgajanmā ॥
 yah syādvāda-rahasya-vāda-nipuṇō'ganya-prabhāvō janā-
 nandaḥ śrīmad-Anantakīrtti-muniḥ chāritra-bhāsvat-tanuḥ
 kāmōgrāhi-gara-dvijāpaharaṇē rūḍhō narēndrō'bhavat
 tach-ehhiṣhyō guru-paūchaka-smṛiti-patha-svachhanda-san-mānasah ॥
 Maladhāri-Rāmachandrō
 yaṁ tādīya-praśasya-śiṣhyō'sau
 yach-charaṇa-yugaḷa-sēvā-
 parigata-janataiḥ chandratām jagati ॥
 para-paripati-dūrō'dhyātma-sat-sāra-dhīrō
 vishaya-virati-bhāvō Jaina-mārgga-prabhāvaḥ 1
 ku-mata-ghana-samīrō dhvasta-māyāndhakārō
 nikhīla-muni-vinūṭō rāga-kōpādi-ghātaḥ ॥
 chittē śubhāvanām Jainīm vāk्यē paūcha-namaskriyām 1
 kāyē brata-samārōpaṁ kurvann adhyātma-vin muniḥ ॥
 paūcha-triṁśat-saṁyuta-śata-drayādhika-sahasra-nuta-varshēshu
 vṛttēshu Śaka-nripasya tu kālē vistīrṇna-vīlasad-arṇava-nēmau ॥
 Praṇādi-(saṁ)vatsarē māse Śrāvṇē tanum atyajat 1
 vakrē kṛishṇa-chaturddāśyam Śubhachandrō mahā-yatīḥ ॥
 amara-puram amara-vāsam tad-gata-Jina-chaitya-chaityabhavanānām 1
 darśana-kutūhaleṇa tu yātō yātārtta-mudra-paripāmah ॥

tach-ehhiṣhyar ॥

duritāndhakāra-ravi-hima-
 karar ogedar pPadmaṇandī-panḍita-dēvar
 vara-Mādhavēndu-ṣamaya-
 bharapar śrī-Mūlasaṅgha-Dēśtagado! ॥
 guru-Rāmachandra-yatipana
 vara-śiṣhya-Śubhēndu-muniya nistigeyam vi-
 staradiṁ mādisidam Belu-
 karey-adhipam rāya-rāja-guru Gummaṭṭam 1
 śrī-vijaya-Pārśva-Jina-vara-champārūpa-kannaḷa-yugaḷa-yajana-rataḥ
 Bogaṇa-Rāja-nāmā tad-vaiyapṛityatō hi Śubhachandraḥ 1
 Ins.

hēyādēya-vivēkatā janatayā yasmāt sadādīyatē
 tasya śrī-Kulabhūṣaṇasya vara-śishyō Māghanandi-bratī
 siddhāntāmbudhi-tiragō viśada-kīrtis tasya śishyō'bhavat
 traividyaḥ Śubhachandra-yōgi-tīlakāḥ syādvāda-vidyāñchitaḥ ॥
 tach-chhishyaḥ Chārukīrtti-prathita-guṇa-gaṇaḥ paṇḍitas tasya śishyaḥ
 khyātaḥ śrī-Māghanandi-bratī-pati-nta-bhaṭṭārakas tasya śishyaḥ¹
 siddhāntāmbhōdhi-śītadyutir Abhayaśaśī tasya śishyō mahtyān
 Bālēnduḥ paṇḍitas tat-pada-nutir amaḷō Rāmachandrō'maḷāṅgaḥ ॥
 chitraṃ samprati Padmanandin ihakīrtitaṃ tāvakīnaṃ tapaḥ
 padmānandy api viśrntāpranada ity āśis satāṃ namratāṃ¹
 kāmāṃ pūrayasē Śubhēndu-pada-bhakty-āsakta-chētaḥ sadā
 kāmāṃ dūrayasē nirākṛita-mahā-mōhāndhakārāgama ॥
 kāma-vidārōdārāḥ kshamāvṛitōpy akshamō jagati bhāsi
 śrī-Padmanandi-paṇḍita paṇḍita-jana-hṛīdaya-kumuda-śītakara ॥
 paṇḍita-samudayavati Śubhachandra-priya-śishya bhavati sudayāsti
 śrī-Padmanandi-paṇḍita-yamiśa bhavad-itara-munishu nālōkē ॥

śrīmad-adhyātmi-Śubhachandra-dēvasya svakīyāntēvāsina Padmanandi-paṇḍi-
 ta-dēvēna Mādhavachandra-dēvēna cha parōksha-vinaya-nimittaṃ nishadyakā
 kārāyitā¹ bhadrāṃ bhavatu Jina-śāsanāya ॥

66. (42) .

On a pillar in the north Mahānavami maṇḍapa.

(East face)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanāṃ
 jīyāt trailōkya-nāthasya śāsanāṃ Jīna-śāsanāṃ ॥
 śrīman-Nābhēya-nāthādy-annaḷa-Jīna-varāṇika-saundhōru-vārdhībī¹
 pradhvastāgha-pramēya-prachaya-vishaya-kṇaivalya-bōdhōru-vēdīḥ¹
 śasta-syātākāra-mudrā-sābalīta-janatānanda-nād(h)ōru-ghōṣaḥ¹
 sthēyād ā-chandra-tāraṃ parama-sukha-mahā-vīryya-vichī-nikāyaḥ ॥
 śrīman-munindrōttama-ratna-varggā śrī-Gautamādyāḥ prabhaviṣṇavas tē
 tatāmbudhau sapta-maharddhi-yuktās tat-santatau Nandiganē babbūva¹
 śrī-Padmanandīty anavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundaḥ
 dvītyam āśīd abhidhānāṃ udyach-charitra-saṅjāta-suchāraṇarddhibī¹
 abhūd Umāsvāti-muniśvarō'sāv āchāryya-śabdōttara-Grīddhapiñchchhaḥ
 tad-anvayē tat-sadrīśō'sti nānyas tātālīkāśēsha-padārttha-vēdī ॥
 śrī-Grīddhapiñchchha-munipasya Bālāka-piñchchha-
 śishyō'janishṭha bhuvana-traya-vartti-kīrttiḥ¹
 chārīta-chuñchur akhīḷavanipāḷa-maṇḍi-
 mālā-śīlīmukha-virājita-pāda-padmaḥ ॥

tach-chhishyô Guṇanandi-panḍita-yatis chāritra-chakrēśvaras
 tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patīḥ
 mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhīravô
 bhavyāmbhōja-divākarô vijayatāp Kandarppa-darppapabāḥ ḥ
 tach-chhishyās trīsatā vivēka-nīdhayaś śāstrābhi-pāraṅgatās
 tēśhūtkriśhātama dvi-saptati-mitās siddhānta-śāstrārthaka-
 vyākhyānē paṭavô vichitra-charitās tēśhu prasiddhō munir
 nnānānūna-naya-pramāṇa-nipuṇô Dēvēndra-saiddhāntikāḥ ḥ
 ajanī mahipa-chūḍā-ratna-rārājītāṅghrīr
 vvijita-Makarakēṭṭḍaṇḍa-dōrḍḍaṇḍa-garbbāḥ
 kunaya-nikara-bhōddhrāṇika-dambhōḷi-dāṇḍas
 sa jayatu vibhūdheṇḍrô Bhārati-bhāḷa-paṭṭāḥ ḥ
 tach-chhishyāḥ Kālādhāntanandi-munipās siddhānta-chakrēśvarāḥ
 pāravāra-parita-dhārīṇi-kuḷa-vyāptōru-kirttīśvarāḥ
 pañchākshōmāda-kumbbi-kumbha-dāḷana-prōmmukta-muktāphaḷa-
 prūpsu-prāñchita-kēsari budha-nutô vāk-kāmīni-vallabbāḥ ḥ
 avargge Ravichandra-siddhānta-vidarśSampūrṇachandra-siddhānta-muni-
 pravararavaravargge śishya-pravarar śrī-Dāmanandi-san-muni-patigaḥ ḥ
 bōdhita-bhavyarasta-madanarimāda-varjīta-śuddha-mānasar
 Śrīdhara-dēvarēmaravargge āgra-tanūbhavarādarāyaśa-
 śrī-dharargge āda śishyaravarar negāḍdar mMalādhārī-dēvarum
 Śrīdhara-dēvarum nata-narēndra-tīrṭha-taṭārchchita-kramar ḥ
 ānamāvanipāḷa-jāḷaka-śīrō-ratna-prabhā-bhāsura-
 śrī-pādāmburūha-dvayô varā-tapō-Lakṣmī-manō-rañjanāḥ
 mōha-vyūha-mahāddhara-durdhara-pavīḥ sach-chhīḷa-śālīr ijagat-
 khyāta-Śrīdhara-dēva ēśha munipô bhābhātī bhūmaḍḍaḷē ḥ

tach-chhishyar ḥ

bhavyāmbhōruha-shaṇḍa-chaṇḍakiraṇāḥ karppūra-bāra-sphurat-
 kirtti-śrī-dhavaḷkṛitākhiḷa-diśā-chakraś charitrōnnataḥ ḥ

(South face)

bhāti śrī-Jina-puṅgava-pravachanāmbhōrāśī-rākā-śāśī
 bhūmau viśruta-Māghanandi-munipās siddhānta-chakrēśvarāḥ ḥ

tach-chhishyar ḥ

sach-chhīḷaś śarad-indu-kunda-vīśada-prōdyad-yaśaś-śrī-patir
 dripyad-Darppaka-darppa-dāra-dāhana-jvālālī-kāḷāmbudāḥ
 śrī-Jainēndra-vachāḥ-payōnidhi-śī(śa)rat-sampūrṇa-chandraḥ kshitau
 bhāti śrī-Guṇachandra-dēva-munipô rāddhānta-chakrādhīpāḥ ḥ

tat-sadharmmar ḥ

udbhūtē nūta-Mēghachandra-śāśīni prōdyad-yaśaś-chaṇḍikē

saṃvarddhēta tad astu nāma nitarāṇi rāddhānta-ratnākaraḥ
chitraṃ tāvad idaṃ payōdhi-paridhi-kshōṇau samudvikshyatē
prāyēṇātra vijimbhatē bhārata-śāstrāmbhōjini santatāṃ ॥

tat-sadharmmar ॥

chandra iva dhavaḷa-kirttir ddhavaḷikurutē samasta-bhuvanāṇi yasya
tach Chandrakirtti-saṃjīa bhāṭṭāraka-chakravarttinō'sya vibhāti ॥

tat-sadharmmar ॥

Naiyāyikēbha-siphō Mimāṃsaka-timira-nikara-nirasana-tapanah
Bauddha-vana-dāva-dahanō jayati mahān Udayachandra-panḍita-dēvaḥ ॥
siddhānta-chakravartti śrī-Guṇachandra-bratīśvarasya babhūva
śrī-Nayakirtti-munindrō Jina-pati-gaditākhiḷārtha-vēdi śīshyaḥ ॥

svasty anavarata-vinata-mahipa-makuṭa-mauktika-mayūkha-koḷā-sarō-maṇḍant-
bhūta-chāru-charaṇāravindarūṇi bhavya-jana-hyidāyanandarūṇi Koṇḍakundānvaya-
gagana-mārttaṇḍarūṇi ॥ Māmātra-vijitōchchaṇḍa-kusuma-kāṇḍarūṇi ॥ Dēśtyagana-
gajendra-sāndra-mada-dhārāvabhāsarūṇi vitarāṇa-vilāsarūṇi ॥ Pustakagachchha-
svachchha-sarasi-sarōjarūṇi ॥ vandi-jana-surabhūjarūṇi ॥ śrīmad-Guṇachandra-sid-
dhānta-chakravartti-chārutara-charaṇa-sarasirūha-shaṭcharaṇarūṇi ॥ aśēsha-dōsha-
dūrīkaraṇa-paripatāntaḥkaraṇarūṇi appa śrīman-Nayakirti-siddhānta-chakravartti-
gaḷ entappar eṇḍaḍe ॥

sāhitya-pramadā-mukhābja-mukuraś chāritra-chūḍamaṇi
śrī-Jaināgama-varddhi-varddhana-sudhāśōchis samudbhāsatē
yaś śalya-traya-gārava-traya-lasāḍ-ḍaṇḍa-traya-dhvaṃsakas
sa-śrīmān Nayakirtti-dēva-munipa saiddhāntikāgrēsaraḥ ॥

Māṇikyanandi-munipa śrī-Nayakirtti-vratīśvarasya sadharmmar ॥
Guṇachandra-dēva-tanayō rāddhānta-payōdhi-pāragō bhuvi bhāti ॥
hāra-kshīra-Harāṭṭhāsa-Haḷabhrī-kundēndu-maṇḍākinī-
karppūra-sphaṭika-spurāḍ-vara-yaśō-dhauta-trīlōkōḍaraḥ

uchchaṇḍa-Smara-bhūri-bhūdhara-pavīḷ khyātō babhūva kshītau
sa śrīmān Nayakirtti-dēva-munipas siddhānta-chakrēsvaraḥ ॥

Śākē randhira-nava-dyu-chandramasi Durmmukhya cha saṃvatsarē
Vaiśākhe dhavaḷe chaturddāsa-dinē varē cha Sūryyātinajē
pūrvvāhṇē praharē gatē rāddha-sahitē svarggaṇi jagānātānavān
vikhyātō Nayakirtti-dēva-munipō rāddhānta-chakrādhīpaḥ ॥
śrīmāj-Jaina-vachōbdhi-varddhana-vidhūsa sāhitya-vidyā-nidhis
sarppa (West face) d-darppaka-hasti-mastaka-luṭhat-prōtkapṭha-kapṭhi-
raḷaḥ

sa śrīmān Guṇachandra-dēva-tanayaś saujanya-janyāvani
sthēyāt śrī-Nayakirtti-dēva-munipas siddhānta-chakrēsvaraḥ ॥
guruḥ ādāṇi Khacharādhīpaṅge Baligaṇi dānakke biṇṇiṅge tāṇi

gurutv ādāṃ sura-bhūddharakke nega[da Kai]śa-sailakke tām
 gurutv ādāṃ vinutaṅge rājisuv Iruṅgolaṅge lōkakke sad-
 gurutv ādāṃ Nayakirtti-dēva-munipaṃ rāddhānta-chakrādhipaṃ ||
 tach-chhishyar ||

himakara-śarad-abhra-kshitra-kallōla-jāla-
 sphatika-sita-yaśa-śrī-subhra-dik-chakravāḷaḥ
 madana-mada-timisra-śrēṇi-tivraṃśumā||
 jayati nikhila-vandyō Mēghachandra-vratindrah ||

tat-sadharṃmar||

Kandarpāhava-kalpītōddhura-tantrāyōpamōrastha||-
 chañchad-bhūrama[śa] vinēya-janatā nīrējint-bhānavaḥ
 tyaktāśēsha-bahir-vvikalpa-nichayās chāritra-chakrēśvarāḥ
 śumbhanty Anṇitaṭāka-vāsi-Maladhāri-svāminō bhūta[śe] ||

tat-sadharṃmar ||

shaṭ-karṃma-vishaya-mantrē nānā-vidha-rōga-hāri-vaidyē cha
 jagad-ēka-sūrir ēsha Śrīdhara-dēvō babhūva jagati pravapaḥ ||

tat-sadharṃmar ||

tarkka-vyākaraṇāgama-sāhitya-prabhriti-sakaḷa-śāstrārthajūḥ
 vikhyāta-Dāmanandi-traividya-muntśvarō dharāgrē jayati ||
 śrītu[ṇ]aj-Jaina-matābjint-dinakarō Naiyyāyikābhrāṇi[śe]
 Chārvvakāvanibhrit-karāḷa-kuḷiśō Baudhdhabdhi-Kumbhōdbhavaḥ
 yō Mīmāṃsaka-gandha-sindhura-śirō-nirbbhēda-kapṭhitravas
 traividyoṭtama-Dāmanandi-munipaś sō'yaṃ bhuvi bhrajatē ||

tat-sadharṃmar ||

dugdhabdhi-sphatikēndu-kunda-kumuda-vyābhāsi-kirtti-priyas
 siddhāntōdadhi-varddhanānṛitakarāḥ pāritṛthya-ratnākarāḥ
 khyāta-śrī-Nayakirtti-dēva-munipa-śrī-pāda-padma-priyō
 bhāty asyaṃ bhuvi Bhānukirtti-munipaś siddhānta-chakrādhipaḥ ||
 uragēndra-kshītra-nīrakara-rajata-giri-śrī-sita-chechatra-Gaṅgā-
 Hara-hāsaivātēbha-sphatika-vrīshabha-subhīrabhra-nthāra-hārā-
 mara-rāja-śvēta-pāṇkēruha-haḷadhara-vāk-śaṅkha-haṃsēndu-kundō-
 tkara-chañchat-kirtti-kāntaṃ dhareyo[ḥ] esedan t-Bhānukirtti-vratindrah ||

tat-sadharṃmar ||

sad-vṛttākṛiti-śobhitākhiḷa-kaḷā-pūṇṇa-smara-dhvaṃsakaḥ
 śaśvad-viśva-viyōgi-bṛit-sukhakara-śrī-Baḷachandrō munip
 vakrēṇōna-kaḷēna Kāma-suhṛid chañchad-viyōgi-dviśa
 lōkē'sminu upamtyatē katham asau tēnātha bāḷēndunā ||
 uchchaṇḍa-madana-mada-gaja-nirbbhēdana-paṭutara-pratāpa-mṛigēndrah
 bhavya-kumudaugha-vikasana-chandrō bhuvi bhāti Baḷachandra-munindrah ||

tārādri-kshira-pūra-sphaṭika--sura-sarīt-tāra-hārēndu-kunda-
śvētōdyat-kīrtti-Lakshmi-prasara-dhavaḷitāśēsha-dīk-chakravāḷaḷ
śrīmāt-siddhānta-chakrēśvara-nuta-Nayakīrtti-bratīśānghri-bhaktah

(North face)

śrīmān bhāṭṭarakēśō jagatī vijayatē Mēghachāndra-bratīndrah ||
gāmbhīryyē makarākārō vitarāṇē kalpadrumas tējasi
prōchchanda-dyumanīḷ kalāśv-api śasi dhairyyē punar Mandarah
sarvvōrvvī-paripūrṇa-nirmmaḷa-yaśō-Lakshmi-manō-rañjanō
bhāty asyaṇ bhuvi Māghanandi-munipō bhāṭṭarakāgrēsarah ||
vasu-pūrṇa-samastāśah kshiti-chakrē virājatē
chañchat-kuvaḷayānanda Prabhāchandrō munīśvarah ||

tat-sadharmmar ||

uchchanda-graha-kōṭayō niyamitās tishṭhanti yēna kshitau
yad-vāg-jāta-sudhā-rasō'khīḷa-visha-vyuchchēdhēdakaś śōbbhatē
yat-tantrōdgha-vidhiḷ samasta-janatārōgyāya samvarttatē
sō'yam śumbhati Padmanandi-muni-nāthō mantravādīśvarah ||

tat-sadharmmar ||

chañchach-chandra-marīchi-śārada-ghana-kshirābhi-tārachala-
prōdyat-kīrtti-vikāsa-pāṇḍura-tara-brahmaṇḍa-bhāṇḍōdarah
Vakkānta-kāthina-stana-dvaya-taṭī-hārō gabhira sthiram
sō'yam sannuta-Nēmichandra-munipō vibhrajatē bhātālē ||
bhāṇḍārādhipitah samasta-sachivādhiśō jagad-viśruta-
śrī-Huḷḷō Nayakīrtti-dēva-muni-pādāmbhōja-yugama-priyah ||
kīrtti-śrī-nīḷayah parārthta-charitō nityam vibhātī kshitau
sō'yam śrī-Jina-dharmma-rakshana-karah samyaktva-ratnākarah ||
śrīmāch-chhrtikarapādhipas sachiva-nāthō viśva-vidvan-nidhiś
chaturvarṇa-mahānna-dāna-karapōtsāhi kshitau śōbbhatē ||
śrī-Nīḷō Jina-dharmma-nirmmaḷa-manās sāhitya-vidyā-priyas
saujanyaika-nidhiś śāsāṅka-viśada-prōdyad-yaśa-śrī-patīḷ ||
ārādhyō Jinapō guruś oha Nayakīrtti-khyāta-yōgīśvarō
Jōgāmbā janant tu yasya janaka śrī-Bamma-dēvō vibhuḷ
śrīmāt-Kāmalatā sutā pura-patī śrī-Mallināthas sūtō
bhāty asyaṇ bhuvi Nāga-dēva-sachivas Chāṇḍāmbikā-vallabhaḷ ||
sura-gaja-śarad-indu-prasphurat-kīrtti-śubhri-
bhavad-akhiḷa-digantō vāg-vadhā-chitta-kāntah
budha-nidhi-Nayakīrtti-khyāta-yōgīndra-pādān-
buja-yuga-kṛita-dēvah śōbbhatē Nāga-dēvah ||
khyāta-śrī-Nayakīrtti-dēva-muni-nāthānāṇ payah-prōllasat-
kīrttināṇ parāmanāṇ parōkshavinayam karttūṇ nishadhy-āḷayam

bhaktyākārayad ā-śaśāṅka-dīnakṛit-tāraṃ sthiraṃ sthāyinaṃ
śrī-Nāgas sachivōttamō nija-yaśa-śrī-śubhra-dig-maṇḍalaḥ ॥

67 (54).

On a pillar in Pārśvanātha-basti.

(North face)

śrīman-Nātha-kulēndur Indra-parishad-vandyaś śrūta-śrī-sudhā-
dhārā-dhanta-jagat-tamō'paha-mahāḥ-piṇḍa-prakāṇḍaṃ mahat¹
yasmān nirmmaḷa-dharmma-vārdhhi-vipuḷa-śrīr vvarddhamānā satāṃ
bharttur bbbhavya-chakōra-chakram avatu śrī-Varddhamānō Jinah[॥]
jīyād arthhayutēndrabbhūti-viditābhikhyō gaṇi Gautama-
svāmi sapta-maharddhibhis tri-jagatim āpādayan pādāyōḥ¹
yad-bōdhāmbudhim ētya Vira-Himavat-kutkīla-kaṇṭhād budhām-
bhōdattā bhuvanāṃ punāti vachana-svachchhandā-Mandākini[॥]
tirthēśa-darśana-bhavan-naya-dṛik-sahasra-
visrabdha-bōdha-vapushaś śrutakēvalindrāḥ¹
nirbbbhindatāṃ vibudha-bṛinda-śirōbbhivandya
sphūrjad-vachāḥ-kulīsatāḥ kumatādri-mudrāḥ[॥]
varṇnyah kathan nu mahimā bhaga Bhadrabāhōr
mūḍhōru-mallī-mada-marddana-vṛitta-bāhōḥ¹
yach-chhishyatāpta-sukṛitēna sa Chandraguptaś
śūśrūshyatē sma suchiraṃ vana-dēvatābhīḥ¹
vandyō vibhur bbbhuvi na kair iha Kaṇḍakundah
kunda-prabhā-praṇayi-kṛtti-vibhūshitāśah¹
yaś chāru-chāraṇa-karāmbuja-chañcharikaś
chakrē śrutasya Bharatē prayataḥ pratishṭhām[॥]
vandyō bhasmaka-bhasmasātkṛiti-paṭuḥ Padmāvati-dēvatā-
dattōdatta-pada-sva-mantra-vachana-vyāhūta-Chandraprabhaḥ¹
āchāryyaś sa Samantabhadra-gaṇabhrīd yēnēba kalē kalau
Jainaṃ vartma samantabhadraṃ abhavad bhadrāṃ samantād muhuh¹

chūṇui[॥]

yasyaivaṃ-vidhā vādārambha-saṃprambha-vijṛimbbhitābhivṛyaktayas sūktayah¹
vṛitta[॥]

pūrvvaṃ Pāṭaliputra-madhya-nagarē bhēri mayā tāḍitā
paśchān Mājva-Sindhu-Thakka-vishayē Kāñchīpurē Vaidiśē
prāptō'ham Karahātakam bahu-bhaṭaṃ vidyōtkataṃ saṅkataṃ
vādārtthi vicharāmy aban narapatē śārdḍola-vikṛitāṃ¹
avatu-taṭaṃ aṭati jhaṭiti sphuṭa-paṭu-vāchāta-Dhūrjjaṭēr api jihvā
vādini Samantabhadrē sthitavati tava sadasi bhōpa ksthānyēśham¹
yō'sau gbāti-mala-dvishad-bala-śīlā-stambhāvallī-khaṇḍana-

dhyānāsīḥ paṭur Arhatō bhagavatas sō'sya prasādikṛitāḥ |
 chhātrasyāpi sa Simhanandī-muninā nō chēt katham vā śilā-
 stambhō rājya-Ramāgamādhva-parighas tēnāsi-khaṇḍō ghanāḥ ||
 Vakragriva-mahā-munērd dāśa-śata-grivō'py Ahindrō yathā-
 jātam stōtum aḷam vachō-baḷam asau kiṃ bhagna-vāgmi-brajaṃ |
 yō'sau śāsana-dēvatā-bahu-matō hri-vakra-vādi-graha-
 grivō'sminn atha-śabda-vāchyaṃ avadaḍ māsān samāsēna śhaṭ ||
 nava-stōtram tatra prasaratī kavindrāḥ katham api
 praṇāmaṃ vajrāḍau rachayata paran Nandini munau
 Navastōtram yēna vyarachi sakalārhat-pravaachana-
 prapañchāntarbbbhāva-pravaṇa-vara-sandarbbhba-subhagaṃ ||
 mahimā sa Pātrakēsari-gurōḥ paraṃ bhavati yasya bhaktyāstī |
 Padmāvati sahāyā tri-lakṣhaṇa-kadartthanam karttum |
 Sumati-dēvam amuṃ stuta yēna vas Sumatisaptakam āptatayā kṛitam |
 parihrītapatha-tatva-pathārtthinam sumati-kōṭī-vivartti bhavārtti-hrīt ||
 udētya samyag diśi dakṣhiṇasyāṃ Kumārasēnō munir astam āpat
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśaḥ ||
 dharmmārttha-kāma-parinirvṛiti-chāru-chintas
 Chintāmaṇiḥ pratinikētam akāri yēna
 sa stōyatē sarasa-saukhya-bhujāsujātas
 Chintāmaṇir muni-vṛishā na kathaṃ janēna ||
 chūḷāmaṇiḥ kavinaṃ Chūḷāmaṇi-nāma-sēvya-kāvya-kaviḥ
 Śrīvarddha-dēva ēva hi kṛita-punyaḥ kirttim āharttum ||

chūṛṇi ||

ya evam nṛpaślōkitō Daṇḍinā ||

Jahnōḥ kauryāṃ jātāgrēṇa babhāra Paramēśvarāḥ
 Śrīvarddha-dēva sandhatsō jihvāgrēṇa Sarasvatīṃ ||
 Pushpāstrasya jayō gaṇasya charaṇam bhūbhṛich-chhikhā-ghaṭṭanam
 padbhyam astu Mahēśvaras tad api na prāptum tuḷam tēvarāḥ
 yasyākhaṇḍa-kaḷāvatō'shṭa-vīlasad-dīkpāla-manli-skhalat-
 kirtti-Svassarītō Mahēśvara iha stutyas sa kais syān munih ||
 yas saptati-mahā-vādān jigāyānyān athāmitān
 Brahmarakṣhō'rechhitas sō'rehyō Mahēśvara-muntēśvarāḥ ||
 Tārā yēna vinirjīta ghaṭa-kuṭi-gūḍhāvatārā samāṇi
 Bauddhair yyo dhṛita-pīṭha-pīḍita-kudṛig-dēvāta-sēvāsījalih
 prāyāschittam ivāṅghri-vārija-raja-snānam cha yasyācharat
 dōshāṇāṃ Sugatas sa kasya vishayō Dēvākāṇkāl kṛitī :

chūṛṇi |

ya-yēdam Atmanō'nanya-sāmānya-niravadya-vidyā-vibhavōpavarṇanam Akarō-

nyatê //

râjan Sâhasatuṅga santi bahavaś śvêtâtapatrâ nṛipâḥ
kintu tvat-sadṛiṣâ raṇê vijayinas tyâgônnaṭâ durllabhâḥ
tvadvat santi budhâ na santi kavayô vâdîśvarâ vâgminô
nânâ-śâstra-vichâra-châtura-dhiyaḥ kâlê kalau mad-vidhâḥ //
namô Mallishêṇa-maladhâri-dêvâya //

(East face)

râjan sarvvâri-darppa-pravidalana-paṭus tvaṃ yathâtra-prasiddhas
tadvat khyâtô'ham asyaṃ bhuvi nikhîla-madôtpâṭanaḥ paṇḍitanâṃ
nô chêd êśhô'ham êtê tava sadasi sadâ santi santô mahântô
vaktuṃ yasyâsti śaktis sa vadatu viditâśêsha-śâstrô yadi syât //
nâhaṅkâra-vaśikṛitêna manasa na dvêshinâ kēvalaṃ
nairâtmyaṃ pratipadya naśyati janê kârūṇya-buddhya mayâ
râjûḥ śrî-Himaśitalasya sadasi prâyô vidagdhatmanô
Bauddhaughân sakalân vijitya Sugataḥ pâdēna visphôṭitaḥ //
śrî-Pushpasēna-munir ēva padam mahimnô
dēvas sa yasya samabhût sa bhavân sadharmmâ
śrî-vibhramasya bhavanan nanu padman ēva
pushpēshu mitram iha yasya sabasra-dhāmâ //
Vimalachandra-munindra-gurôr gguru
prasamitâkhiḷa-vâdi-madam padaṃ |
yadi yathâvad avaishyata paṇḍitair
nnanu tadānvavadishyata vâg vibhōḥ //

chârṇni //

tathâhi ! yasyâyam âpâdita-paravâdi-hṛdaya-sôkaḥ patrâmbana-ślôkaḥ +
patraṃ śatru-bhayaṅkarôru-bhavana-dvârê sadâ sañcharan-
nânâ-râja-karindra-brînda-turaga-vrâtâkulê sthâpitaṃ !
Śaivân Pâsupatâṃs Tathâgata-sutân Kâpâlikân Kâpilân
uddiśyôddbhata-chêtasâ Vimalachandrasâmbareṇâdarât //
durita-graha-nigrahâd bhayaṃ yadi vô bhûri-narēndra-vanditaṃ
nanu tēna hi bhavya-dêhinô bhajata śrî-munim Indranandinâṃ //
ghaṭa-vâda-ghaṭa-kôṭi-kôvidaḥ kôvidaṃ pravâk !
Paravâdinalla-dêvô dēva ēva na samśayaḥ //

chârṇni //

yēṇeyam âtma-nâmadhēya-niruktir uktâ nâma prishṭavantam Kṛishṇa-Râjam
prati //

grihita-pakshâd itarîḥ paras syât tad-vâdinas tē para-vâdinas syuḥ !
tēsham hi mallâḥ Paravâdi-mallas tan-nâma man-nâma vadanti santaḥ //
achâryya-varyyô yatirÂryya-dêvô raddhanta-karttâ dhriyatâṃsamûrddhni
yas svargga-yânôtsava-simni kayôtsargga-sthitaḥ kayam udutsasarjja //
Ins.

śravaṇa-kṛita-triṇō'sau samyamam jñātukamaiḥ
 śayana-vihita-vēlā-supta-luptāvadhānaḥ
 śrutim arabhasa-vṛityōnmrijya picchhēna śīśyē
 kila mṛidu-parivṛityā datta-tat-kṛta-vartmā ||
 viśvam yaś śruta-bindunavarurudhē bhāvam kuśāgriyayā
 buddhyēvāti-mahiyasā pravachasā baddham gaṇādhiśvaraiḥ
 śishyān praty anukampayā kṛiśa-matin aidan-yuginān sugis
 tam vāchārchohata Chandrakirtti-gaṇinam chandrābha-kirttiṃ budhāḥ ||
 sad-dharmma-karṇma-prakṛitiṃ prapāmā
 yasyōgra-karmma-prakṛiti-pramōkshah !
 tan nāmni Karmmaprakṛitin namāmō
 bhāṭṭārakaṃ dṛiṣṭa-kṛitānta-pāram ||
 api sva-vāg-vyasta-samasta-vidyas
 traividya-śābdē'py anumanyamānaḥ
 Śrīpāla-dēvaḥ pratipālaniyas
 satām yatas tatva-vivēchanī dhīḥ ||
 tīrtham śrī-Matisāgarō gurur iḷā-chakraṃ cakāra sphuraj-
 jyōtiḥ-pīta-tamar-payah-pravitatiḥ pūtam prabhūtāsayaḥ
 yasmād bhūri-parārddhya-pāvana-guṇa-śrī-varddhamānōllasad-
 ratnōtpattir iḷā-talādhipa-śiraś-śrīṅgāra-kāriṇy abhāt ||
 yatrābhīyōktari laghur llaghu-dhāma-sōma-
 saumyāṅga-bhṛit sa cha bhavaty api bhūti-bhūmiḥ
 Vidyādhananājaya-padam viśadam dadhānō
 jishṇuḥ sa ēva hi mahā-muni-Hēmasēnaḥ ||

chūṛṇni ||

yasyāyam avanipati-parishadi nigrāha-mahi-nipāta-bhiti-dustha-durggarva-
 parvvatārūḍhu-prativādi-lōkaḥ pratijñā-ślōkaḥ ||

tarkkē vyākaraṇē kṛita- śramatayā dhimattayāpy uddhatō
 madhyasthēshu manishishu kshitiḥbhṛitūn agrē mayā sparddhayā
 yaḥ kaś chit prativakti tasya viduśhō' vāg-mēya-bhaṅgam param
 kurvvē'vāyam iti pratīhi nripatō hē Haimasēnam matam ||
 hitaishināp yasya nṛiṇam udātta-vācha nibaddhā Hitarōpasiddhiḥ
 vandyōDayāpāla-muniḥ sa vāchā siddhas satām mārddhani yaḥ prabhāvaiḥ !
 yasya śrī-Matisāgarō gurur asau chañchad-yaśaś-chandra-sūḥ
 śrīman yasya sa Vādirāja-gaṇabhṛit sa-brahmachārī vibhōḥ
 ēkō'tiva kṛiti sa ēva hi Dayāpāla-vrati yan-manasy
 āstūn anyā-parigraha-graha-kathā svē vigrahē vigrahaḥ !
 trailōkyā-dīpikā vāṇī dvābhyām ēvōdagād iha
 Jina-rājata ēkasmād ēkasmād Vādirājataḥ !

āruddhambaram indu-bimba-rachita utsukyaṃ sadā yad-yaśaś
 cbhatraṃ vāk-chamarīja-rāji-ruchayō'bhyarṇaṃ cha yat-karṇayōḥ
 sēvyāḥ śiṃha-samarohchya--pt̥ṭha-vibhavaḥ sarvva-pravādi-prajā-
 dattōchchair-jayakāra-sāra-mahimā śrī-Vādirājō vidāṃ ॥

chūrṇi ॥

yadīya-guṇa-gōcharō'yaṃ vachana-vilāsa-prasaraḥ kavinaṃ ॥ namō'rhatē ॥

(South face).

śrīmach-Chālukya-chakrēśvara-jaya- kṛtākē Vāgvadhū- janma-bhūmau
 nishkāṇḍaṃ dīṇḍimāḥ paryyatati pātu- rāṭō Vādirājasya jishṇōḥ
 jahy udyad-vāda-darppō jahihi gamakātā-garvva-bhūmā jahāhi
 vyāhārērshyō jahitī sphuṭa-mṛidu-madhura-śravya-kāvya-avalēpah ॥
 pātālē vyāja-rājō vasati suviditaṃ yasya jihvā-sahasraṃ
 nirgantā svarggatō'sau na bhavati Dhishanō Vajrabhrid yasya śīshyāḥ
 jivētān tāvad ētau nīlaya-bala-vaśād vādināḥ kē'tra nānyē
 garvvam nirmmuchya sarvvam jayinam ina-sabhe Vādirājaṃ namanti ॥
 Vāg-dēviṃ suchira-prayōga-su-dṛiḍha-prēmāṇam apy ādarād
 ādattē mama pārsvatō'yam adhunā śrī-Vādirājō munī
 bhō bhō paśyata paśyataisha yi(ya)mināṃ kiṃ dharmīna ity uchchakair
 abrahmaṇya-parāḥ purātana-munēr vāg-vṛittayaḥ pāntu vaḥ ॥
 Gaṅgāvanīśvara-śirō-mapi-baddha-sandhyā-
 rāgōllasach-charapa-chāru-nakhēndu-Lakṣmīḥ
 Śrī-śabda-pūrvva-Vijayānta-vinūta-nāma
 dhīmān amānusba-guṇō'sta-tamaḥ-pramāṃsuḥ ॥

chūrṇi ॥

statō hi sa bhavān ēsha śrī-Vādirāja-dēvēna ॥

yad-vidyā-tapasōḥ prasastam ubhayaṃ śrī-Hēmasēnē munau
 prāg āsit suchirābhiyōga-balatō nitaṃ parāṃ unnatiṃ
 prāyāḥ Śrīvijayē tad ētad akhilāṃ tat-pt̥ṭhikāyāṃ sthitē
 saṅkrāntaṃ katham anyathānatichirād vidyēdṛig idṛik tapah ॥
 vidyōdayō'sti na madō'sti tapō'sti bhāsvan
 nōgratvam asti vibhūtāsti na chāsti mānaḥ
 yasya śrayē Kamaḷabhadra-munīśvaran tap
 yaḥ khyatim āpad iha śāmyand-aghair ggūṇaughaiḥ ॥
 smarapa-mātra-pavitratatamāṃ manō bhavati yasya satām iha tīrtthināṃ
 tam atinirmalāṃ ātma-vīsuddhaye Kamaḷabhadra-sarōvaram āśrayē ॥
 sarvvāṅgair yyam ihālīlīṅga su-mahā-bhāgaṃ kalau Bhārati
 bhāsvantaṃ guṇa-ratna-bhūṣhaṇa-gaṇair apy agriṇaṃ yōgināṃ
 tam santa stuvatām alaṅkṛita-Dayāpālābhidhānaṃ mahā-

sūrim bhūri-dhiyō'tra paṇḍita-padam yatraiva yuktam smritāḥ ||
 vijita-madana-darppaḥ śrī-Dayāpāla-dēvō
 vidita-sakala-sāstrō nirjjitāsēsha-vādi
 vimalatara-yasōbbhir vvyāpta-dik-chakravālō
 jayati nata-mahābhṛin-mauli-ratnārūṇāṅghriḥ ||
 yasyōpāsya pavitra-pāda-kamala-dvandvan nṛipaḥ Poysalō
 Lakshmiṁ sannidhim ānayat sa Vinayādityaḥ kritājñā bhuvāḥ
 kas tasyārhati Śānti-dēva-yaminas sāmārtthyam itthaṁ tathēty
 ākhyātum virālāḥ khalu sphurad-uru-jyōtir-ddasās tādṛśāḥ ||
 Svāmīti Paṇḍya-prithivīpatinā nisrīṣṭa-
 nāmāpta-drīṣṭi-vibhavēna nija-prasādāt
 dhanyas sa yēva munir Āhavamalla-bhūbbhug-
 āsthāyikā-prathita-Śabdachaturmmukhākhyāḥ ||
 śrī-Muḷlūra-vidūra-sāra-vasudhā-ratnam sa nāthō guṇē-
 nākshūṇēna mahāksitām uru-mahāḥ-piṇḍas śirō-maṇḍanaḥ
 ārādhyō Guṇasēna-paṇḍita-patis sa svāsthya-kāmair jjanā
 yat-sūktāgada-gandhatō'pi gaḷita-glāniṁ gatim lambhitāḥ ||
 vandē vanditam ādarād aharahas syādvāda-vidyā-vidam
 svānta-dhivānta- vitāna-dhūnana-vidhau bhāsvantam anyam bhavi
 bhaktyā tvājitasēnam ānatikṛitām yat-sanniyōgān manāḥ-
 padmanam sadma bhavēd vikāsa-vibhavasnyōnmukta-nidrā-bharām ||
 mīthiyā-bhāṣaṇa-bhūsbhāṇam pariharēt auddhatya . . munūchata
 syādvādam vadatānamēta vinayād vādibha-kapṭhitravam
 nō chēt tad-gu . . garjjita-śruti-bhaya-bhīrāntā stha yōyam yatas
 tīrṇnam nigraha-jīrṇa-kūpa-kubārē vādī-āvīpāḥ pātināḥ ||
 guṇāḥ kunda-spandōḍḍamara-samarā vag anṛita-vāḥ-
 plava-prāya-prēyāḥ-prasara-sarasa kīrtir iva sa
 makhēndu-jyōtsnāṅghrēr nṛipa-chaya-chakōra-praṇayini
 na kāsāṁ ślāghānām padam Ajitasēna-vrati-patīḥ ||
 sakala-bhuvana-pālānamra-mōrddhāvabaddha-
 sphurita-makuṣa-chūḍāḷīdha-pādāravindāḥ
 madavad-akhilā-vādībhēndra-kumbha-prabhēdi
 gāṇa-bhṛid Ajitasēnō bhāti vādibha-sūphal

chārṇi ?

yasya sampāra-vairāgya-vairbhavam ēvam vidhāḥ sva-vācha sūchayanti ?
 prāptam śrī-Jina-kāraṇam tri-bhuvanē yad durllabham prāṇinām
 yat sampāra-samudra-magna-janatā-hastavalambāyitam
 yat prāptāḥ para-nirvāpāḥ sakala-jōṭna-kriyālakṛitā
 tasmā kīp pāṇam kutō bhaya-vāḥ kī vātra dēhō ratih ?

ātmaśvareyaṃ viditam adbhūnānanta-bōdhādi-rūpaṃ
 tat-samprāptyai tadanu samayaṃ varttatē'traiva chētaḥ
 tyaktānyasmin Surapati-sukhē Chakri-saukhyē cha trishṇā
 tat tuchchhārtthair alam alam adbh-jōbbhanair lōka-vṛittaiḥ ||
 njanann ātmānaṃ sakaḷa-vishaya-jñāna-vapushaṃ
 sadā śāntaṃ svāntaḥkaraṇam api tat-sādhanaṭayā
 bahit-rāga-dvēśhaiḥ kalushita-manāḥ kō'pi yatatāṃ
 kathaṃ jñānann ēnaṃ kṣhaṇam api tatō'nyatra yatatē ||

(West facr.)

chūṛṇni ||

yasya cha śishyayōḥ Kavitākānta-Vādikōḷāḷāpara-nāmadhēyayōḥ Śāntinātha-
 Padmanābha-paṇḍitayōr akhaṇḍa-paṇḍitya-guṇōpavarṇanānam idam asampūrṇaṃ ||
 tvām āsād(h)ya mahā-dbiyaṃ parigatā yā viśva-vidvaj-jana-
 jyēsthāradhya-guṇā chireṇa sarasā vaidagdhya-sampad girāṇi
 kṛitsnāsānta-nirantarōdita-yaśāś-Śrī-kānta Śāntē na tām
 vaktuṃ sāpi Sarasvatī prabhavati brūmah kathaṃ tat vayaṃ ||
 vyāvṛitta-bhūri-mada-santati vismṛitēshyā-
 pārushyam ātta-karūṇāruti kāndiśikaṃ
 dhāvanti hanta paravādi-gajās trasantaḥ
 śrī-Padmanābha-budha-gandha-gajasya gandhāt ||
 dīkshā cha śikshā cha yatō yatnāṃ Jaināṃ tapas tāpaharan dadhānāt
 Kumārasēnō'atu yach-charitraṃ śrēyaḥ-pathōdāharaṇaṃ pavitraṃ ||
 jagad-garima-ghasmara-Smara-madāndha-gandha-dvīpa-
 dvidhākarāṇa-kēsari charaṇa-bhūshya-bhūbbhich-chhikhaḥ
 dvi-shad-guṇa-vapus tapaś-charaṇa-chaṇḍa-dhāmōdayō
 dayēta mama Mallishēṇa-Maladhāri-dēvō guruḥ ||
 vandē tam Maladhāriṇaṃ muni-patiṃ mōha-dvishad-vyāhati-
 vyāpāra-vyavasāya-sāra-hṛidayāṃ sat-saṃyamōrū-śrīyaṃ
 yat-kāyōpachayibhavan-malam api pravayakta-bhakti-kramā-
 namrākāma-mano-mūḷan-maḷa-mashu-prakshālanaika-kṣhamam ||
 atuchchhha-tuvira-chchihātā-jaṭila-janma-jitṛṇātāvi-
 dāvānaḷa-tuḷā-jushām prithu-tapaḥ-prabhāva-tvishāṃ
 padam pada-payōrṇa-bhramita-bhavya-bhriṅgāvalir
 muamōllasatu Mallishēṇa-muni-rāṇ manō-mandirē ||
 nairimalyāya maḷāviḷāṅgam akhila-traiḷōkyā-rājya-śrīyē
 naishkiūchanyaṃ atuchchhha-tāpa-hṛidayē nyanēchadd-butāsan tapaḥ
 yasyāsau guṇa-ratna-rōhaṇa-giriś śrī-Mallishēṇō gurur
 vvandyō yēna vichitra-chāru-charitair ddhātṛi pavitrīkṛitā ||
 yasminn apratunā kṣhamābhīramatē yasmin dayā nirddayā-

Ins.

8

ślēshō yatra sainatva-dhīḥ prapayini yatrāsprihā sa-sprihā
 kāmam nirvṛiti-kāmukas svayam athāpy agrēsarō yōginām
 āścharyyāya kathan na nāma charitais śrī-Mallishēṇō munih ||
 yah pūjyah prithuvitalē yam anisam santas stuvandī(ty) ādarāt
 yēnānāga-dhanur jjitam muni-janā yasmai namaskurvvatē
 yasmād āgama-nirṇayō yama-bhṛitām yasyāsti jivē dayā
 yasmin śrī-Maladhāriṇi brati-patau dharmunō'sti tasmāi namāḥ ||
 Dhavaḷa-sarasa-tīrtthē saisha sanyāsa-dhanyām
 paripatim anutishṭham andimam nishṭhitātmā
 vyasrijad anijam āngam bhāngam Aṅgōdbhavasya
 grathitum iva samūlam bhāvayan bhāvānabhiḥ ||

chūrṇi ||

tēna śrīmad-Ajitasēna-paṇḍita-dēva-divya-śrī-pāda-kamaḷa-madhukaribhūta-
 bhāvēna mahānubhāvēna Jaināgama-prasiddha-sallēkhanā-vidhi-visṛijyamāna-dēhē-
 na samādhi-vidhi-vilōkanōchita-karaṇa-kutūhala-mīḷita-sakaḷa-saṅgha-santōsha-ni-
 mittam ātmāntahkaraṇa-paripati-prakāśanāya niravadyaṃ padyaṃ idam āsu vira-
 chitam ||

ārādhya ratna-trayam āgamōktām vidhāya niśśalyam aśēsha-jantōḥ
 kshamām cha kritvā Jina-pāda-mūlē dēham parityajya divam viśāmaḥ ||
 Śakē śūnya-śaṅbārāvāni-mitē saṃvatsarē Kilakē
 māśē Phālgunakē tṛtīya-divasē varē sitē Bhāskarē
 Śvātāu Śvētasārōvarē sura-puram yātō yatnām patir
 mmadhyāhnē divasa-trayānāsanataḥ śrī-Mallishēṇō munih ||

(A space of 1' 6" is left here)

śrīman-Maladhāri-dēvara guḍḍam biruda-lēkhaka-Madana-mahēśvaram Malli-
 nātham baredam biruda-rūvāri-mukha-tīlakam Gaṅgāchāri kaṇḍarisidam ||

68.

On a broken stone in the same basti.

śrīmat-Bēṭṭāḍavō .. na māgaḷ Vajjabbe .. lbappu-tīḷṭhadolavū nōntu sannyyasa-
 nam ..

69 (55).

On a pillar to the right of the entrance to Kattale-basti.

(East face.)

śrīnāt-parāma-gambhīra-syādvādāmōgha-lāñchhanam
 jlyāt trilōkya-nāṭhāsyā śāsanam Jina-śāsanam ||
 bhadrām astu Jina-śāsanāya sampādyatām prati-vidhāna-hētavē
 anyā-vādi-māda-hasti-mastaka-sphāṭanāya ghaṭanē paṭṭiyasē ||

ślōka ||

śrīmatō Varddhamānasya varddhamānāśyā śāsanē |
 śrī-Koṇḍakunda-nāmābhūn Mūlasaṅghagrāhī gaṇī ||
 tāsyānvayē'jani khyātē [.] Dēśikē gaṇē
 gūṇī Dēvēndra-saiddhānta-dēvō Dēvēndra-vanditah ||

taah-chhiisbyaru ||

jayati Chaturmmukha-dēvō yōgīśvara-līḍaya-vanaja-vana-dinanāthah |
 Madana-mada-kumbhi-kumbbasthaḷa-daḷanōlvana-paṭishṭha-nishṭhura-si-
 ṇṇah ||

yond-ondū dig-vibhāgado |
 ond-ond aṣṭōpavāsadiṇ kāyōtsa-
 rggan dal ene negaḷdu tiṅga |
 sandaḍe pārisi Chaturmmukhākhyeyan āḷdaru ||
 avargaḷige śishyar ādar
 pravimaḷa-guṇar amaḷa-kirtti-kāntā-patiga |
 kavi-gamaki-vādi-vāgmi-
 pravara-nutar chechatur-aṣṭi-saṅkhyeyan uḷlar ||
 avarolage Gōpanandi-
 pravara-guṇar adishṭa-mudgarāghāta-yaṣar
 kkavitā-Pitāmahar tta-
 rkka-varishṭhar vVakragachchhadō | pesar-vvaḍedar ||
 jayati bhuvī Gōpanandi Jina-mata-lasad-amrita-jalādhi-tuhinakarah |
 Dēśiyaganāgragayyō bhavyāmbuja-shaṇḍa-chaṇḍakarah ||

vritta ||

tuṅga-yaśōbhīnāman abhinā[na]-suvarṇna-dharādharan tapō-
 māṅgaḷa-Lakshmi-vallabhan ilā-taḷa-vandita-Gōpanandiy ā-
 vaṅgam aśādhyam appa pala-kālaḍ aninda-Jinēndra-dharmmamān
 Gaṅga-nṛipāḷar anḍina vibhūtiya rūḍhiyan eyde mādidam ||
 Jina-pādāmbhōja-bhṛīṅgam Madana-māda-haran karṇma-nirumūḷanān

Vag-
 vanitā-chitta-priyam vādi-kuḷa-kudhara-vajrayudhan chāru-vidvaj-
 jana-pātraṇ bhāvya-chintānaṇi sakaḷa-kaḷa-kōvidam kāvya-Kaṇḷa-
 sānān eḷid ānandadindam pogale negaḷdan i-Gōpanandi-bratindram ||
 maleya[de] Śāṅkhyā maṭṭavīru Bhautika poṅgi kaḍaṅgi bāgadir
 ttola tol abuddha Bauddha tale-dōrade Vaiṣṇav aḍaṅ aḍaṅgu vāg-
 balada poḍarppu vēḍa gaḍa Chārṇvaka Chārṇvaka nimma darppamaṇ
 salipane Gōpanandi-muni-pungavan einba madāndha-sindhuram ||

(South'face.)

tagayal Jaimini tippikoṇḍu pariyal Vaiśēshikan pōgaḍ un-

ḍigey-ottal Sugataṃ kaḍaṅgi baḷe-gōyalk Akshapādam biḍal
 puge Lōkāyatan eyde Śāṅkhyān aḍasalk aṇmamina shaṭ-tarkka-vi-
 thigaḷol tūḷditu Gōpaṇandi-ḍig-ibha-prōḍbhāsi-gandha-dvipaṇi ||
 ḍiṭa nuḍiv-anya-vādi-mukha-mudritan uddha[ta]-vādi-vāg-baḷō-
 dbhaṭa-jaya-Kāḷa-daṇḍan apaśabda-madāṇdha-kuvādi-daitya-Dhō-
 rijaṭi kuṭiḷa-pramēya-mada-vādi-bhayaṅkaran endu daṇḍulaṇi.
 sphuṭa-paṭu-ghōsha dik-taṭaman eyditu vāku-paṭu-Gōpaṇandiya ||
 parama-tapō-nidhāna vasudhaika-kuḍumba[ka] Jaina-śāsanām-
 bara-paripūrṇa-chandra sakaḷāga[ma]-tatva-padārttha-śāstra-vi-
 stara-vachanābhiraṇa guṇa-ratna-vibhūṣhaṇa Gōpaṇandi ninn
 oreg inis appaḍaṇ doregaḷ ill eṇe-gāṇen ilā[taḷa] gradoḷ ||

kanda ||

ēnan ēnan ele pēḷven aṇṇa san-
 māna-dāniya guṇa-vrataṅgaḷaṇi
 dāna-śaktiy abhimāna-śakti vi-
 jñāna-śakti sale Gōpaṇandiya ||

avara sadharmmaru ||

śrī-Dhārādhipa-Bhōja-Rāja-makuṭa-prōtāsma-raśmi-chehhaṭa-
 chehhāyā-kuṅkuma-paṅka-lipta-charaṇāmbhōjāta-Lakshmi-dhavaḷ
 nyāyābjākara-maṇḍanē dinamaṇiś śabdābja-rōḍo-maṇi
 sthēyāt paṇḍita-puṇḍarika-taraṇi śrīmān Prabhāchandraṇāḷ ||
 śrī-Chaturmukha-dēvānāṇi śishyō'dhrishyaḷ pravāḍibhiḷ
 paṇḍita-śrī-Prabhāchandrō rudra-vādi-gajaṅkuśaḷ ||

avara sadharmmaru ||

Bauddhōrvvīdha[ra]-sambaḷ Nayyāyika-kaṇṇa-kuṇṇa-vidhu-bimbah
 śrī-Dāmanandi-vibudhaḷ kshudra-mahā-vādi-Vishṇu-bhaṭṭa-gharaṭṭa-

tat-sadharmmaru ||

Maladhāri-munindrō'sau Guṇāchandrābhidhānakaḷ
 Balipurē Mallikārnōḍa-Śāntiśa-charaṇārechechakaḷ ||

tat-sadharmmaru ||

śrī-Māghanandi-siddhānta-dēvō Dēvagiri-sthirah
 syādvāda-suddha-siddhānta-vēḍi vādi-gajaṅkuśaḷ ||
 siddhāntāmrīta-varḍdhi-varḍdhana-vidhuḷ sakhitya-vidyā-nidhiḷ
 Bauddhādi-pravitarkka-karkkaśa-matiḷ śabdāgamē Bhāratih
 satyādy-uttama-dharmma-harmya-nijayas sad-vṛitta-bōdhōḍayaḷ
 sthēyād viśruta-Māghanandi-munipa śrī-Vakragachehkhādhipah ||

avara sadharmmaru ||

JainēndrēḷPujya[pādas] sakaḷa-samaya-tarkkē cha Bhaṭṭakaḷaṅkaḷ
 sakhityō Bhāraṇi syāt kavi-gaṇaka-mahā-vāda-vāgmitva-rundrah

gitē vādyē cha nṛityē diśi vidīśi cha samvartti-sat-kirtti-mūrttiḥ
sthēyāś chhri-yōgi-brindārchchita-pada-Jinachandrō vitandrō munin-
draḥ ॥

avara sadharmmaru ॥

(West face).

Vaṅkāpura-munindrō'bhūd Dēvendrō rundra-sad-guṇaḥ
siddhāntādy-āgamārtthajñō sa jñānādi-guṇānvitaḥ ॥

avara sadharmmaru ॥

Vāsavachandra-munindrō rundra-syādvāda-tarkka-karkkaśa-dhishanaḥ
Chālukya-kaṭaka-madhyē Bāḷa-Sarasvatir iti prasiddhim prāptaḥ ॥

ivargge saḥōdara-sadharmmaru ॥

śrīmān Yaśaḥkirtti-viśāla-kirttis syādvāda-tarkkābja-vibōdhanārkaḥ
Bauddhādi-vādi-dvipa-kumbha-bhēdi śrī-Simhalādhiśa-kṛtārggbya-pā-
dyaḥ ॥

avara sadharmmaru ॥

muṣṭi-traya-pramitāśana-tuṣṭaḥ śiṣṭa-priyas Trimuṣṭi-munindrah
duṣṭa-para-vādi-mallōtkriṣṭa-śrī-Gōpanandi-yati-pati-śiṣyaḥ ॥

avara sadharmmaru ॥

Malādāri-Hēmachandrō Gaṇḍavimuktas cha Gauḷa-muni-nāmā
śrī-Gōpanandi-yati-pati-śiṣyō'bhūś chhuddha-darśana-jñānādyāḥ ॥

kanda ॥

dhāriṇiyōḥ Manasiḥa-saṃbhārigaḷaṃ neneyal ugra-pāpaṃ kiḍuguṃ
sūrigaḷaṃ amaḷa-guṇa-sandhārigaḷaṃ Gauḷa-dēva-Maladhārigaḷaṃ ॥

avara sadharmmaru ॥

śrī-Mūlasaṅghē gata-dōsha-mēghē Dēśigaṇē sach-charitādi-sad-guṇē
bhāraty-atuchchhē vara-Vakragachchhē jātas subhāvaḥ Śubhakirtti-
dēvaḥ ॥

a(ā)jirage kirtti-narttakig ājira bhū-gōḷav āge Śubhakirtti-budhaṃ
rājāvaḷi-pūjitan ēṃ rājisidano Vakragachchha-Dēśyagaṇaṃ ॥

avara sadharmmaru ॥

śrī-Māghanandi-siddhāntāmṛitanidhi-jāta-Mēghachandrasya
Śrī-sōdarasya bhuvana-khyātābhayachandrikā sūtā jāta ॥

avara sadharmmaru ॥

Kalyāṇakirtti-nāmābhūd bhavya-kalyāṇa-kāraḥ ॥
Śākiny-ādi-grahāṇaṃ cha nirdhāṭana-durddharaḥ ॥

avara sadharmmaru ॥

siddhā [ntā] mṛita-vārddhi-sūta-suvachō-Lakshmi-lalāṭekṣhaṇaḥ
śabda-ryāḥṛiti-nāyikāmba [. .] chakōrānanda-chandrōdayaḥ
sāhitya-pramadā-kaṭāksha-viśikha-vyāpāra-śikṣā-gurūḥ

sthēyād viśruta-Bāḷachandra-munipaḥ śrī-Vakragachchhādhipaḥ !
 śrī-Mūlasaṅgha-kamaḷākara-rājahamśo
 Dēśtya-sad-gaṇa-guṇa-pravarāvataṃsaḥ
 jīyāj Jināgama-sudhārṇava-pūrṇa-chandraḥ
 śrī-Vakragachchha-tīlakō muni-Bāḷachandraḥ ||
 siddhāntādy-akṣiḷāgamārthha-nipuṇa-vyākhyāna-saṃsuddhiyīm
 suddhādhyātmaka-tatva-nirṇaya-vachō-vinyāsaḍim praṇḍhi-saṃ-
 baddha-vyākaraṇārthhaśāstra-Bharatāḷaṅkāra-sāhityaḍim
 rāddhāntōttama-Bāḷachandra-muniyānt ār khyātar i-lōkādō ! ||
 viśvāśā-bharita-sva-śīṭala-kara-prabhrajitas sāgara-
 prōdbhūtas sakaḷānataḥ kuvaḷayānandas satām tēvaraḥ
 Kāma-dhvaṃsana-bhūshitaḥ kshiti-talē jāto yathārthhāvayas
 so'yaṃ viśruta-Bāḷachandra-munipas siddhānta-chakrādhipaḥ ||

(North face.)

śrī-Mūlasaṅghada Dēśtyagaṇada Vakragachchhada Koṇḍakundānavayada pari-
 yaḷiya Vaḍḍa-dēvara baḷiya ! Dēvēndra-siddhānta-dēvaru avara śiṣhyaru Vṛishabha-
 nandy-āchāryar emba Chaturmmukha-dēvaru ! avara śiṣhyaru ! Gōpanandi-paṇ-
 ḍita-dēvaru ! avara sadharmmaru Mahēndrachandra-paṇḍita-dēvaru Dēvēndra-siddh-
 ānta-dēvaru ! Śubhakīrtti-paṇḍita-dēvaru ! Māghanandi-siddhānta-dēvaru ! Jina-
 chandra-paṇḍita-dēvaru ! Guṇachandra-Maladhāri-dēvaru ! avarolage Māghanandi-
 siddhānta-dēvara śiṣhyaru Triratnanandi-bhaṭṭāraka-dēvaru ! avara sadharmmaru
 Kalyāṇakīrtti-bhaṭṭāraka-dēvaru ! Mēghachandra-paṇḍita-dēvaru ! Bāḷachandra-
 siddhānta-dēvaru ! A-Gōpanandi-paṇḍita-dēvara śiṣhyaru Jasakīrtti-paṇḍita-dēvaru !
 Vāsavachandra-paṇḍita-dēvaru ! Chandanandi-paṇḍita-dēvaru ! Hēmachandra-Mala-
 dhāri Gaṇḍavimuktar emba Gauḷa-dēvaru ! Trimuṣṭi-dēvaru !

70 (64).

At the same basti, on the piṭha of Āḍisvarasvāmi.

bhadraṃ astu śrī-Mūlasaṅghada Dēśikagaṇada śrī-Śubhachandra-siddhānta-dē-
 vara guḍḍaṃ daṇḍanāyaka Ga yyanu tamma tāyi Pōchavvege māḍisid i-
 basadi maṅgaḷaṃ ||

71.

*At Chandragupta-basti, on the piṭha of the small image in front of
 Pārśvanāthasvāmi.*

(Front.)

śrīmad-rāja-tīrṭha-kōṭi-ghaṭita . . . pāda-padma-dvayō
 dēvō Jaina . . . ruvinda-dinakṛid Vāg-dēvatā-vallabha

.... bā .. ta-samanvitō yati-pati tra-ratnākaraḥ
 sō'yaṃ nirjita tō vijayatām śrī-Bhānukīrtti bbbuvi ||
 śrī-Bāḷachandra-muni-pāda-payōja
 Jaināgamāmbunidhi-varddhana-pā draḥ
 dugdhāmburāsi-Hara-hā

(Back.)

.. maḷā-śrītaṃ [bahu] kaivallyaṃ cinba sa ... [paṃ inite nērggīriyaṃ vi-
 śvaṃ .. riva mahimeyaṃ Varddhana .. Jina-patige Varddhamāna-munḥ

Suranadiya tāra-hā .. ra sura-dantiya rajata-giriya chandana belpiṃ
 piridu vara .. rddhamānara parama-tapō-dha .. ra kīrtti mūruṃ jagadoḷu ||

.. ch-chhishyaru ||

utthādhiśvara-va

72.

*At the same basti, on the piṭha of Kshētrapāḍa in the hall in front of
 Pārīvandhasvāmī.*

.....
 .. janishta ritra .. r akhilā maḷā-śīlīmukha-virājita-pā
 tach-chhishyō Guṇa ta-yatiś chāritra-chakrēśvaraḥ
 tarkka-vyā di-śāstra-nipu ... sādhyā-vidyā-m
 mīthyā-vādi-madāndha-sindhura-ghaṭa-saṅ ravō
 bhavyāmbhōja

(The stone is scooped out in the middle.)

(On the left side of the same piṭha.)

.. rjjanē Śubhakīrtti-dēva-vidushā vidvēśī-bhāṣā-viśa-
 jṇvālā-jāṅgulikēna jihmita-matir vādī varākas svayaṃ ||
 ghana-darppōnnaddha-Bauddha-kshītīdhara-paviy ī bandan ī bandan ī ban-
 dane san-Naiyyāyikōdyat-timira-tarapiy ī bandan ī bandan ī ban-
 dane san-Mimāṃsakōdyat-kari-kariripu yī bandan ī bandan ī ban-
 dane pō pō vādi pōg eṇḍ ulivudu Śubhakīrttīddha-kīrtti-praghōṣaṃ ||
 vitathōktiṃ aṭ Ajam Paśupati Śārṅgiy enippa mūvaruṃ Śubhakīrtti-
 vrātī-sannidhiyoḷu nāmōchita-charitare toḍarḍḍaḍ itara-vādigal aḷavē ||
 siṅgada saramaṃ kēḷda mataṅgajadant aḷukal allade sabheyoḷu
 poṅgi Śubhakīrtti-munipanoḷ eṇ gaḷa nuḍiyalke vādigal eṇ-eḷdeyē ||
 pō .. lvudu vādi vrithāyāsaṃ vibudhōpahāsaṃ anumānōpa-
 nyāsaṃ ninn ī vāsaṃ sandapude vādi-vajrāṅkuṣanoḷ ||

sat-sadharinmiga ||

(The right side cannot be seen.)

73 (59).

On stone at Śāsana-basti.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam

jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya sampadyatām prati-vidhāna-hêtavê
anya-vādi-mada-basti-mastaka-sphātanāya ghaṭanê paṭiyasê ||

namô vita-rāgāya namas siddhēbhyaḥ || svasti samadhi-gata-pañcha-mahā-śabda
mahā-maṇḍalēśvaraṃ Dvāravati-pura-varādhīśvaraṃ Yādava-kuḷāmbara-dyumanī
samyaktva-chūḍāmaṇi Malaparol-gaṇḍādy-anēka-nāma-vālī-samālaṅkṛitar-appa śrī-
man-mahā-maṇḍalēśvaraṃ Tribhuvanamalla Talakāḍu-goṇḍa bhuja-bāja-Vīra-Gaṇ-
ga-Vishṇuvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-pravard-
dhamānam āchandrārka-tāraṃ saluttam ire¹ tat-pāda-padma-pajīvi ||
vṛitta ||

janatādhāraṇ udāraṇ anya-vanitā-dūraṇ Vachas-sundari-
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhiraṇ Māraṇ ēn endapai
janakaṇ tān ene Mākaṇabbe vibudha-prakhyāta-dharinma-prayu-
kta-nikāmaṭṭa-charitre tāy enal idēn Ēchaṇ mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-mitraṇ dvija-kuḷa-pavitraṇ Ēchaṇ jagadolū
pātraṇ ripu-kuḷa-kanda-ghanitraṇ Kaṇḍīnya-gōtraṇ amaḷa-charitraṇ ||
Manu-charitaṇ Ēchigāṅkana maneyolū muni-jana-saṇṭhamuṇ budha-
janamuṇ

Jina-pūjane Jina-vandane Jina-mahimegaḷ āva kalamuṇi sōbbisugumuṇ ||
uttama-guṇa-tati vanitā-vṛittiyān olaṇḍud endu jagamū ellam kayy-
ettuvinaṃ amaḷa-guṇa-sampattige jagadolage Pōchikabbeye nōntaḷu ||

ant enisid Ēchi-Rājana Pōchikabbeya putraṇ akhiḷa-tīrtthakara-parama-dēva-
para-rasa-rasika-ripu-nṛpa-kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv asama-sama-
jya-śāstra-dāna-vinōdanuṇi sakaḷa-lōka-sōkāpanōdanuṇi ||
vṛitta ||

vajraṇ Vajrabhṛitō haḷaṇ Haḷabhṛitaś chakraṇi tathā Chakṛipaś
śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍiva-kōḍaṇḍinaḷ
yas tadvat vitanōti Vishṇu-nṛpatēś kār्याṃ kathaṇi māḍṛisair
gGaṇḍō Gaṇḍa-taraṅga-rañjita-yaśō-rāśis sa-varṇayō bhavētu ||

int enipa śrīman-mahā-pradhānaṇi daṇḍanāyakaṇi drōha-gharaṭṭaṇi Gaṇḍa-
Rājaṇi Chāḷukya-chakravartti Tribhuvanamalla-Perimmaḍi-Dēvana daḷaṇi paṇṇ-
irvvar sśāmantar vverasu Kaṇṇegāḷa-bīḍinalu biṭṭ-ire ||

kanda ||

tege vâruvamañ hârava bageyañ tanag iruḷa bavaram enuta savaṅgaṃ-
buguva kaṭakigaran aḷiṭaṃ pugisidudu bhujâsi Gaṅga-daṇḍadhipana ||
vacha ||

embinam avaskanda-kēḷiyindan anibarun̄i sāmantarumañ bhaṅgisi tadīya-
vastu-vāhana-samūhamañ nija-svāmige tandu koṭṭu nija-bhujāvashṭambhakke
mechchi mechchideṃ bēḍikoḷḷim ene ||

kanda ||

parama-prasādamañ paḍedu rājyaṃmañ dhanaman eṇumañ bēḍaḍ ana-
svaraṃ āge bēḍikoṇḍam Paramanan idan Arhad-archchanāñchita-chittaṃ ||
antu bēḍikoṇḍu ||

vṛitta ||

pasarise kīrttanam̄ janani Pōchala-dēviyar artthi-vaṭṭu mā-
ḍisida Jinālayakkam̄ osed ātma-manōrame Lakshmi-dēvi mā-
ḍisida Jinālayakkam̄ idu pūjana-yōjitam̄ endu koṭṭu san-
tosaman ajsram̄ āmpaṃ ene Gaṅga-chamūpaṃ id ēn udāttanō ||

akkara ||

ādiy āg irppud Ārhata-samayakke Mūlasaṅgham̄ Koṇḍakundānvayam̄
bādu vēḍ adan̄ paḷayipud alliya Dēsigaṅgaṇaḍa Pustakagachchhada
bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara śisbyar enipa pempīṅg
ādam̄ esed irppa Śubhachandra-siddhānta-dēvara guḍḍa Gaṅga-chamūpati ||
Gaṅgavāḍiya basadigaḷ enit olaṃ anitaṃ tām̄ eyde posayisidam̄ |
Gaṅgavāḍiya Gommaṭa-dēvargga sutt-ālayaman̄ eyde māḍisidam̄ |
Gaṅgavāḍiya Tigūḷaram̄ beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi koṭṭam̄ |
Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṃ nūrimmaḍi dhanyan̄ altē ||
ettidan̄ ellig allī neleviḍane māḍidan̄ ellig allī kaṇ
pattidud̄ ellig allī manam̄ āv-eḍey-eydidud̄ ellig allī sam-
pattina Jaina-gēhamane māḍise dēsāḍol̄ ellig alliḡ ett-
ettalum̄ āvagam̄ paḷeya māḷkevol̄ āduḍu Gaṅga-Rājanim̄ ||
Jina-dharmūāgraṇiy Attimabb-arasiyam̄ lōkam̄ guṇam̄-gol̄vud̄ ēk
ene Gōḍāvari ninda kāranaḍin̄ iḷaḷu Gaṅga-daṇḍādhipā-
thanumañ Kāveri perchchi suttī piridun̄ nīr-ottiyun̄ muttīt ill
ene samyaktvada pempan̄ ip̄ nereye baṇṇipp-āṇṇan̄ ē-vannipam̄ ||

int enipa daṇḍanāyaka Gaṅga-Rājan̄ Saka-varshaṃ 1039 neya Hēmaṅgambī-
samvatsarada Phāḷguṇa-sūddha 5 Sōmavāradandu tamma gurugaḷu Śubhachandra-
siddhānta-dēvara kalam̄ karchchi Paramanam̄ koṭṭar̄ | daṇḍanāyaka Ēchi-Rājanum̄
tanag abhiyridḍibiy āge salisidam̄ | Paramana sīmāntaram̄ inūḍalu Sallyada kalla-
haḷḷave gaḍi | teṅkalu kaḍida kummari hoṇaḡ āgi | baḍuval̄u Berkkan̄ ola-gereya Mā-
vinakereya gaddeyoḷaḡ āgi | Beḷuḷoḷakke hōḍa batte gaḍi | baḍagaḷu mērel̄ Nēriḷa-

kereya mûḍaṇa kôḍiyim teṅkaṇa Hosagerey achchugatt̃ ādud ellaṇṇ ! ā-Hosagereya
baḍagaṇa kôḍiyindaṇṇ mûḍa hōḍa niru-vakkeyindaṇṇ ! Aykanakatt̃ada tāi-valladin-
daṇṇ ! teṅkal ādud ella ! v inituṇṇ Paramaṅge simēy-āgi biṭṭa datti || i-dharmmamam
pratipālisisidargge mahā-puṇyam akkuṇṇ ||

vrittaṇṇ ||

priyadind̃ int idan eyde kava purushargg āyūṇ mahā-śrīyūṇ a-
kkey idaṇ kâyade kâyva pāpige Kurukshêtrōrvviyoḷ Bāṇarā-
siyoḷ ēl-kôṭi-munindraraṇṇ kavileyaṇṇ vēdāḍhyaraṇṇ kondud ond
ayasaṇṇ sarggūṇ id endu sārīdapuv i-sāiḷāksharaṇṇ santataṇṇ ||

ślōka ||

sva-dattāṇṇ para-dattāṇṇ vā yō harēd vasundharaṇṇ
shashṭir vvarsha-sahaśraṇi viśṭhāyāṇṇ jāyatē kṛimih̃ ||
bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ
yāni yāni yathā dharmma tāni tāni tathā phalaṇṇ ||

biruda-rūvāri-mukha-tīlakam Varddhamānāchāri khaṇḍarisidaṇṇ ||

74 (65).

At the same basti, on the śiṃha-piṭha of Ādiśvarasvāmī.

āchāryas Śubhachandra-dēva-yatipō rāddhānta-ratnākaraṇṇ
tātō'sau Budhamitra-nāma-gaditō mātā cha Pōchāmbikā
yasyāsau Jina-dharmma-nirmala-ruchiś śrī-Gaṅga-sēnāpatir
jJainaṇṇ mandiram Indira-kūḷa-grihaṇṇ sad-bhaktitō'ohṭikarāt ||

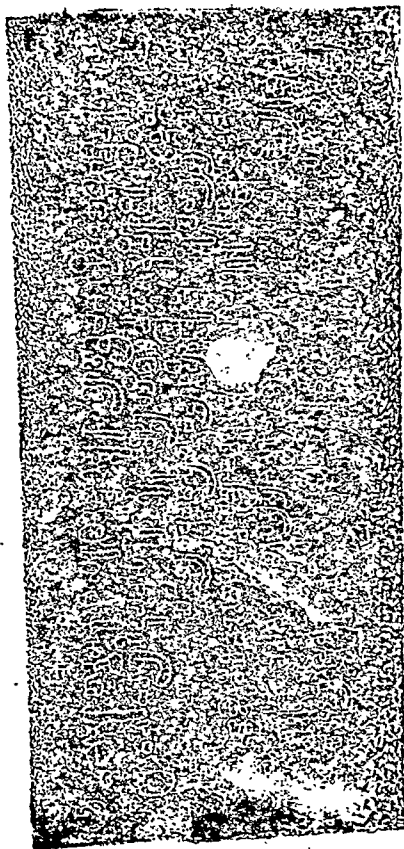
75.

On rock in front of Kattale-basti.

mamāstūpānva sa kalē gad-guruḷ
khyātō-Vṛishabhananditi tapō-jñānābdhi-pāragah̃ ||
antōvāst̃ cha tasyāsīd upavāsa-parō guruḷ
vidyā-salila-nirdḍhātā-sēmushikō jītēndriyah̃ ||
. sa ta tapō tapasair yōga-prabhāvō'sya tu
vandyō'nāhita-kāmanō nirupamaḥ khyātyā sa nā
drashṭā jñāna-vilōchanōna mahatā svāyushyam ēvaṇṇ punah̃
pō grihaṇṇ gurur asau yō sthita vāsah̃ ||
. Kāṭavappa-śaila-śikharē sanyasya śāstra-kramāt
dhyāna dā māpi-mukhō prakṣipya karuṇmēndhanaṇṇ ||
. diya-sukhaṇṇ prāśastaka-dhiyā samprāpya sarvvēśvara-
jñānaṇṇ ntam idaṇṇ kinī atra tapasā sarvvaṇṇ sukhaṇṇ prāpyatē !



№ 40.



№ 75

76 (35).

At the same place, to the north-east of No. 75.

*Siddham

nered āda vrata-śīla-nōnpi-guṇadiṁ svādhyāya-sampattinim
kareil-nal-tapa-dharmmad ā-Sasimati-śrī-gantiyar vvandu mēl
ārid āyushyamān entu nōḍ enage tām int endu 'Kaḷvappinu'
torad ārādhane-nōntu tīrttha-giri-mēl Svarggālayakk ēṇidār ||

77.

At the same place, to the north of No. 76.

†Siddham

śrī

gati-chēshṭā-viraham śubhāṅgade ghanam mār-iṭṭamān viṭṭu val
yatiyaṁ pēḍa vidhānad indu toradē Kaḷbappinā śailadu'
prathitārtthappade nōnta nisthita-yāśā svāyuh-pramā . . . yak
sthiti-dēhā Kamalōpamaṅga subhamum Svarlōkadim niśchitam

78.

At the same place, below No. 77.

Sahadēva-māṇi

79.

At the same place, to the north-east of No. 78.

sundara-peṁp ad ugra-tapad ōgida vārdḍhad anindyam endu pin
band anurāgav indu balago . . ṇḍu mahōtsavad ēri śailamān
sundari sauchad āryyad eṇade . . du vimānam oḍippi chittadin
Indra-samānam appa sūkha . . . ṇḍade . . kṣhānad eydi Svarggavā ||

80.

At the same place, to the south-east of No. 79.

Mahādēvan muni-puṅgavann adarppi kṇu per-ddapaṇ
mahātavan maraṇam appe tanag ā . . kamu kaṇḍe .
mahā-giri ma . . gaḷe salisi satyā . . nav int t-
mahā-tavad ontu male-mēl valav adu Divaṁ pokka

* This is separately inscribed opposite the 3rd line, at the commencement.

† This is separately inscribed opposite the 2nd line, at the commencement

81.

At the same place, to the south-east of No. 80.

bôdhyâtirêchya-kaivalya-bôdha-prârdvi-mahanjasê.
 Îśānāya namô yôgi-nishthâyâr Paramêshthînê
 .. rê Kittûra-saṅgbasya gaganasya mahaspatih
 paripû .. chârî dha vāṇa
 khyāyâ

82.

At the same place, to the north-east of No. 81.

Baladêvâchâryyara pâṭṭgamana

83.

At the same place, to the north of No. 82.

svasti śrī Padmanandi-munipa atula danimā
 kṛita-dêvâ abhava depa mā
 llava

84 (34).

At the same place, to the north of No. 83.

svasti śrī

anavadyan Nadi-râshṭradulle prathita-yaśô .. ndakān vandu .. lâṃ
 vinayâchâra-prabhâvan tapadinn adhikan Chandra-dêvâchâryya-nâman
 udita-śrī-Kaḷvappinullê rishi-giri-śile-mêl nōntu tan dēham-ikki
 niravadyann êrī Svarggaṃ Śiva-nile-paḍedān sâdhugaḷ-pūjyamānan

85.

At the same place, to the north-west of No. 84.

śrī-Pushpaṇandi-nisidhige

86.

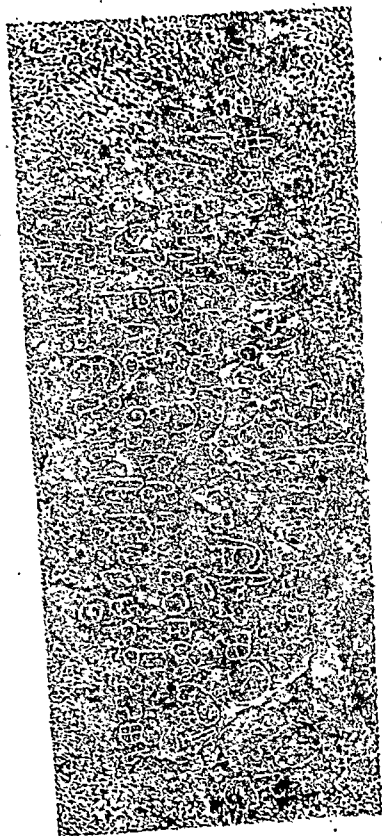
At the same place, to the south-west of No. 85.

.... kra na tamma ge

87.

At the same place, to the south-west of No. 86.

śrī-Baṭṭa



№ 76.



№ 82.

88 (36).

At the same place, to the west of No. 87, to the north-east of Śāsana-basti.

sura-chāpambōle vidyul-lategaḷa teravōl mañjuvōl tōri bēgaṃ
pirigup śrī-rūpa-līla-dhana-vibhava-mahā-rāṣigaḷ nillav ārggaṃ
paramārttham mechechen ān i-dharaniyul iravān endu sanyāsanaṃ-geyd
uru-satvan Nandisēna-pravara-muni-varan dēva-lōkakke sandān

89.

At the same place, below No. 88.

.. kauādo na-vaṃśā Kaḷvappin durgga

90.

On rock to the right of Chāmūḍarāya-basti, to the west of No. 89.

śrī-Bamma

91.

At the same place, to the north of No. 90.

Dallaga pēl dayvan pā'a . .

92.

At the same place, to the north of No. 85.

svasti Koḷattūr-saṅghadi Viśōka-bhaṭārara nisidhige

93 (33).

At the same place, to the east of No. 92.

eḍepareg i-naḍe keydu tapam sayyamamān Koḷattūra-saṅgha . .
vaḍe kōreḍ intu vālvud arid inn enag endu samādhi kūḍie
eḍe-vidiyal kavaḍim Kaṭavapravaṃ ēriye nilladan andhan
paḍegam olippa nd i-sura-lōka-mahā-vibhavasthanan āḍam

94.

At the same place, to the south-east of No. 93.

śrīmad-Gauḍa-dēvara pāda

95.

At the same place, to the north-east of No. 93, to the south of Eraḍukaṭṭe-basti.

..... ba sādhu-gra . . ra dhīran nata-samyatā man Indranandi-
āchāryya

.. me rmma am edda ntûr id erppa pravalântari
 bhavyaman varppin
 .. ñde ddi môham agald i-val-vishayaṅgalan atma-vaśa-kkramav
 idu Kaṭa sthitārādhita
 vinu śvarar i nana rēndra-rājya-vibhūti
 sāsvatam eydidān

96.

At the same place, to the south of No. 95.

svasti śri-Koḷattūra saṅghadā Dēva khantiyar nnisi ..

97.

At the same place, to the south of No. 96.

Namilūra sirisaṅghad Ājigaṇadā Rājūṇati-gantiyār
 amalam naltada śiladin guṇadin ā-mikkōttamar mmiḷedor
 namag ind olt idu endu ēri giriyaṅ sanyāsanam yōgadoḷ
 namo chint ayd use mantram aṇmaṇi . . e Svarggalayaṅ ēriḍār

98.

At the same place, to the west of No. 97.

śri

tapamān dvādaśadā vidhāna-mukhadin keyd ondut ā-dhātri-mēl
 chapal ill ā-Navilūra-saṅghadā mahānantāmati-khantiyār
 vipula-śri-Kaṭavapra-nal-giriya mēl nōut ondu san-mārggaḍin
 upamtīyā Suralōka-saukhyad eḍeyān tān eydi iḷḍāḷ manam

99.

At the same place, to the south of No. 98, to the north of Majjigaṇṇana-basti.

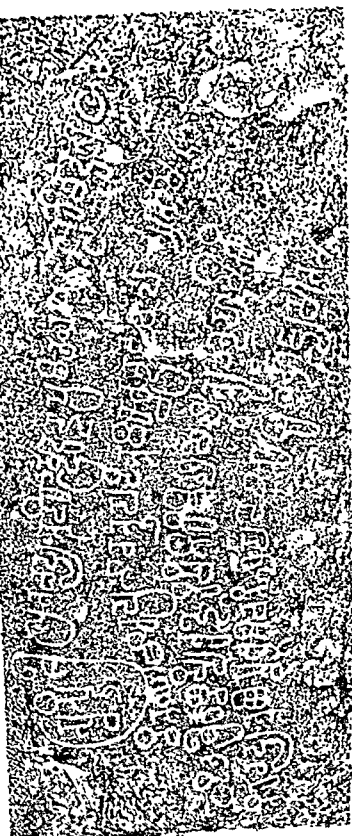
śri-svasti

tanago mṛityu-varavān aṇide Pervāṇa-vaiṇśadon
 Kālanig ēk asude . . ppina rājya vivatin
 ghā . . ka . . mōdasu . . to matā kachchi ni-
 dhānama sura . . ga-gatiyuḷ nele-konḍan

100.

At the same place, to the east of No. 99.

Paravatimāla



101.

At the same place, to the north of No. 100.

... male-mêl acha ... mahâ ... bolâ ...

102.

At the same place, to the north-east of No. 101.

... jannal Navilûr anêka-guṇadâ śrīsaṅgha ... du ..
 m enal tilakaṇ ... śrī ... r āchāryyara
 bhimānam eyde torad endô rāga-saukhyāgati
 dad ondu pañcha-padadô dôshaṇ nirāsaṇ ...

103.

At the same place, to the east of No. 102.

svasti śrīmat-Navilûr-saṅghada Pushpasênāchāri ... ya nisidhige

104.

At the same place, to the south-east of No. 103.

śrī-Dêvāchāryya .. nisidhige

105.

At the same place, to the east of No. 104.

śrī

aṅgādi nāman anekāṇ guṇa-kirtt id entān
 tuṅgôchecha-bhakti-vaśadin torad illi dêham
 poṅgoḷ vichitra-giri-kūṭamayayā ku-chêlam

106 (31).

At the same place, to the north-east of No. 105.

*svasti śrī

Navilûrâ śrī-saṅghadulle guravaṇ nam Maunīy-āchāriyar
 avarâ śishyar aninditār gṛupa-mī .. Vṛishabhanandi munt
 bhava-vij Jaina-su-mārggadulle naḍad ond ārādhana-yôgadin
 avaruṇ sādhsi Svargga-lôka-sukha-chittam ... mādhighal

107.

At the same place, to the east of No. 106.

śr

vand anurāgadin eṛadu granthegaḷa kkramad ari śaila ..

vandanu mārggadinō timirā vidhiye Navilūra saṃ . . .
 obendade buddhiya hāṛaman i . . tiyuṃ . . yamāvi-abbega!
 lippī naḷ Surara saukhyaman imin odagondar āttamun

108 (29).

At the same place, to the south-east of No. 107.

śrī

anavaratan nālampi bhṛita-sayyamam ente vichchibeyan
vanadol ayōgya . . . nakkun ad i gaḷo . . .
manavam ikkuta radi nōntu samādhi kūḍidom
anupaina divy appadu Suralōkada mārggaḍol iḷdar iubinim ||
Mayūra-ggrāma-saṅghasya saundaryyā Āryya-nāmikā
Katapragirīśailē cha sādhitasya samādhitah ||

109.

At the same place, to the south-east of No. 108.

eri

Mêghanandi-muni tân Namilûr-vvara-saṅghadâ

..... tīrthhadi-siddhiyaṇ . .

da

Figure 1 is a line graph showing the percentage of respondents who believe that the use of force is justified in various circumstances. The x-axis represents the percentage of respondents who believe that the use of force is justified in the circumstance. The y-axis represents the percentage of respondents who believe that the use of force is justified in the circumstance. The graph shows three lines: a solid line for 'Justified', a dashed line for 'Not justified', and a dotted line for 'Don't know'. The lines are plotted for various circumstances, including 'Self-defense', 'Defense of others', 'Defense of property', 'Defense of a business', 'Defense of a public place', 'Defense of a private place', 'Defense of a public place', 'Defense of a private place', 'Defense of a public place', and 'Defense of a private place'.

110.

At the same place, to the south-east of No. 109.

Śrīkaṇṭhaya

111.

At the same place, to the west of No. 110.

śrī

sa nã negarteyagum sed ene-vadesi dal

ingiva nōntum inevola . . tapannam

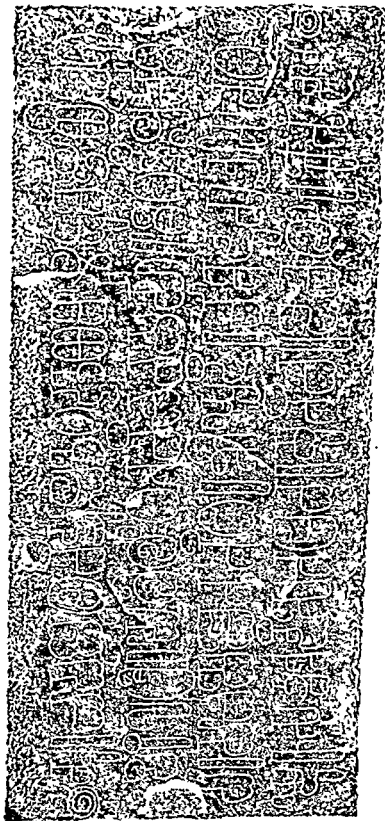
..... ni pautra Nandimunipa

. . mārīyana yu ! mālō tala idaru! nōntu siddhisthan ādanu

112.

At the same place, to the west of No. 111.

Śrī-Navilār-saṅghadā Guṇamati-avvegaḷā nisidhige



No 88.

Mysore Archaeological Survey.

113 (32).

At the same place, to the north of No. 112.

tanage mṛityu-varavān aṛid endu su-panḍitan
anēka-śīla-guṇa-mālegaḷin sagid oppidon
vinaya-Dēvasēna-nāma-mahā-muni nōntu pū
inadar iḷḍu paḷi taṅkade tān divam ēridān

114 (27).

At the same place, to the east of No. 113.

śrī

śubhānvita-śrī-Namilūra-saṅghadā
prabhāvati
prabhākhyam i-parvataḍulle nōntu tān
svabhāva-saundaryya-karūgarādhipar
grāmē Mayūrasaṅghē'sya āryyikā Damitānatī
Kaṭvāpra-giri-madhyastha sādhitā cha samādhitā ||

115.

At the same place, to the north of No. 114.

anēka-śīla-guṇad oppidor intu lekkisadam
nenegend oru muniyindaḷ tapa-chechale nōntu tān
tamage mṛityu-varavān aṛidam śrī-Purttiya . . .

116.

At the same place, to the north-east of No. 115.

i-pūjyā . . lamānsarēti varadōr ē)-nūrvvaram lakshyam i-
Śrīpūrānvaya-Gandhavarmanman amita-Śrīsaṅghadā puṇyad i-
san-paurā . . nidē . . . rivalagham . . r i-śīlā-tala
. mān neṇad upa . . . i

117 (43).

On the first pillar in the maṇḍapa to the south of Ghāmuṇḍarāja-basti.

(East face).

śrīmat-parama-gambhīra-syādvaḍāmōgha-lāṅchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varāṅka-saudhōru-vārdhhiḥ |
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdih |
śāsta-syātkāra-mudrā-śaḷita-janātānanda-nādhōru-ghōṣhaḥ |
sthēyād ā-chandra-tāram parama-sukha-mahā-vīryya-vīchi-nikāyah ||

śrīman-munindrōttama-ratna-varggās śrī-Gautamādyāḥ prabhaviṣṇavaḥ
tē

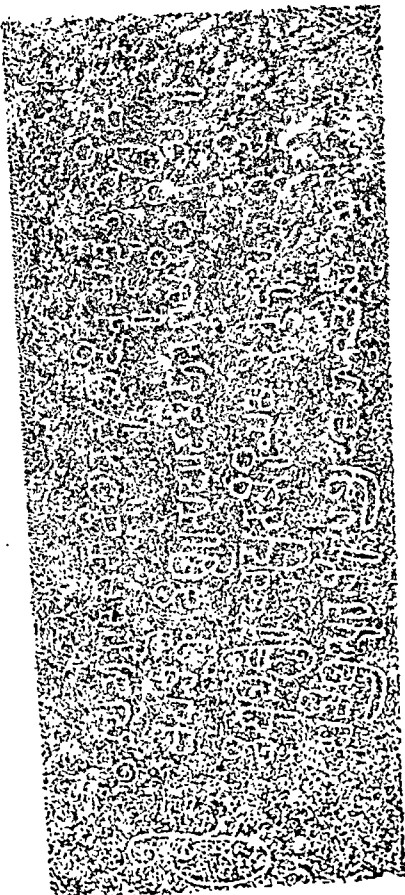
tatrāmbudhau sapta-maharddhi-yuktās tat-santatau Nandigaṇē babbhūva ॥
śrī-Padumanandīty-auavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundah ॥
dvityyam āśtd abhidhānam udyach-charitra-saṁjāta-su-chāraṇarddhiḥ ॥
abhūd Umāsvāti-muñśvarō'sāv āchāryya-śabdōttara-Griddhapiñchchah ॥
tad-anvayē tat-sadriśō'sti nānyas tātkaḷikāśēsha-padārttha-vēdī ॥
śrī-Grirdhapiñchha-munipasya Bālākapiñchhās
śiṣhyō'janishṭa bhuvana-traya-varṭti-kīrttiḥ ॥
chāritra-chuñchur akhilāvanipāḷa-maṇi-
māḷa-sīḷmukha-virājita-pāda-padmaḥ ॥
tach-chhishyō Guṇanandi-paṇḍita-yatiś chāritra-chakrēśvaraḥ ॥
tarkka-vyākaraṇādi-śāstra-nipuṇas sāhitya-vidyā-patiḥ ॥
mithya-vādi-madāndha-sindhura-ghaṭṭa-saṅghaṭṭa-kaṇṭhitravō
bhavyāmbhōja-divākarō vijayatāp Kandarppa-darppāpahal ॥
tach-chhishyās tri-śata vivēka-nidhayaś śāstrārdhi-pāraṅgatās
tēśhūtkriṣṭatamā dvi-saptati-mitāḥ siddhānta-śāstrārtthaka-
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō muniḥ ॥
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikaḥ ॥
ajani mahipa-chūḍā-ratna-rārājitaṅghrīr
vvijita-Makarakēṭtūddanḍa-dōrddanḍa-garbbah ॥
ku-naya-nikara-bhūdhraṅtika-dambhōḷi-daṇḍah ॥
sa jayatu vibudhēndrō Bhārati-bhāḷa-paṭṭah ॥

(South face.)

tach-chhishyāḥ Kaḷadhautanandi-munipah saiddhānta-chakrēśvaraḥ ॥
pārāvāra-parita-dhāriṇi-kuḷa-vyāptōru-kīrttiśvaraḥ ॥
pañchākshōnmada-kumbhi-kumbha-dāḷana-prōnmukta-muktāphala-
prāṇsu-prāñchita-kēsari budha-nutō Yāk-kāmīni-vallabhah ॥
avargge Ravichandra-siddhānta-vidar Sampūrṇnachandra-siddhānta-muni-
pravaraḥ avar avargge śiṣhya-pravaraḥ śrī-Dāmanandi-san-muni-patigaḷu ॥
bōdhita-bhavyar asta-Madanar mada-varjjita-buddha-mānasar
Śrīdhara-dēvar embar avarg agra-tanūbhavar ādar ā-yaśās-
śrī-dhararg āda śiṣhyar avaroḥ negaḷdar mMaladāri-dēvaruṇ
Śrīdhara-dēvaruṇ nata-narēndra-tīrṭha-taṭārchchita-kramar ॥
Maḷadhāri-dēvarindan beḷagidudu Jinēndra-śāsanam munnam nir-
mamaḷam āgī mattam ḷgaḷ beḷagidapudu Chandrakīrtti-bhaṭṭarakarim ॥

avara śiṣhyar ॥

paramāptakbīḷa-śāstra-tatva-nīlayam siddhānta-chūḍāmaṇi-
sphuritāchāra-param vinēya-janātānandanam guṇāṅka-sun-



№ 98.



№ 122.

Myers Archæological Survey.

daran emb unnatiyiṃ samasta-bhuvana-prastutyaṃ ādāṃ Divā-
 karaṇandi-bratī-nāthan ujaḷa-yaśō-vibhrajitāśa-taṭaṃ ||
 vidita-vyākaraṇada tarkkāda siddhāntada viśēśhadīṃ traividya-
 spadar end ī-dhara baṇṇipudu Divākaraṇandi-dēva-siddhāntigaraṃ ||
 vara-rāddhāntika-chakravartti durita-pradhvaṃsi Kandarpa-si-
 ndhura-siṃhaṃ vara-śīla-saḍ-guṇa-mahāmbhōrāśi paṅkēja-pu-
 shkara-dēvēbha-saśāṅka-sannibha-yaśa-śrī-rūpaṃ ōhō Divā-
 karaṇandi-bratī nirmadaṃ nirupamaṃ bhūpēndra-brindārchchitaṃ ||

(West face.)

vara-bhavyānaṃ padmaṃ ullalalajjīhānika-nētrōtpalaṃ
 koragal pāpa-tamas-tamaṃ parayaḷ ettaṃ Jaina-mārggānālāṃ-
 baram aty-ujalaṃ āgal ēṇ beḷagitō bhū-bhāgamaṃ śrī-Divā-
 karaṇandi-bratī-vāk divākara-karākārambol urbbi-nutaṃ ||
 yad-vaktra-chandra-viḷasad-vachanāṃṛitāmbhaḥ-
 pānēna tushyati vinēya-chakōra-brindaḥ
 Jainēndra-śāsana-sarōvara-rājahamso
 jīyād asau bhuvī Divākaraṇandi-dēvaḥ ||

avara śishyaru ||

Gaṇḍavimukta-dēva-Maladhāri-muntindrara pāda-padmanamaṃ
 kaṇḍoḍ asādhyam ēṇ neneda bhavya-janakk ama koṇḍa chaṇḍa-
 daṇḍa-virōdhi-daṇḍa-nripa-daṇḍa-patat-prithu-vajra-daṇḍa-kō-
 daṇḍa-karāḷa-Daṇḍadhara-daṇḍa-bhayaṃ pera-piṅgi pōgavē ||
 baḷa-yutaram baḷalchuva Latānta-śaraṅg idirāgi tāgi saṇ-
 chaḷise paḷaṇchi tūḷḍ avanan ōḍisi mey-vagey āda dūsariṃ
 kaḷeyade ninda karbbunada karggida sippina makke-vetta ka-
 ttaḷam enisittu putt āḍardda meyya maḷaṃ Majadhāri-dēvaraṃ ||
 māḍedum ad omme laukikada vārtteyan āḍada ketta bāḷilaṃ
 tereyada bhānuv astamitam āgire pōgada meyyan ommeiyum
 turisada kukkuṭāsanake sōlada gaṇḍa-vimukta-vṛttiyaṃ
 māḇeyada ghōḷa-duṣṣhara-tapaś-charitaṃ Majadhāri-dēvara ||

ā-chāritra-chakravarttigala śishyaru ||

pañchēndriya-prathita-sāmaja-kumbha-piṭha-
 nirllōṭa-lampāṭa-mahōgra-samagra-siṃhaḥ ||
 siddhānta-vārinidhi-pāṇṇa-niśādhināthō
 bābhāti bhūri bhuvanē Subhachandra-dēvaḥ ||
 śubhrābhṛābha-sura-dvipāmara-sarīt-tārāpatis-prasphuṭa-
 jyōtsnā-kunda-kāḷiddha-kambu-kamaḷabhāśa-taraṅgōtkaraḥ
 prakhyā-prajvala-kīrttim anvaḥam imāṃ gāyanti dēvaṅgana
 dik-kanyāḥ Subhachandra-dēva bhavataś chāritra-bhūṇi bhāmīni

Śubhachandra-munindra-yaśas-prabheyo| sariy āgalārad int i-chandram |
prabhuteg ide kandi kundidan abhava-śīrōmanig ad ēke kandum kundum ||
ettalu bijayaṅ-gayvadam attale dharmma-prabhāvam adhikōtsavadim
bittaripud enale pōlvare mattinavaru śri-Śubhēndu-saidhāntigaram ||
Kantu-madāpahar ssakaḷa-jīva-dayā-para-Jaina-mārgga-rā-
ddhānta-payōdhiga| vishaya-vairiga| uddhata-karmma-bhaṇjanar
ssantata-bhavya-padma-dīnakrit-prabharam Śubhachandra-dēva-si-
ddhānta-munindraram poga|vud ambudhi-vēshṭita-bhūri-bhūta|am ||

(North face.)

khyāta-śri-Maladhāri-dēva-yaminas śishyōttamē Svar-ggatē
hā hā śri-Śubhachandra-dēva-yatipē siddhānta-chōḍamanau
lōkānugrabakāriṇi kshiti-nutē Kandarppa-darppāntakē
chāritrōjvala-dīpikā pratihātā vātsalya-vallī gatā ||
Śubhachandrē mahas-sāndrē'nvikritē kāla-Rāhuṇa ||
sāndhakāram jagaj-jālam jāyatētyēti nādbhutam ||
bāṇāmbhōdhi-nabhaś-śaśāṅka-tulitē jātē Śakābdē tatō
varshē Sōbhakrit-āhvayē vyupanātē māsē puna Śrāvaṇē
pakshē krishṇa-vipaksha-varttini sitē varē daśamyām tithau
Śvar yātas Śubhachandra-dēva-gaṇabhrit siddhānta-vārānnidhiḥ ||

śrīmad avara guḍḍam || samadhigata-paūcha-mahā-śabda mahā-sāmantādhīpati
mahā-prachāṇḍa-dāṇḍanāyakaṁ vairi-bhaya-dāyaka| gōtra-pavitra| budha-jana-
mitra| svāmi-drōha-gōdhūma-gharaṭṭa| saṅgrāma-jattutṭa| Viṣṇuvarddhana-Poy-
saḷa-mahārāja-rājya-samuddharāṇa kaliga| ābharāṇa śri-Jaina-dharmamāmṛtāmbu-
dhi-pravarddhana-sudhākara samyakta-ratnākārādy-anēka-nānāvali-samāḷaṅkita-
rappa śrīman-mahā-pradhāna-dāṇḍanāyaka-Gaṅga-Rājam tanma guruga| śri-Mūla-
saṅghada Dēsiyagaṇada Pustakagachchada Śubhachandra-siddhānta-dēvargge
parōksha-vinayakke nisidhigoya nilisi mahā-pūjeyam mādi mahā-dānamam geydaru ||
ā-mahānubhavan attige || Śubhachandra-siddhānta-dēvara guḍḍi ||

vara-Jina-pūjeyan atty-ādaradindam Jakkapabbe mādisuvaḷu sach-
charite guṇānvitey end i-dharaṇṭṭaḷa meecheḷi poga|utirppudu niechham ||
doreyē Jakkapikabbeḷ i-bhuvanado| chāritrado| śīḷado|
parama-śri-Jina-pūjeyo| sakaḷa-dānāścharyado| satyado|
guru-pādāmbuja-bhaktiyo| vinayado| bhavyarkkaḷam kanda ā-
daradim mannisutirppa pempin edeyo| matt anyā-kānta-janam ||

śrīmat-Prabhāchandra-siddhānta-dēvara guḍḍa heggade Marddinayyan bare-
dam || biruda-rōvāri-mukha-tiḷakam Varddhāmānāchāri khaṇḍarisida maḍgaḷa-
malā śri śri ||

On the second pillar in the same maṇḍapa.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
bhādrum astu Jina-śāsanāya sampadyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||

... namas siddhēbhyah ||

janatādhāran udāran anya-vanitā-dūram Vachas-sundari-
ghana-vṛitta-stana-hāran ugra-rapa-dhīram Māran ēn endapai
janakam tām ene Makapabbe vibudha-prakhyāta-dharmma-prayu-
kte nikāmatā-charitre tām enal idēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-malam budha-jana-mitram dviḷa-kuḷa-pavitrām Ēcham jagadolū
pātram ripu-kuḷa-kanda-khanitram Kaundinya gōtram amaḷa-charitra |

vṛi ||

parama-Jinēśvaram tanage dēyam alurkkeyin olpu-vetta Muḷl-
ura durita-kshayar kKannakanandi-muniśvar uttamōttamar
ggurugaḷ udātta-vittan avadātta-yaṣam Nṛipakāma-Voysalam
poreda mahiṣan endol ele baṇṇipar ār negaḷd Ēchugāṅkana ||

kaṇ ||

Manu-charitan Ēchigāṅkana maneyol munu-jana-samūhamam budha-
janamam

Jina-pōjane Jina-vandane Jina-mahimegaḷ āva kalamam sōbhisugam ||
A-mahānubhāvan arddhāṅgiy ent appaḷ endolē ||

uttama-guṇa-tati vanitā-vṛittiyan olakonḍud endu jagam ellam kayy-
ettuvinaṁ amaḷa-guṇa-sampattige jagadolage Pōchikabbeye nōntaḷu ||
tanuvam Jina-pati-nutiyin dhanamam muni-janada triptiyin sa-phalam
id inn

enag emb i-nambugeyol manamam jagadolage Pōchikabbeye nṛipalū ||
jana-vinutan Ēchigāṅkana manas-sarō-haṇsi Gaṅga-Rāja-chamū-nā-
thana janani janani bhuvanakk ene negaḷdaḷ Pōchikabbe guṇad unnatiyini |
enisida Pōchāmbike parijanamam budha-janamam ormmeg ormmē manam

ta-

ṇṇane tayıdu parase puṇyam[an] anantamam nerapi parapi jasanamja-
gaḍolū ||

va ||

int enisid A-Pōchāmbike Belgolada tirttham modalāg anēka-tirtthagaloḷu
palavum chaityālayaṅgaḷa māḷisi mahā-dāna-geydu ||

Ins.

vṛi ||

adan inn ên embe nân ond amaḷda sukrītamaiṇ nōḍa rōmāñicham āda-
ppudu pēlv udyōgadindam smariyipade namō vitarāgāya garha-
sthyada yōshid-bhāvad i-kāḷada pariṇatīyīṇ geldu sallēkhanā-sam-
padadindam dēvi Pōchāmbike Sura-padaman lileyīṇ sūreḡoṇḍa! ||

Saka-varsha 1043 neya Sārṇvvari-saṇvatsarid Āshāḍha-suddha 5 Sōma-vārada-
ndu sanyasanamam kaikoṇḍu ēka-pārśva-niyamadīṇ pañcha-padaman uchehārisut-
tam Dēvalōkakke sandaḷu || ā-jagaj-jananiya putram || samadhigata-pañcha-mahā-
śabda mahā-sāmantādhipati mahā-prachanḍa-daṇḍanāyakam vairi-bhaya-dāyakam
gōtra-pavitram budha-jana-mitra śrī-Jaina-dharinmāmṛitāmbudhi-pravarddhana-
sudhākaram | samyaktva-ratnākaran āhārābhaya-bhaisājya-śāstra-dāna-vinōda |
bhavya-jana-hṛidaya-pramōda | Viṣṇuvarddhana-bhūpāḷa-Hoysaḷa-mahārāja-rājy-
ābhishēka-pūṛṇa-kumbha | dharinma-harmyōddharana-mūḷa-stambha | nuḍidante
ganḍa pagevaram beṇkoṇḍa | drōhā-gharatṭādy-anēka-nāmaṇaḷi-samāḷaṇkṛitan appa
śrīman-mahā-pradhānam daṇḍanāyakam Gaṅga-Rājam tann ātmāmbike Pōchala-
dēviyarū Divakke salalu parōksha-vinayakk end i-nisidhigeyam nilisi pratishthe-
geydu mahā-dāna-pūjārchchanābhishēkaṇḡaḷam māḍida maṇḡaḷa-mahā śrī śrī ||
śrī-Prabhāchandra-siddhānta-dēva-guḍḍam | perggade-Chāvarājam baredam ||
rūvāri-Hoysaḷāchāriya magam Varddhmanānāchāri biruda-rūvāri-mukha-tiḷakam
kaṇḍarisida ||

119.

On rock to the right of the entrance to Chāmuṇḍarāja-basti.

śrīmat-Lakkhaṇa-dēvara pāda ||

120 (66).

At the same basti, on the śiṃhapīṭha of Nēmiśvara-svāmi.

Gaṅga-sēnāpatēs sūnur Ēchanō bhārati-chaṇaḷ
trailōkya-rañjanam Jaina-chaityālayam achikarat ||
budha-bandhus satām bandhur Ēchanāḷ kamaḷa-chaṇaḷ
Boppanāpara-nāmāṇka-chaityālayam achikarat ||

121 (67).

At the same basti, on the pedestal of Pārśvanātha in the upper storey.

Jina-grihamam Belgoḷadoḷ janam ellam pogale mantri-Chāmuṇḍana na-
ndanam olaviṇ māḍisidam Jinadēvaṇan Ajitasēna-munipara guḍḍam ||

122.

At the same basti, on the basement on both sides of the entrance.

śrī-Chāmuṇḍa-Rājam māḍisidam.

123.

On rock to the left of the porch of the same basti.

(Nāgari characters).

Sāntapāndi-dēvara pāda.

124.

At the same place, to the north of No. 123

(Nāgari characters).

śrīmatu Chandrakīrtti-dēvara pāda

125 (45).

On a stone to the right of Eraḍḍukaṭṭe-basti.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanap
jyāt trailōkya-nāthasya śāsanap Jina-śāsanap ||
bhadrāṃ astu Jina-śāsanāya sampadyatāṃ pratividhāna-hétavē
anya-vādi-mada-hasti-mastaka-sphātanāya ghaṭanē paṭṭiyasē ||

svasti samadhi-gata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvāravatī-pura-
varādhīśvarap Yādava-kuḷāmbara-dyumaṇi samyaktva-chūḍāmaṇi Malaparol-
gaṇḍādy-anēka-nāma-valī-samālānkrītar appa śrīman-mahā-maṇḍalēśvarap Tri-
bhuvana-malla Talakādu-goṇḍa bhūja-bāḷa-Vira-Gaṅga Viṣṇuvarddhana-Hoysala-
Dēvara vijaya-rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārkkā-
tārap saluttap ire tat-pāda-padmōpajīvi ||

vṛtta ||

janatādhāraṇ-udāraṇ anyā-vanitā-dūrap Vachas-sundari-
ghana-vṛtta-stana-hāraṇ ugra-raṇa-dhīrap Māraṇ ēn endapai
janakap tān ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu-
kte nikāmaṭṭa-charitre tāy enal idēn Ēcham mahā-dhanyanō ||

kanda ||

vitasta-maḷap budha-jana-mitrap dvija-kuḷa-pavitraṇ Ēcham jagadolū
pātram ripu-kula-kanda-ghanitram Kaṇḍīnya-gōtraṇ amala-charitra ||
Manu-charitaṇ Ēchigāṅkana maneyolū muni-jana-samūhamum budha-
janamum

Jina-pūjane Jina-vandane Jina-mahamega! āva kālamum sōbhisugum ||
uttama-guṇa-tati vanitā-vṛttiyan olaṇḍud endu jagam ellam kaiyy-
ettuvinaṃ amaḷa-guṇa-sampattige jagadolage Pōchikabbeye nōntaḷu ||

ant enisid Echi-Rájana Pôchikabbeya putran akhiḷa-tírtthakara-párama-
 déva-parama-charitAkarnnanódirnna-vipula-puḷaka-parikalīta-vārabāṇanuv asama-
 samara-rasa-rasika-ripu-nripa-kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-
 bhaiśajya-śāstra-dāna-vinōdanuṃ sakala-lōka-śókāpanōdanuṃ ||

vṛitta ||

vajraṃ Vajrabhritō haḷaṃ Haḷabhṛitaś chakraṃ tathā Chakṛiṇaś
 śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍivakōḍaṇḍinaḥ
 yas tadvat vitanōti Viśṇu-nripatēś kāryyaṃ katham māḍṛisair
 gGaṅgō Gaṅga-taraṅga-rañjita-yaśō-rāsis sa varṇō bhavēt ||

int enipa śrīman-mahā-pradhānaṃ daṇḍanāyakaṃ drōha-gharaṭṭa Gaṅga-
 Rājaṃ Chāḷukya-chakravartti-Tribhuvanamalla-Permmāḍi-dēvana daḷaṃ pan-
 nirvvar ssāmantar-vverasu Kaṇṇegāla-biḍinalu biṭṭ ire ||

kanda ||

tege vāruvamaṃ hāruva bageyaṃ tanag iruḷa bavarav enuta savaṅgaṃ-
 buguva kaṭakigaran aḷiraṃ pugisidudu bhujāsi Gaṅga-daṇḍādhipana ||

vachana ||

embinam avaskanda-kēliyindam anibarum sāmantarumam bhaṅgisi tadīya-
 vastu-vāhana-samūhamam nija-svāmige tandu koṭṭu nija-bhujāvashṭambhakke
 mechchi mechchidem bēḍiko|| ene ||

kanda ||

parama-prasādamam paḍedu rājyamaṃ dhanaman enumam bēḍad ana-
 svaram āge bēḍikoṇḍam Parānanan idan Arhad-archēhanāñchita-chitta ||

antu bēḍikoṇḍu ||

vṛitta ||

pasarise kittanaṃ janani Pôchala-dēviyar artthivaṭṭu mā-
 ḍisida Jinālayakkam osed ātma-manōraṇe Lakshi-dēvi mā-
 ḍisida Jinālayakkam idu pūjane-yōjitam endu koṭṭu san-
 tosanam ajasram ānpan ene Gaṅga-chamūpan id ēn udāttanō ||

akkara ||

ādiyāg irppud Ārhata-samayakke Mūlasaṅgham Koṇḍakundānvayam
 bādu vēḍ adam baḷayipud alliya Dēsīgaganada Pustakaga cheḷhada
 bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara śishyar enipa-ḷemping
 ādam esed irppa Śubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamū-
 pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitumam tān eyde posayisidaṃ |

Gaṅgavāḍiya Gommaṭa-dōvargge sutt-ālayaman eyde māḍisidaṃ |

Gaṅgavāḍiya Tigulaṃ bēṇkoṇḍu Vīra-Gaṅgaṅge nimirechchi koṭṭa |

Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṃ nūrmmaḍi dhanyan altō |

On the 1st pillar in the maṇḍapa to the right of the same basti.

(North face.)

bhadram astu Jina-śāsanaśya ॥

jayatu durita-dūrah kshira-kūpara-hārah
prathita-prithula-kirttiś śrī-Śubhendra-bratiśaḥ
guṇa-maṇi-gaṇa-sindhuś śiṣṭa-lōkaika-bandhuh
vibudha-madhupa-phullah pulla-bāṇādi-sallah ॥

Śrī-vadhu chandra-lēkhe sura-bhūruhad udbhavadinḥ payōdhu-vē-
lā-vadhu pempu-vettavol anindite Nāgale chāru-rūpa-li-
lāvati danḍanāyakiti Lakkale Dēmati Būchi-rājan emb
i-vibhu puṭṭe pempu-vadeḍ ārjji-sidaḷu piridappa kittiya ॥

va ॥

āy-abbeya magan entappan endade¹ svasti samasta-bhuvana-bhavana-vikhyāta-
khyāti-kāntā-nikāma-kamanīya-mukha-kamaḷa-parāga-parabhāga-subhagikṛitāt-
mīya-vaktranuṇ¹ svakīya-kāya-kūnti-parihasita-Kusumachāpa-gātranuṇ¹ ābārābha-
ya-bhaishajya-śāstra-dāna-viṇōdanuṇ¹ sakaḷa-lōka-sōkāpanōdanu¹ mikhīla-guṇa-
gaṇābharapanuṇ¹ Jina-charaṇa-śaraṇanuṇ enisida Būchanaṇ¹ ॥

vr̥tta ॥

vinayada sime satyada tavarin¹ ane śauchada janma-bhūmīy end
anavarataṇ pogaḷvudu janāṇ vibudhōtkara-karava-prabō-
dhana-himarōchīyaṇ negardda Būchīyaṇ udgha-parirttha-sad-guṇā-
bhīnava-Dadhīchīyaṇ su-bhaṭa-bhīkara-vikrama-Savyasāchīyaṇ ॥

āy-annan Saka-varsha 1037 neya Vijaya-saṇvatsarada Vaiśākha-suddha 10
Āditya-vāradandu sarvva-saṅga-parityā-*(West face)*ga-pūrvvakam mudipidaṇ ॥

padya ॥

tyāgaṇ sarvva-guṇādhikaṇ tad-anuṇ sauryyaṇ cha tad-bāndhavaṇ
dhairyyaṇ garbha-guṇātīdārūpa-ripuṇ jñānaṇ manō'nyam satāṇ
śēśaśēśa-guṇam guṇaika-śaraṇaṇ śrī-Būchanō'tyāhutaṇ
satyaṇ satya-guṇīkarōti kurutē kuṇ vā na chātunīya-bhāḥ¹
yō vīryē gaja-vairi-bhūyaṇ atulē dāna-kīrti Būchanō
yas śakshāt sura-bhūja-bhūyaṇ avanaḥ gambhīratāyā vidhau
yō ratnākara-bhūyaṇ unṇati-guṇē yō Mēn-bhūyaṇ gatas
sō'ntē sānta-maṇā maṇi-śi-lashitam Gīrvvāṇa-bhūyaṇ gataḥ
Mārākāra iti prasiddhatara ity atyārjji-śrīr iti
prāpta-Svarggaṇpati-prabhutva-guṇa ity uchchair mmaṇiśhīti cha
śrīmad-Gaṅga-chamūpatē priyatamā Lakṣmī-sadrīkṣā śilā-
stambhaṇ sthāpayatī sma Būchana-guṇa-prakhyāti-vriddhi prati ॥

dhare laghuv āytu viśruta-vinēya-nikāyam anātham āytu Vāk-
taruṇiyum iḡaḷ i-jagadol ārggam anādaruṇiyey ādaḷ end
irade viśhādam ādam odavuttire bhavya-janānta [raṅga] doḷu
nirupaman eydiḍaṇ negarḍḍa Būchiyaṇaṇ Divijēndra-lōkamaṇ ||

śrī-Mūlasaṅghada Dēsigagaṇada Pustakagachchhada Subhachandra-sid-
dhānta-dēvara guḍḍam Būchaṇana niśidhiḡe ||

127 (47).

On the 2nd pillar in the same maṇḍapa.

(South face.)

bhadraṇ bhūyā Jinēndraṇaṇ śāsanāyāgha-nāśinē
ku-tirṭha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||
śrīman-Nābhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārdhhiḷ
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdiḷ
śasta-syātkāra- mudrā-śabaḷita-janātānanda-nādōru-ghōshaḷ
sthēyād ā-chandra-tāraṇ parama-sukha-mahā-vīryya-vichi-nikāyaḷ
śrīman-munindrōttama-ratna-varggāḷ
śrī-Gautamādyāḷ prabhavishṇavas tē
tatrāmbudhau sapta-maharddhi-yuktās
tat-santatau Nandigaṇē babhūva ||
śrī-Padīnanandītya-anavadya-nāmā
hy āchāryya-śabdōttara-Koṇḍakundaḷ
dvitīyam āsīd abhidhānam udyach-
charitra-saṇjāta-suchāraparddhiḷ ||
abhūd Unāsvāti-muniśvarō'sāv
āchāryya-śabdōttara-Griddhapīṇchhaḷ
tad-anvayē tat-sadriśō'sti nānyas
tātkaḷika'sha-padārtṭha-vēdi ||
śrī-Griddhapīṇchha-munipasya Baḷākapīṇchhaḷ
śishyō'janishṭa-bhuvana-traya-vartti-krṭtiḷ
chāritra-chuṇchur akhīḷavanipāḷa-maḷi-
māḷa-sīḷmukha-virājita-pāda-padmaḷ ||
tach-ehhishyō Guṇanandī-pāṇḍita-yatiś chāritra-chakrēśvaras
tarkka-vyākaraṇādi-śāstra-nipūṇas-sāhitya-vidyā-patiḷ
mithyāvādi-madāndha-sindhura-ghaṭa-saṅghaṭṭa-kaṇṭhtravō
bhavyāmbhōja-divākarō vijayatāṇ Kandarppa-darppāpahaḷ
tach-ehhishyās tri-śatā vivēka-nidhayaś śāstrābḷhi-pāraṅgatās
tēshūtkṛṣṭatamaḷ dvi-sṛptati-mitās siddhānta-śāstrārtṭhaka-
vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munīḷ

nānānūna-maya-pramāṇa-nipuṇo Dēvēndra-saiddhāntikaḥ ḥ
 ajani mahipa-chūḍā-ratna-rārājītāṅghrīr
 vvijita-Makarakēṭṭḍaṇḍa-dōr-ddaṇḍa-garvvaḥ ḥ
 ku-naya-nikara-bhūdhraṇika-dambhōḷi-daṇḍas
 sa jayatu Vibudhēndrō Bhārati-bhāḷa-paṭṭaḥ ḥ
 tach-chhishyaḥ Kaḷadhauta-nandi-munipaḥ saiddhānta-chakrēśvaraḥ
 pārāvāra-parita-dhārīpi-kuḷa-vyāptōru-kīrttiśvaraḥ
 pañchākshōmnada-kumbhi-kumbha-daḷana-prōmmukta-muktāphala-
 prāṇsu-prāñchita-kēsari budha-nutō vāk-kāmīnt-vallabhah ḥ
 tat-putrakō Mahēndrādi-kīrttir mMadana-Saṅkaraḥ
 yasya Yūgdēvatā śaktā śrauttī māḷāu ayūyujat ḥ
 tach-chhishyō Virapandi kavi-gauṇaka-mahā-vādi-vāgmitva-yuktō
 yasya śrī-Nākasindhu-Tridaśapati-gajākāśa-saṅkāśa-kīrttiṃ
 gāyanti uchhair dīgantē tridaśa-yuvatayaḥ prīti-rāgānubandhāt
 sō'yaṇ jīyāt pramāda-prakara-mahidharābhīḷa-dambhōḷi-daṇḍah ḥ
 śrī-Gollāchāryya-nāmā samajani munipaś sūddha-ratna-trayātma
 siddhātmaḍy-arttha-sārttha-prakaṣana-paṇu-siddhānta-śāstrābdlī-vicli-
 saṅghāta-kṣhālītahah pramāda-mada-kaḷāḷiḍha-buddhi-prabhāvaḥ
 jīyād bhūpāḷa-manli-dyūmāṇi-vidalītāṅghryabja-lakṣmī-viḷāsah ḥ

perggaḍe Chāvarāṇaṇi bareḍam māṅgaḷa ḥ

(West face.)

Virapandi-vibudhēndra-santatau
 nūtna-Chandila-narēndra-vaṇṣa-chū-
 ḍāmaṇiḷ prathita-Golla-dēśa-bhū-
 pāḷakah kim aṇi kārapēna saḥ ḥ
 śrīmat-Traikāḷya-yōgi samajani mahikā kāya-lagnā tanutram
 yasyābhūd vṛishṭi-dhārī nīṣita-śara-gaṇā grīshma-mārttāṇḍa-bumbam
 chakram sad-vṛitta-chāpākālita-yati-varasyāgha-śātrūn vṛjētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavyā-sat-kairavēnduh ḥ
 tapas-sāmārtthyatō yasya chhātrō'bhūd brahma-rākshasaḥ ḥ
 yasya smarana-mātrēna muñchanti cha mahā-grahāḥ ḥ
 prājyājyātām gataṃ lōkē karaūjasya hi tairakam ḥ
 tapas-sāmārtthyataḥ tasya tapaḥ kim varṇntum kṣamaṇi ḥ
 Traikāḷya-yōgi-yatipāgra-vinēya-ratnas
 siddhānta-vārdhhi-parivarddhana-pūrṇa-chandraḥ ḥ
 dīg-nāga-kumbha-līkhitōḷaḷa-kīrtti-kāntō
 jīyād asāv Abhayānandi-munir jīgatyaṇi ḥ
 yēnāśēsha-parishahādi-ripavas samyag jītār prōddhātah ḥ
 yēnāptā dāśa-lakṣhaṇōttama-mahā-dharmamākhyā-kalpadrūmah ḥ

yénāsēsha-bhavōpatāpa-hanana svādhyātma-saṃvēdanam
 prāptam syād Abhayādi-nandi-munipāṣ sō'yam kṛitārtthō bhuvi ||
 tach-chhishyas sakalāgamārttha-nipunō lōkajñatā-saṃyutas
 sach-chāritra-vichitra-chāru-charitas saujanya-kandāṅkuraḥ |
 mithyātvalbja-vana-pratāpa-hanama-śrī-sōma-dēva-prabhur
 jñyāt sat-Sakalēndu-nāma-munipāḥ kāmāṭavī-pāvakaḥ ||
 api cha Sakalachandṛō viśva-viśvambharēśa-
 praputa-pada-payōjah kunda-hārēndu-rōchih |
 tridaśa-gaja-su-vajra-vyōma-sindhu-prakāśa-
 pratima-viśada-kīrttir vVāg-vadhū-karṇapūrah |
 śishyas tasya dṛiḍha-vrataś śama-nidhis sat-saṃyamāmbhōnidhiḥ |
 ślānām vipulālayas samitibhir yuyuktis tri-guṇṭi-śritah
 nānā-sad-guṇa-ratna-rōhana-girir prōdyat-tapō-janma-bhūḥ
 prakhyātō bhuvi Mēghachandra-munipāṣ traividya-chakrādhipaḥ ||
 traividya-yōgīśvara-Mēghachandraśyābhūt Prabhāchandra-munis su-
 śishyaḥ |
 śambhad-vratāmbhōnidhi-pūṛṇa-chandṛō nirdḍhūta-daṇḍa-tritayō viśa-
 lyah |
 Pushpāstrānūna-dānōtkata-kata-karaṇi-chechhēda-dṛipyan-mṛigēndrah |
 nānā-bhavyābja-śaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ |
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-tan-yāna-ratna-trayēśah |
 samyag-Jaināgamārtthānvita-vimala-matīḥ śrī-Prabhāchandra-yōgī ||

(North face.)

śīl-bhūpālaka-maulī-lālita-padas sa jñāna-Lakshmi-patiḥ
 chāritrōtkara-vāhanaś śīta-yasāś-śubhrātapatrāñchitah
 trailōkyādabhuta-Manmathāri-vijayas sad-dharmma-chakrādhipaḥ
 prithvi-saṃstava-tūryya-ghōsha-ninadas traividya-chakrēśvarah ||
 śābdanghasya śirōmanīḥ pravīḥsat-tarkkajñā-chūḍāmanis
 saiddhāntēddha-śirōmanīḥ praśamavad-brātasya chūḍāmanīḥ
 prōdyat-saṃyamānām śirō-manir udañchad-bhavya-rakshāmanīḥ |
 jñyāt samuta-Mēghachandra-munipāṣ traividya-chūḍāmanīḥ ||
 traividyōttama-Mēghachandra-yaminah patyur mmamāsi priyā
 Vāgdēvi disahavahittha-hṛidayā tad-vaśya-karmārtthini |
 kīrttir vVāridhi-dik-kuḷachala-kuḷē svādātina praśtūm apy
 anvēṣṭūm māni-mantra-tantra-nichayan sā sambhramā bhrāmyati |
 tarkka-nyāya-su-vajra-vēdir amalārhat-sūkti-tan-mauktikah
 śabda-grantha-viśuddha-śaṅkha-kalitas syādvāda-sad-vidruwah
 vyākhyānōrjita-ghōshanah pravipulā-prajñōdgha-vichī-chayō
 jñyāt viśruta-Mēghachandra-munipāṣ traividya-ratnākaraḥ ||

śrī-Mūlasaṅgha-kṛita-Pustakagacchēha-Dēsi-
 yōdyad-gaṇādhīpa-su-tārkkika-chakravartti
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandras
 traividya-dēva iti sad-vibudhā stuvanti |
 siddhāntē Jina-Virasēna-sadriśaḥ śāsyābja-bhā-bhāskarāḥ |
 śhaṭ-tarkkēśhv Akaṣāṅka-dēva-vibudhaḥ śākshād ayaṃ bhūtaḥ |
 sarvva-vyākaraṇē vipaśchid-adhipaḥ śrī-Pūjyapādas svayaṃ
 traividyoṭtama-Mēghachandra-munipō vādibha-pañchānanah ||
 Rudrāṇśāsyā kaṇṭhaṃ dhavaḥayati hūna-jyōtishō jātam aṅkaṃ
 pitaṃ sauvarṇna-śaiḥaṃ śīsu-dinapa-tanuṃ Rāhu-dēhaṃ nitāntaṃ
 Śrī-kāntā-vallabhāṅgaṃ Kamaḥabhava-vapur m-Mēghachandra-vratindra-
 traividyaśākhlāśā-vaḥaya-niḥaya-sat-kirtti-chandrātapa'sau ||
 muni-nāthaṃ dāsa-dharinma-dhāri dṛiḍha-śhaṭ-triṇsad-guṇaṃ dīvyā-bā-
 ṇa-nidhānaṃ nīnag ikshuchāpaṃ aḥini-jyā-sūtraṃ ōr onde pū-
 vīna bāpaṇḡalūm aya dē hīnaṃ adhikaṅg ākshēpamaṃ mārppud ā-
 va nayaṃ Darppaka Mēghachandra-muniyol māṇ mma dōr-ddarppamaṃ ||

mridu-rēkhā-viḥasaṃ Chāvarāja baḥahadal bareduḍa || biruda-rāvāri mukha-
 tilaka Gaṇḡgachāri kaṇḍarisida | Subhachandra-siddhānta-dēvara guḍḍa ||

(East face.)

śravaṇyaṃ śabda-vidyā-paripatī mahānīyaṃ mahā-tarcca-vidyā-
 pravaṇatvaṃ ślāghānīyaṃ Jina-nigadita-saṃśuddha-siddhānta-vidyā-
 pravaṇa-praḡalbhyaṃ end end upachita-pulakaṃ kirttisat kūrṭtu vidvan-
 nivahaṃ traividya-nāma-praviditaṃ esedaṃ Mēghachandra-vratindra |
 kshameg īgaḥ jayvanāṃ tividud atula-tapaś-śriḡe lāvanyaṃ īgaḥ
 samasandirdhattu tannīṃ śrūta-vadhug adhika-praudhīy ayt īgaḥ end an-
 de mahā-vikhyātiyaṃ tālḍidan amala-charitrōttamaṃ bhavya-chētō-
 ramaṇaṃ traividya-vidyōdita-viśada-yaśaṃ Mēghachandra-vratindra |
 ide haṃst-brindam īṭṭal bagedapudu ebakōri-chayaṃ chaṇḡhuvindam
 kadukal sārddappud īśaṃ jaḍeyol īrisal end irddapaṃ sejjeg ēral
 padedappam Kṛishṇaṃ embant esedu bisā-lasat-kandaḥi-kanda-kāntaṃ
 pudidatt 1-Mēghachandra-vrati-tilaka-jagad-vartti-kirtti-prakāśa ||
 pūjita-vidagḍha-vibudha-sa-
 māṇaṃ traividya-Mēghachandra-vrati-rā-
 rājsideṇi vinamita-muni-
 rāṇaṃ Vṛishabha-gaṇa-bha-gana-tārā-rāṇaṃ ||

Saka-varshaṃ 1037 neya Manmatha-saṃvatsarada Mārggasira-suddha 14
 Brīhavarāṇi Dhauu-lagnada pūrvvāṇḡhad āru-ghaḡigey appāḡaḡu śrī-Mūlasaṅghada
 Ins.

Dēsigaganāda Pu-takagacchhāda śrī-Mēghachandra-traividya-dēvar ttamim ava-
 śāna-kālamam aṛidu palyānākāsanadoḷ irddu¹ ātma-bhāvaneyam bhāvisuttam Dēva-
 lōkakke sandar ā-bhāvaney ent appud endode¹

ananta-bōdhātmanakam ātma-tatvam
 nidhāya chētasy apahāya hēyam
 traividya-nāmā muni-Mēghachandro
 Divam gatō bōdha-nidhir vviśiṣṭam¹

avar agra-śiṣhyar aśēṣa-pada-padārththa-tatva-viduṛa sakala-śāstra-pārāvāra-pāra-
 garum guru-kuḷa-samuddharanarum appa śrī-Prabhāchandra-siddhānta-dēvar ttam-
 ma gurugulge parōksha-vineyam kāraṇam āgi śrī-Kabbappu-tīrtthadal tamma guḍ-
 dam¹ *śūnadhigata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-
 danḍanāyaka¹ vairi-bhaya-dāyakam¹ gōtra-pavitrām¹ budha-jana-mitra¹ svāmi-drōha-
 gōdhūma-gharaṭṭa¹ saugrāma-jattalaṭṭa¹ Viṣṇuvarddhana-bhūpāḷa-Hoysala-mahā-
 rāja-rājya-samuddharanā¹ kaligaḷ-ābharanā¹ śrī-Jaina-dharmamānṛitāmbudhi-pravar-
 ddhana-sudhākara¹ samyakta-ratnākara¹ śrīman-mahā-pradhānam¹ danḍanāyaka-Ga-
 ṅga-Rājanam ātana manas-sarōvara-rājahanṣe¹ bhavya-jana-prasannse gōtra-nidhā-
 ne¹ Ragninī-samāne¹ Lakṣmīmātī-danḍanāyakitīyū ant avarindam atisāya-mahā-
 vibhūtiyam subha-laguadoḷu pratishṭheya māḍisidar ā-munindrōttamar ī-nisidhi-
 geyan avara tapah-prabhāvam ent appud endode¹

sa-madōḍyan-Māra-gandha-dvirādana-baḷa-kaṇṭhīravam¹ krōdha-lōbha-
 druma-mūḷa-chchhēdanam¹ dūrddhara-vishaya-śīḷa-bhēda-vajra-pratāpam¹
 kamantiyam śrī-Jinēndrāgama-jalanidhi-pāram Prabhāchandra-siddhān-
 ta-munindram mōha-vidhvāṇsana-karan esedam dhātriyōl yōgi-nātha¹

(Chāvarājam bareda¹)

mattina māt av ant irali jīnnā¹ Jinā¹ rayā-kōṭiyam kramam-
 bēttire munninantir anit-ūrggaḷolam nere māḍisuttam aty
 uttama-pātra-dānad odavam¹ mērevuttire Gaṅgavādī
 tombattaru-sāsiran¹ Kopanam ādudu Gaṅgaṇa-danḍanāthanam¹ ||
 sōbbeyan ēp kaikōḍḍo
 saubhāgyada kaṇiy enippa Lakṣmīmātiyind
 ī-bhuvana-taḷadoḷ āhā-
 rābhaya-bhaisajya-śāstra-dāna-vidhāna¹ ||

128. (48)

On the 3rd pillar in the same maṭṭapa.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṇchchanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

vri ||

jayatu dūrita-dūral¹ kṣhīra-kūpāra-hārah

prathita-prithuḥ-kīrtti śrī-Śubhendu-bratīśaḥ
 guṇa-maṇi-guṇa-sindhubh śiṣṭa-lōkayka-bandhubh
 vibudha-madbhūpa-pūṣaḥ phulla-bāṇādī-sallah ||

avara guḍḍi ||

parama-padārttha-nirunayana ānta vidagdhatē durnayaṅgaḥ
 parichayaṁ endum illad ati-mugdhatē taṁ iniyaṅge chittadoḥ
 pīrid-anurāgamāṁ padeva rūpu vinēya-janāntaraṅgadoḥ
 nirupama-bhaktiyaṁ padeva pamp ivu Lakshmaleg endum anvitaṁ ||
 chaturateyoḥ lāvanyadoḥ
 atīśayaṁ cne negaḍda dēva-bhaktiyoḥ int i-
 kshitiyoḥage Gaṅga-Rājana
 sati Lakshmy ambikeyoḥ itara-satīyar ddoreyē ||
 saubhāgyadoḥ amardd ādāṁ
 sōbhāspadam āda rūpāṁ olpim prattya-
 kshibhūta-Lakshmiyendapud
 i-bhūtaḥ itum eyde Lakshminmatiyaṁ ||
 sōbhayan ēṇ kaykoḍudo
 saubhāgyada kaniy enippa Lakshminmatiyind
 i-bhuvana-taḍadoḥ āhā-
 rābhaya-bhaīśaya-śāstra-dāna-vidhānaṁ ||
 vītarāṇa-guṇāṁ ade vanitā-
 kṛtiyaṁ kavkoḍud enipa mahimeya Lakshmi-
 matiy elavo dēvatādhi-
 shṭhitey allade kēvaḥ mānushyāṅaneyē ||
 ībha-gaṇane harṇa-lōchane
 śubha-lakshane Gaṅga-Rājan arddhāṅgane tāṁ
 abhinava-Rugmīṇy enal i-
 tṛi-bhuvanadoḥ pōlvar olare Lakshminmatiyaṁ ||

śrī-Mūlasaṅghada Dēsiyagaṇada Pustakagaḥchhada śrīmat-Śubhachandra
 siddhānta-dēvaṁ guḍḍi dāṇḍānyakiti Lakkavve Saka-varṣam 1044 neya Plava-
 samvatsarada śnda 11 Śukra-vāradandū sanyasanam-geydu samādhi verasi muḍipi
 Dēvalōkakke sandaḥ || parōksha-vīneyakke nīshidhūgeyaṁ śrīmad-dandānyaka-
 Gaṅga-Rājāṁ nilisi pratishthe-māḥ mahā-dāna-mahā-pujegalaṁ māḍidaru māṅgaḷa
 mahā śrī śrī ||

vri ||

jayatu durita-dûrah kshitra-kûpâra-hârah .
 prathita-prithula-kirtti śrī-Subhêndra-bratisah
 guṇa-maṇi-gaṇa-sindhuh śishṭa-lôkayka-bandhuh
 vibudha-madhupa-pullah phulla-bânâdi-sallah ||
 Śrī-vadhu chandra-lêkhe sura-bhûrahad udblivadiṇ payôdhi-vê-
 ḷa-vadhu pempu-vettavol anindite Nâgale chârû-rûpa-li-
 lâvati danḍanâyakiti Lakkale Dêmati Bûchi-râjan emb
 i-viblu putṭe pempu-vadê ārjisisidaḷ piridappa kirttiyaṇ ||

va ||

ây-abbeya magal ent appal endade | svasti nistushâtijita-vrijina-bhâga-bhagavad-
 Arhad-arhanṭya-chârû-charapâravinda-dvandvânauda-vandana-vêḷa-vilôkanyaksh-
 mayamâna-Lakshmi-vilâseyuṇ apahasanṭya-svitya-jivitêśa-jivitânta-jivana-vinôda-
 nârata-rata-rati-vilâseyuṇ | kâlêya-kâla-râkshasa-rakshâ-vikaḷa-sakaḷa-vânija-trâpati-
 prachanḍa-Châmuṇḍâti-krêshṭha-râjasrêshṭhi-mânasa-râjamâna-râjahapasa-vanitâ-
 kalpeyuṇ | parama-Jina-mata-paritrâṇa-karâṇa-kârâṇibhûta-Jina-śâsana-dêvatâkârâ-
 kalpeyuṇ | abhirâma-guṇa-gaṇa-vaśîkaraṇṭyatâṇukaraṇṭiya-Dharaṇṭsuteyuṇ | śrī-sâhi
 tyâ-satyâpita-Kshirôdasuteyuṇ | sad-dhammânurâga-matiyuṇ enisida Dêmiyakka
 padya ||

śrī-Châmuṇḍa-manô-manôiratha-ratha-vyâpâraṇaika-kriyâ |
 śrī-Châmuṇḍa-nuanas-sarôja-rajasâ râja-dvirêphânâṇâ
 śrī-Châmuṇḍa-grihânḡanôdgata-mahâ-śrī-kalpa-valli svayaṇ
 śrī-Châmuṇḍa-ma(*West face*) nah-priyâ vijayatâṇ śrī-Dênavaty-aṇḡanâ ||
 âhâraṇ tri-jagaj-janâya vibhayaṇ bhittâya divyaushadhaṇ
 vyâdhi-vyâpad-upêta-dina-mukhinê śrôtrê cha śâstrâgamâṇ
 évaṇ Dêvamatîs sadaiva dadati praprakshayê svâyushâm
 Arhad-dêva-matiṇ vidhâya vidhinâ divyâ vadhû prôdabhû |
 âsit para-kshôbhakara-pratâpâ-
 śêshâvanîpâla-kritâdarasya
 Châmuṇḍa-nâmnô vanijah priyâ stri-
 mukhyâ satî yâ bhuvi Dêmatiti ||
 bhûlôka-chaityâlaya-chaitya-pûjâ-
 vyâpâra-kṛity-âdaratô' vatirṇuâ
 Svarggât sura-striti vilôkyamânâ
 puṇyêna lâvanya-guṇêna yâtra ||
 âhâra-śâstrâbhaya-bhêshajânâṇ
 dâyinî alaiṇ varṇna-chatusṭayâya
 paçchât samâdhi-kriyayâyur-antê
 sva-sthânavat Svah pravivêśa yêchchah ||

sad-dharmma-sātrani Kali-kāla-rājani
 jītvā vyavasthāpita-dharmma-vṛittiyā ||
 tasyā jaya-stambha-nibhani śilāyā
 stambhani vyavasthāpavati sma Lakṣmī ||

śrī-Mūlasaṅgha Dēsigagapada Pustakagachchhada Śubhachandra-sid-
 dhānta-dēvara guḍḍi Saka-varsha 1042 neva Vikāri-saṃvatsarada Phāḷguṇa-ba 11
 Bṛihavāradandu sanvāsana-vidhiyini Dēmiyakka nuḍipidaḷu ||

130 (63).

On the simhapithu of Ādikarasevāmi in Eraḍukatte-basti.

Śubhachandra-muṇindrasya siddhāntē Siddhanandinah
 pada-padma-yugē Lakṣmīr Lakṣmīr iva virājatē ||
 yā Sitā pati-dēvatā-vrata-vidhau kṣhāntau kṣhitir yā punar
 yā Vāchā vacchanē Jinārchchana-vidhau yā Chēlini kēvalani
 kāryyē nīti-vadhū rapē jaya-vadhūr yā Gaṅga-sēnāpatēh
 sā Lakṣmīr vvasatim guṇaika-vasatir vyātītanam nūtanam ||
 śrī-Mūlasaṅgha Dēsigagapada Pustakānvaya |

131 (62).

On the pedestal of Śāntiśārasvāmi in Gandhavārāṇa-basti.

Prabhāchandra-muṇindrasya pada-paṇkaja-śatpadā
 Śāntalā Śānti-Jainēndra-pratibimbam akārayat |

(On the simhapitha of the same image.)

uktam vakra-guṇani drīśōs taralātā sad-vibhramam bhṛū-yugē
 kāthiṇiyani kauchayōr anitamba-phalakē dhatvē timātra-kramam
 dōshān ēva guntkarōshi subhagē saubhāgya-Lhāgyam tava
 vyaktani Śāntala-dēvi vaktum avanam śaknōti kō vā kavīh ||
 rājatē rāja-simhiva pārśvē Viṣṇu-mahābhīritah
 vikhyatā Śāntalākhyā sā Jināgarām akārayat |

132 (56).

At the side of the same basti.

traividyōttama-Mēghachandra-su-tapah-pyūṣha-vārāṇjah
 saṃpūrṇakṣhaye-vṛitta-nirumala-tannh ghushyad-budhānandanah
 trailōkya-prasarad-yasas-śuchi-ruchir yyar prāsta-dōshāgamah
 siddhāntāmbudhi-varddhanō vijayatē pūrvah Prabhāchandramah ||
 Śrīśōdarāmbuja-bhavad udito'trīr Atri-
 jātēndu-putra-Budha-putra-Parāravastah
 Āyus tataś cha Nahushō Nahushād Yayātīh
 Ins.

tasmād Yadur Yadu-kuḷe bahavō babhūvuh ||
 khyātēshu tēshu nṛipatiḥ kathitaḥ kadāchit
 kaśchid vanē muni-varē śvachalaḥ karāṇap
 śārddhulakam prati ha poy Śala ity atō'bhūt
 tasyābhidhā muni-vachō'pi chāmūra-lakshmaḥ ||
 tatō Dvāravati-nāthā Poysaḥ dvīpi-lāñchhanā
 jātas Śasapurē tēshu Vinayāditya-bhūpatih ||
 sa śrī-vṛddhikaram jagaj-jana-bitam kṛtvā dharām pāḥayan |
 śvēta-chhūtra-sahasrapatra-kamalē Lakshmiḥ chiram vāsayan |
 dōrddandē ripu-khaṇḍanaika-chaturē vira-śriyam nūṭayan |
 vikshēpakhiḷa-dikshu śikshita-ripus tējah-praśastōdayah ||
 śrīmad-Yādava-vap̄sa-maṇḍana-maṇiḥ kshōṇīsa-rakshā-maṇir
 Lakshmi-hāra-maṇiḥ narēśvara-śiraḥ-prōttuṅga-sumbhad-maṇiḥ
 jlyān nṛti-pathēksha-darppana-maṇiḥ lōkaika-chūḍāmanis
 śrī-Vishṇur vvinayārchchitā guṇa-manis samyaktva-chūḍāmanih ||

kanda ||

ereda manjaṅge sura-bhū-
 miruham śaraṇ endavaṅge kuḷisāgaram
 pam-vaniteg Anilatanayam
 dhuradol poṇarddaṅge mṛityu Vinayāditya ||
 balidade maledade Malapara
 taleyoḷ bāl-iḍuvan uḍita-bhaya-asa-vasaḍim
 bahiyada maleyada Malepara
 taleyoḷ kaiy iḍuvan oḍane Vinayādityam ||
 ā-Poysaḥ-bhūpaṅge ma-
 hīpāḥa-kunāra-nikara-chūḍāratnam
 śrīpati nija-bhūja-vinaya-
 mahīpati janiyisidan adaṭan Eṇeyaṅga-nripam ||

vritta ||

anupama-kīrtti mūreneya Māruti nālkaney ugra-valmiy ayd
 eneya samudram āreneya pū-gaṇey ēlaney urbbarēshan eṇ-
 eneya kuḷādrīy ombhataney udgha-sainēta-hasti pa-
 ttencya nidhāna-mūrttiy ene pōlvavar ār Eṇeyaṅga-dēvana ||
 ari-puradol dhagaddhagil dandhagil embud arāti-bhūmipā-
 ḥara śiradol garilgari garilgaril embudu vairi-bhūtaḷe-
 sara karuḷoḷ chimilelūmī chimtelūmīl embudu kōpa-vanhi du-
 rddharataram endod alḱ-urade kāduvar ār Eṇeyaṅga-dēvana ||

kam ||

ā-negald Eṇega-nripālana

sūnu brihad-vairi-marddanam sakala-dhari-
tri-nāthan artthi-janatā-
Bhānusutam jishnu Vishnuvardhdhanan esedam ||
udeyam-geyal oḍan oḍan ant
uditōditamāge sakala-rājyābhhyudayam
madavad-arīti-nripālaka-
pada-vidalanam amana Vishnuvardhdhana-bhūpam¹

vritta ||

kelaram kirtikki bēram bidurddu kelaram atyugra-saṅgrāmadolu bāl-
dale-gonḍ akshēpadindam kelara talegalam meṭṭi mind ugra-kōpam
malev aty-ndvrittarām tottaladuḷidu nija-prājya-sūmrāyamam tōl-
valadiṇ nishkaṇṭakam māḍidan adhika-balam Vishnu Jishnu-pratāpam ||
durbārāri-dharādharēndra-kuḷam sri-Vishnu-bhūpālan ārdh
erbbatṭilu sedē ḍḍi pōgi bhayamnd ā-bandan i-bandan end
urbbipālara kange lōkam anitum tad-rūpam āgrippinam
sarbbam Vishnunayam jagatt enip idēṇ pratyaksham āgirdudō ||

vachana ||

svasti samadbigata-paṇcha-mahā-śabda mahā-maṇḍalēśvaram Dvārāvatipura-
varādhīśvaram Yādava-kuḷāmbara-dynamaṇi samyakta-chūḍāmaṇi Malaparol-gaṇḍā-
dy-anēka-nāmāvali-samājāṅkṛitanam¹ mattam Chakragoṭṭa Talakāḍu Nilagiri
Koṅgu Naṅgali Kōlalam Tereyūru Koyatūru Koṅgali Uchchaṅgi Taleyūru Pombu-
rechechav Andhāsura Chauka Bāleyavattāṇa yend ivu modalāḡ janēka-durgga-trayaṇ-
galan āsramadiṇ konḍu chaṇḍa-pratāpadiṇ Gaṅgāvāḍi-tombhattarū-sāsiramuman
undige-sādhyam mādi sukhadiṇ rājam-geyyuttam irdda śrīman-mahā-maṇḍalēśva-
ram Tribhuvana-malla Talakāḍu-gonḍa bhūja-bala Vira-Gaṅga Vishnuvardhdhana-
Poysala-Dēvara vijaya-rājam uttarōttarābhivṛiddhi-pravardhdhamānam ā-c-handrār-
kka-tāram-baram saluttam ire¹

kaṇ ||

ā negardda Vishnu-nripaṇa ma-
nō-nayana-priye chaḷāḷa-nīḷāḷaki cha-
ndrānane Kāmāna Ratiyalu
tān eṇe tōṇe sari samāne Śāntala-dēvi¹

vri ||

aggada Mārasīṅgana manō-nayana-priye Māchikabbeyant
aggada kirtti-vett esevar agra-tanūbhavē Vishnuvardhdhanaṅ
aggada chitta-vallabhey enalk abhivarṇipar āro Lakshmiṅant
aggalam appa māntanada Śāntala-dēviya puṇya-vṛiddhiyam ||
dharadoḷ Vishnu-nripālakaṅge vijaya-śrī vakshadoḷ santaram
paramānandadin ōtu nilva vipula-śrī tējad uddānyam

vara-dig-bhittiyau cydisal nejeva klrtti-srly enutt irppud t-
dareyol Śāntala-dēviyaṁ nejeve baṇṇipp-ātan ē-vannipatuṁ

kamṁ

Śāntala-dēviya guṇamaṁ

Śāntala-dēviya samasta-dānōṇṇatīyaṁ

Śāntala-dēviya śīlam a-

chintyaṁ bhuvanaika-dāna-chintāmaṇiyaṁ

vaṁ

svasty anavarata-parama-kalyāṇabhūdya-śata-sahasra-phaḷa-bhōga-bhāgini
dvitīya-Lakṣmi-samāneyaṁ¹ sakaḷa-kaḷagamānūneyaṁ¹ abhinava-Rugmiṇī-dēvi-
yaṁ¹ pati-hita-Satyabhāveyaṁ¹ vivēkaika-Brihaspatīyaṁ¹ prattyutpanna-Vācha-
spatīyaṁ¹ muni-jana-vinēya-jana-vintīyaṁ¹ patibratā-prabhāva-prasiddha-Śte-
yaṁ¹ sakaḷa-vandi-jana-chintāmaṇiyaṁ¹ samyakta-chūdāmaṇiyaṁ¹ udvritta-sava-
ti-gandhavāraṇyaṁ¹ ebatus-samaya-samuddhara-karaṇa-kāraṇyaṁ¹ Manōja-
rāja-vijaya-patākeyaṁ¹ nija-kulābhūdya-dīpakeyaṁ¹ gīta-vādya-nrītya-sūtradhā-
reyaṁ¹ Jina-samaya-samudita-prākāreyaṁ¹ āhārābhaya-bhaishajya-Śāstra-dāna-
vinōdeyaṁ appa Viṣṇuvarddhana-Poysaḷa-Dēvara pīry-arasi paṭṭa-mahā-dēvi Śā-
ntala-dēvi Saka-varsha śāsira 40 ydeneya Śōbhakṛitu-saṁvatsarada Chaitra-suddha
pūḍiḇa Brihaspati-vāraṇḍau śrī-Beḷgolada tīrtthadoḷ Savatigandhavāraṇa-Jinālaya-
maṁ māḍisi dēvatā-pūjega rīshi-samudāyakk āhāra-dānakka Kalkaṇi-nāḍa Moṭṭena-
vīleyaṁ tamma gurugaḷ śrī-Mūlasaṅghada Dēsiyaganada Postakagachchhada
śrīman-Mēghachandra-traividya-dēvara śīshyar Prabhāchandra-siddhānta-dēvargge
pāda-prakṣaḷanaṁ-māḍi sarbba-bādhā-parihāravāgi biṭṭa datti

vri

priyadind int idan eyde kāva puruṣhargg āyaṁ mahā-srīyūṁ a-
kkey idan kāyade kāyva pāpige Kurnkshētrōrbbiyoḷ Bāṇarā-
siyoḷ erkkōṭi-munṇḍrarayṁ kavīleyaṁ vēdāḍhiyaraṁ kondad ond
ayasaṁ sārggum id endu sāṛidapuv t-śaḷāksharaṁ santatam

śloka

sva-dattāṁ para-dattāṁ vā yō harēti vasundharāṁ

śhaṣṭī vvarsha-sahaśraṇi viśṭāyāṁ jāyatē kṛimīḥ

Elāsanakattava kereyāgi kaṭṭisi Savatigandhaḥasti-basadige sarugige dēviyarū
Jinālayakke biṭṭaru śrīmat-pīry-arasi paṭṭa-mahā-dēvi Śāntala-dēviyarū tāvu mā-
ḍisida Savatigandhavāraṇada basadige śrīmat-Viṣṇuvarddhana-Poysaḷa-Dēvara bēḍi-
konḍu Gaṅgasamudrada keḷagaṇa nadu-bayal ayvattu-koḷaga-gardde tōṭavaṁ śrīmat-
Prabhāchandra-siddhānta-dēvara kālaṁ karechhi dhārā-pūrvvakam māḍi biṭṭa datti
idan alidavaṁ Gaṅgeya tāḍiyoḷe hadinēṇṭu-kōṭi-kavīleyaṁ konda mahā-pātaka
maṅgaḷa mahā śrī śrī (On the right side) śrīmat-Prabhāchandra-siddhānta-dēvara
śīshyar Mahēndrakīrtti-dēvarū munṇṭra-hadimūru kaṭṭchina boḷavigeya Śāntala-
dēviya basadige māḍisi koṭṭaru maṅgaḷa mahā śrī śrī

On the pillar in front of the same basti.

(North face)

samsāra-vana-madhye'smin rājāṁś tadgāṇ jana-druvān
 ālōkyālōkya sad-vrittān chhinatti Yama-takshakāḥ ||
 śrī-rājat-Kṛishṇa-Rājendrana magana magam satya-saucha-dvayālāṅ-
 kāram śrī-Gaṅga-Gaṅgēyana magala magam vira-Lakshmi-vīlāsā-
 gāram śrī-Rājachūdāmanīy alīyan id ēṁ pempo pēl end alampin
 bhūri-kṣmā-chakramuḥ bannise sale negaldam Ratṭa-Kandarppa-dēvam ||
 para-bhūmīśvara-bhīkaram kara-nīśātōgrāsi-śatru-kṣhiti-
 śvara-vidhvamsa-param parākrama-guṇātōpam vipakshāvant-
 śvara-paksha-kṣhaya-kāramam rama-jayōdyōgam dvishan-mēdini-
 śvara-sambhāra-havirbhujam bhūja-balam śrī-Rājamārttanḍana ||
 iriyalk anṁnvar iyal ārar arebar pūṇḍ ivar āraṇum ānt
 iriyalk anṁar ad āva gaṇḍa-guṇam āv-andāryyam end alkaḍ ānt
 iriv anṁum pirid iṣa pempum esed opp ildappuv ār bbannisal
 nerevar bbrada chāgad unnatīkeyam śrī-Rājamārttanḍana ||
 kiḍada jasakke tāne guṇiyāda chalam nered artthig artthamam
 kuḍuva chalam todaḷ-nuḍiyadirppa chalam para-veṇṇol ōṭ oḍaṁ-
 baḍada chalam śaraṅge vare kāva chalam para-sānyamam perāṅ
 eḍe-guḍaḍ aṭṭi kolva chalam āḷda chalam Chāladaṅkakāraṇa ||
 iru perad ēnan iṁ pogalut ildapud iṣa negaḷte kalpa-bhū-
 miruhadin aggaḷam nuḍi surāchalādind aḷaḷam parākramam
 khara-kara-tējadin bisidu chāgaḷa nanniya birad andam i-
 doret ene baṇṇisal nerevar ār alavam Chāladaṅkakāraṇa ||
 ogasugam allad uḷḷudane pēḷḍapen endum atarkya-vīkramam
 urigapatig allad ille gaḍa sanda gabhirate vārdhig allad i-
 lle gaḍa jagat-prasiddhig eḷe mahōnnati-ve . . ga . . .
 in ellam oḷavān ariveṇ

(East face)

dusthite-lōka-kalpataruv embudu vairi-parēndra-kumbhi-kum-
 bha-sthala-pātana-pravaṇa-kēsariy embudu kāmīnī-janō-
 bra-sthala-hāram embudu mahā-kavi-chitta-sarōruhākara-
 vāsthita-hamsan embudu samasta-maht-janam Indra-Rājanam ||
 pusuvude takku koṭṭi alipī kolvude mantanam anyā-nārīg ā-
 ṭisuvude chittam tyadude binnaṇam ārumān eyde kūrttu baṅ-
 chisuvude kalta kalpiy ene matt avaram pesar-gōṇḍad entu pō-
 ṭisuvodo pēḷim iḷadina rāja-tanḍaroḷ Indra-Rājanam ||
 nikhīḷa-vinaman-narēśvara

mukhābja-nētrōtpa[ā]lakā[ō]la-si[st]-
 mukha-nikaradin esevudu pada-
 nakha-kana[ā]kara-vi[ś]am abhitarā Javanā P
 mannisi pirid Ivayā toda-
 ḷayā nuḍiyan toḍardu māṇan aḷarindam id ēn
 unanati-vaḍedudo chāgaḍa
 nanniya biraḍa negaḷte Chalaḍ-aggaliyā ||
 śarad-amrita-kiraṇa-ruchiyyi
 charāchara-vyāptiyyi jagaj-jana-mutiyyi
 karam eṣeḍ iḷḍapud ēn l-
 śvara-mūrttiye kirtti Kirttinārāyaṇa ||
 nuḍivar biraman ondu-gaṇḍu seḍavar chāgakke muiy-ūmpar l-
 vaḍe paḷ-gachchuvār āne sōchigalēm end irppar ppata-śrītyarōḷ
 gaḍaṇḍayā nannige biguvar nuḍi todaḷ dōsakke paḷḷāḍedam
 baḍa-gaṇḍar Kali-kāḷadoḷ kaligalōḷ gaḍaṇḍu-baṇḍu gaṇḍarē ||

(South face)

śrīge vijayakke viddege
 chāgakka adaṭiṅge jasake peṇṇiṅ inītarakk
 āgaram id endu-kaṇḍukad
 āgaṇḍoḷe negaḷguṇ āḷte bīrara bīra ||
 oḷagaṇḍaḷ dakṣhiṇa-sukara-duṣhkaramaṇḍu poragaṇḍa sukara-duṣhkaṇḍa-bhēḍa-
 māṇ
 oḷage vāṇaḍa viśhamamaṇḍu alliya viśhaṇḍu -duṣhkaramaṇḍu iṇṇa adara po-
 rag a-
 ggaḷikey eṇiṇṇa ati-viśhamamaṇḍu adar ati-viśhamā-duṣhkaramaṇḍu emba duṣhkar-
 māṇ
 eḷeyōḷ orvane chārisaḷ ballaṇḍu nālku-prakarayaṇamaṇḍu Indrā-Rajayā ||
 chāriṣe nālku-prakarayaṇa-
 chāraṇe mūṇṭura-mūvatēṇṇi eṇiṣaḍav ā-
 chāraṇegaḷan āśramaḍiṇṇi
 chārisuṇṇu kōti-teṇṇaḍin Eḷevabedēṇṇu ||
 baḷasuv ēruva suliv āgaḷv intappa chāraṇa-dōṣham allāḍe poṭṭava-
 ṭṭaḷeḷe saṇṇan-āge girigeya kōḷ muṭṭi iṇṇaḷuṇṇi nēlaḷuṇṇi apam iyaḍ int and-
 aḷaviyōḷ bare porag oḷag eḷḍoḷaṇḍu baḷadoḷaṇḍu kaḍu-gaḍuṇṇiṇṇe barppa
 vaḷayan dappade chārisuv oḷeyayā Raṭṭa-Kaṇḍarppaṇṇaṇṇi Avayā baḷayā
 mēḷasina nīliridu girigeyan aḷedorgg eṇ-kōḷoḷ oḷage poragaṇḍe mēḷev oḷp
 aḷavaḍe chāriṇa baḷalikey aḷar idu kēvaḷaṇṇe Kirttinārāyaṇa ||
 girige mēḷasindaṇṇi kirid akka kāl oḷpu nāl-vaṇḍaḷ aḷaviḷa kiridum akka
 turagaṇḍu betṭaḍiṇṇi pirid akka vaḷayaṇṇuṇṇi bhā-vaḷayaḍin attā piridum akka

giriḡe kōl vaḷi vaḷayam int initumam bagevoṅge karam arid int ivaroḷ
irade patt-eṇṭu-vaḷayam eḡarisaḡannam bhōga-mikkavan allan Indra-

Rajam ॥

kaḡupugaḷ uddavaḷam gaḡa
beḡeṅgugaḷa bēre bhaṅgigaḷa laḷigaḷ id ēṇ
kaḡu-jāṇ ene badik ayvaram
aḡariddapnḷ ene biddam-eḡerum Eḷevabeḡeṅgam ॥
negaḷda maṇḡaḷa-māḷe tri-maṇḡaḷa yāmaka-maṇḡaḷam arddha-chandra-
mārggam
bagevoḷ aridappa sarvvatōbbhadram uddavaḷam chakra-vyūham balamegaḷ-
am

pogaḷisal takka peravu dushkarad eḷepaṅgaḷan aśramadin eḷeyoḷ
jagaḡoḷ Eḷevabeḡeṅgan orvvane balla ntārāḷam māntarame ¹

(West face)

uddavaḷam eḷavar embude
biddam munṇ alli kaḡupinoḷ bahu-vidḡadind
uddavaḷam eḷedu murigum
biddam enal baḷaḷa poragan Eḷevabeḡeṅgam ॥
eḡakam allade pollaḡaḡ eḡagi dorekoṇḡe koḷva teran allade
nereye barale takkaḡiyalli bisuvalliye bisal aḡidey illa
pariyaṇaḡiṭṭe unrivalli kaḡupinoḷ inuriday ill illiya binṇaṇavan
nereye kalpade bṇrara biraṇam giḡeḡaḷ-ābharāṇanam nōḡi kaḷḷa ¹
āsuvanum kūkuvanum
bisuvanum gaḡaye negaḷda takkaḡiyōḷ enutt
āsadeyu kūṇkaḡeyum
bisandeyu biddam eḷegum Eḷevabeḡeṅgam ॥
eḡagal ariyade jṇṇṇukam maḡuḡḡum baral aṇam aḡiyade tappam . indum
teraṇan ariyade bhaṅgaman ikkiyum mūr-aḡeḡ allade kaṭṭaḡiyum
muriye poysisidan ureyam konḡu dhareḡ eḡe tagar gaḡa yivan enisade
nereye kaḡu-jāṇan enisalke barkkume geḡeḡaḷ-ābharāṇana kaḷḷadan-
nam ॥

kāḷgaḷa kaygaḷa turagaḡa
kāḷgaḷa tiṇivugaḷoḷ alli baṇchisut eḷegum
gelgum ene negaḷda mārggaḡe
gelgume piṇḡeḡ alli Kṇrttinārāyaṇanam ¹
vanadhi-nabhō-nidhi-pramita-saṅkhye Śakāvanipāḷa-kāḷanum
neneyise Chitrabhānu parivarttise Chaitra-sitētarāṣṭami-
dina-yuta-Bhauma-vāraḡoḷ anākuḷa-chittade nōṇṇu tāḷḡidam
jana-nutan Indra-Rājan akḷiḷamararāja-mahā-vibhūtiyam ¹

134 (58).

On a pillar to the west of Térina-basti.*

(North face)

..... vora velpaḍigu d andade pogālis em-
beno giya ... disinā .. lado .. nu .. me .. gadena .. bba .. te su .. podisu
velṭey uri .. biḍi nagisuguv emba .. vapeda .. kkeye Māvana-gandha-hastiy-
am ||

adīrad idircheli nind ari n ene pāyisi tanna inīḍamun
kudureya yemb ivum berasi blivadu mēn idire .. d eddu kāl-
gudi-gole tāne

(East face)

sādhisi pōga n irade dība
berita n taliya ldari .. laya lā ant ava stri
pena kela vōlagado! tāye unatā ya viṭṭan eve ..
....

alipi ya ṇḍal u-
chchaḷidu nijādhīpaṃ besasid ēr-bbesanap kusid irmme kēḷdu bāl-
v alīpanan avyavasthitanau or-bbesak alkuva jōla-gaḷḷaram
paḷiy eḍey illad olp aleyut irppudu Māvana-gandha-hastiyam ||
para-baḷav eydi kayduv eḍey-āḍuva tānado! alli bīramam
para-vadhuv aṭṭelātar eḍey-āḍuva tānado! alli sauchamam
parikisi sandar illa peḇar orbbaruv ennal id aṇṇu saucham em-
bar adar eḷa

(South face)

..... vāge di-
tṭigara na .. vudam dorege varkkume Māvana-gandha-hastiyam ||
eḍaneyā nāyakar kkudidu tāgume .. maḷva vakkad oḍḍu paṇ-
baḍuvimav iḷdu sandu savakaṭṭ alid allige nūṇki bīram a-
chchaḷivinam āme taḷt iṇidu geldev arāṭiyan endu poḇchhari-
nuḍiv alī-gaḇḍaram naguvud oṭṭaḷi Māvana-gandha-hastiyam
aṇṇuṇṇole Rājachōḍa-
maṇi mārggeḍe-mallan tye geḷv eḷepada bi-
nuana

(West face)

vana-gandha-hasti kavi-jana-
vinutam mone mutte gaṇḍan āhava-saṇḍa |
bare Chitrabhānu-saṇḍa-
tsaram adhikāśhāḍa-bahula-dasaṇḍa-dinado |
guru-charaṇa-mūḷado | subha-
pariṇāmade Piṭṭan Indralōkakk ogadam ||

135.

On the first pillar to the left of the same basti.

(North face.)

svasti

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

(Stops here.)

136.

At the same basti, on a broken stone built into the pial of the navaraṇḍa.

ta ti Kaḷhappinalli || Malada Kumārapandi-bhaṭārara sishittiyar
Sāyibbe-kantiyara vappidiga |

(On the side of the same stone.)

viḷa sa sarvva

137.

On the upper portion of the north face of the car in front of the same basti.

bhadraṇ bhūyāj-Jinēndrāṇaṁ śāsanāyāgha-nāśinē
ku-tīrttha-dhvaṇṭa-saṅghāta-prabhinna-ghana-bhānava ||

Saka-varshaṇ sāyiradiṇ
prakaṭam enal mūvat-ombhatum naḍeyutiralu
sukarum ene Hēmaḷambiyo |
aklaṇkada Jēshṭha-suddha-Guru-tēraṣiyo | ||

vri ||

dharaṇi-paḷakanappa Poysaḷana rāja-śrēśṭhiga | tammut-ir-
bbar enal Poysaḷa-seṭṭiyum guṇa-guṇāmbhōraṣiy emb ondu su-
ndara-gambhīrada Nēmi-se [ṭṭi]yum iva śrī-Jaiua-dharmmakke tāy-
garega | tām ene sanda pemp asadaḷam parvittu bhū-bhāgado | ||

ka ||

amaḷa-yaśar amaḷa-guṇa-gaṇar
a-maḷina-Jina-śāsana-pradīpakar ene pemp
amarāddire Poysaḷa-seṭṭiyum

Ina.

amēya-guṇi Nēmi-seṭṭiyum sukhadin iralu ||
 avara jananiyar enalk i-
 bhuvanataḷam pogale Māchikabbeyum; udyad-
 vividha-guṇi Śāntikabbeyum
 avarggaḷu Jina-jananiyannar urbitaladoḷ ||

(On the upper portion of the west face of the same car.)

Jina-grihamam manō-mudade māḍisi Mandaramam vinirmisirdḍ
 anupama-Bhānukirtti-muni-sē . . . divya-padābja-mūḷadoḷ !
 manam osed irvvarum parama-dīksheyan oppire tāḷdidar jḡagaj-
 jana-tati kirttisalke Maru-dēviyu [m im] bine Śāntikabbeyum ||
 śri-Mūlasaṅgadoḷ matt
 ā-mahimōnnatam enippa Dēsigaṇadoḷu
 tāṁ irvvarum akriḷa-guṇō-
 ddāmeyar ene negarddar intu nōntarum oḷarē ||
 Jina-patige pūjeyam san-
 muni-patigaḷug anna-dānamam bhaktiyoḷ im-
 bine Poysaḷa-seṭṭiyum oḷ-
 pina kaṇiy ene Nēmi-seṭṭiyum māḍisidar ||

138 (60).

On the first viragal near Bāhubali-basti.

śrīg āśrayav ene tējakk
 āgarav ene negaḷda Gaṅgavajrana leṅka
 bBōgāychan embar avaroḷ

Bōgeya mārppeḍeg oraṇṭan aṇṇuna baṇṭa ||

Rakkasamaṇiya Kōneya-Gaṅgana kāḷegadoḷ tanna sāvaṁ niśchaysi kāḷega kiḍe
 Rakkasamaṇiya kālpi tanna balaṁm mārbalamum tannane pogale !
 oḍane kālaga bayisida ghōḷayilar ppara-piṅge mārbalam
 biḍe kaḍi-kayḍā nōṅki kiḍe tanna balaṁ pera-bāgadalli band
 aḍi-geḍad ande vajiyoḷe pāyisi mūḷam ellamaṁ paḍal-
 vadisi pogalṭeyam paḍedu nāntudu Bōyigan ānt ā-nichohaṭa ||
 adiri . . iḷka vaddegana Kōneya-Gaṅgana mottam ellamaṁ
 beḍaruvinaṁ teraḷchi palarum tuḷiḷaḷaḷan iḷki tanna bi-
 rada . . laḍ eḷgeyam para-balaṁ pogalal baḍikaṁ . . māgi biḷḍ
 adaṭin aḷurkkeyam meredu sāvudu Bōyiganant iḷāgradoḷ ||
 naṭṭa saralgaḷ ind idaka yim kiḍi-keydu beḍirol
 uṭṭa nisānta-hēṭugaḷin āḍam agurbbiṣi baṭṭu biḷavol
 toṭṭane nondu biḷv eḍeye goṇḍu viṁāna na . . laṁ
 muṭṭalaṁ ittar illa gaḷa Bōyigamaṁ Divijendra-kānteya . .

139 (61).

On the second viragal at the same place.

Śrī-yuvatiḡe nija-vijaya-
 śrī-yuvatiye savatiy enise raṇa-mārkhā-nṛipā-
 mṇāyadoḷ āyada mey-gali
 Bāyikan emba negaḷteyaṇ prakatṣidan !
 śrī-dayitana Bāyikana ma-
 nō-dayiteḡe jabhadoḷ eseda Jābayyago tāṃ
 ādar tanayar pēḷal
 Mādavaray Dōyilamman embar pesariṇ !
 avar oḍa-vuṭṭidoḷ arivina
 tavar ene dharmad adaguntiy ene negaḷdal bhū-
 bhuvanakke Sāviyabbigam
 Avanijegayṇ dorey enalke peṇḍirum oḷarē !
 Dhōrana tanayayṇ vibudhō-
 dārayṇ dhareḡ eseda lōka-vidyādharanant
 ā-ramaṇige patiy ene perar
 āruman ā-satiya pempinoḷ pōlipudē !
 śrāvaka-dharmmadōḷ dorey enal perar ill ene sanda Rēvatī-
 śrāvaki tāne sajjanikeyoḷ Janakātinaḡe tāne rūpinoḷ
 Dēvaki tāne pempinoḷ Arundhati tāne Jinēndra-bhakti-saḍ-
 bhāvade Sāviyabbe Jina-śāsana-dēvate tāne kāṇirē !
 Udayavidyādharan appa Sāyibbēndra

(On the top of the same stone.)

.. riyisidadi mā mā ḍa jana nde mūpa
 radi i pa mu yani na pa nuḍid agid andarāḡi
 pasiyān ivag ān āden edalli munol kādi yali viḷd avarana janani Sāyibbe kaṇḍa
 ḍidarade keyyāra ji māḷagrada kaṇṇipa līnetum ade nuḍiy ide drāḡi
 nuḍidu nuva gadaḷ Bagiyuralli sattaḷ vetta yabbe sāyalendu peṇḍatiye
 vottaṇṇaḷ oḡaḷe palaruṇ tolagida rāyada chala masala baḷaḡi gandin i-ppaṇḍa-
 tiyin

140 (50).

On a pillar of the first maṇḍapa by the side of Gandhavārāya-basti.

(East face.)

bhadrayṇ bhūyāj Jinēndrāyṇ śāsanāyāgha-nāśinē
 ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavā !

śrīman-Nabhēya-nāthādy-amaḷa-Jina-varānika-saudhōru-vārddhīḥ |
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdīḥ |
 śasta-syātkāra-mudrā-śabaḷita-janātānanda-nādhōru-ghōṣhaḥ |
 sthēyād āchandra-tāraṇa parama-sukha-mahā-vīrya-vichī-nikāyaḥ ||
 śrīman-munīndrōttama-ratna-varggāḥ
 śrī-Gautamādyāḥ prabhavishnavas tē
 tat-rānubudhau sapta-mahārddhi-yuktās
 tat-santatau Nandiganē babhūva ||
 śrī-Padmanandīty anavādyā-nāmā
 hy āchāryya-śabdōttara-Koṇḍakundaḥ
 dvitīyam āsīd abhidhānam udyach-
 charitra-saṅjāta-su-chāraṇārddhīḥ ||
 abhūd Umāsvātī-munīśvarō'sāv
 āchāryya-śabdōttara-Griddhapiñchhaḥ |
 tad-anvayē tat-sadṛśō'sti nānyas
 tātkālikāśēsha-padārthha-vēdī ||
 śrī-Griddhapiñchha-munipasya Baḷākapiñchhaḥ |
 śīshyō'janīṣṭha bhuvana-traya-vartti-kīrttiḥ |
 chāritra-chañchur akhilāvanipāḷa-mauli-
 māḷa-śīlīlukha-virājita-pāda-padmaḥ ||
 tach-chhishyō Guṇanandī-panḍita-yatīś chāritra-chakrēśvaraḥ |
 tarka-vyākaraṇādi-śāstrā-nipuṇas sāhitya-vidyāpatīḥ
 mīthyāvādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhīravō .
 bhavyāmbhōja-divākarō vijayatām Kandarppa-darppapahāḥ ||
 tach-chhishyās tri-śatā vivēka-nidhayaś śāstrābdi-pāraṅgatās
 tēśhūtkṛīṣṭatamā dvi-saptatī-mitāḥ siddhānta-śāstrārthhaka -
 vyākhyānē paṭavō vichitra-charitās tēśhu prasiddhō munīḥ |
 nānānāna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikāḥ ||
 njanī mahīpa-chūḍa-ratna-rārājītāṅghrīr
 vvijita-Makarakēṭōddanḍa-dōr-ddanḍa-garvvaḥ |
 ku-naya-nikara-bhūdhānīka-dambhōḷi-danḍaḥ |
 sa jayatu vibudhēndrō Bhārati-bhāḷa-paṭṭaḥ ||
 tach-chhishyāḥ Kāḷadhautanandī-munīpas saiddhānta-chakrēśvaraḥ |
 pārāvāra-parita-dhārīṇi-kuḷa-vyāptōru-kīrttiśvaraḥ |
 pañchākshōnmada-kumbhī-kumbha-dalana-prōṇmu [kta-mu] ktāphala-
 prāpṣu-prāñchita-kēsari budha-nutō vāk-kāminī-vallabhaḥ ||
 tat-putrakō Mahēndrādi-kīrttir m Madana-Śaṅkaraḥ |
 yasya Vāgdevatāśaktā śrautīm māḷam ayōnyujat ||

tach-chhishyó Virapandi kavi-gamaka-mahá-vádi-vágmitva-yuktó
 yasya śrī-Nāka-sindhu-Tridaśapati-gajākēśa-saṅkēśa-kirttiḥ !
 gāyanty uchhair dḍig-antē tridaśa-yuvatayaḥ priti-rāgānubandhāt !
 sō'yam jityāt pramāda-prakara-mahidharābhīṭṭa-dambhōḷi-dandah ||
 śrī-Gollāchāryya-nāmā samajani munipa[ś] śuddha-ratna-trayātmā
 Siddhātma-ārya-arttha-sārttha-prakaśana-paṭu-siddhānta-śāstraābdhi-vicī-
 saṅghāta-kshōḷitābah pramāda-māda-kaḷālīḍha-buddhi-prabhāvali !
 jityād bhūpāḷa-mauḷi-dyumaṇi-vidalitāṅgbry-abja-lakshmi-vilāsah ||
 Virapandi-vibudhēndra-sautatau nūtna-Chandila-narēndra-vapśa-chū-
 ḍamanīḥ prathita-Golla-dēśa-bhūpāḷakah kim api kāraṇēna sah ||
 śrīmat-Traikālya-yōgi samajani mahikā kāya-lagnā tanutram
 yasyābhūd vṛiddhi-dhārā nīśata-śara-gaṇā grishma-mārttaṇḍa-bimbaṇ
 chakraṇ sad-vṛitta-chāpākāḷita-yati-varasyāgha-śātrūn vijētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||

Gaṅgaṇana likhita||

(South face.)

tapas-sāmartthyatō yasya chhātrō'bhūd brahma-rākshasah !
 yasya smarana-mātrēna muñchanti cha mahā-grabhāḥ ||
 prājyājayatām gataṁ lōkē karañjasya hi tailakaṇ !
 tapas-sāmartthyatas tasya tapaḥ kim varṇaitum kshamaṇ ||
 Traikālya-yōgi-yatipāgra-vinēya-ratnas
 sidhānta-vārdhhi-parivarādhana-pārṇa-chandraḥ !
 dīg-nāga-kumbha-likhitōjvaḷa-kirtti-kāntō
 jityād asāv Abhayanandi-munir jīgatyām ||
 yēnāśēsha-partishahādi-ripavas samyag jītāḥ prōddhatāḥ !
 yēnāptā dāśa-lakṣaṇōttama-mahā-dhārmnākhyā-kalpa-drumāḥ !
 yēnāśēsha-bhavōpatāpa-hananam svadhyātma-saṁvēdanam
 prāptam syād Abhayādi-nandi-munipas sō'yam kṛitārtthō bhuvi ||
 tach-chhishyas sakalāgamārttha-nipuṇō lōkajñatā-saṁyutas
 sach-chāritra-vichitra-chārū-charitas saujanya-kandānkuraḥ !
 mithyātvābja-vana-pratāpa-hananas śrī-Sōma-dēva-prabhur
 jityāt sat-Sakalēndu-nāma-munipaḥ kāmāṭavi-pāvakah ||
 api cha Sakala-chandrō viśva-viśvambharēsa-
 pranuta-pada-payōjaḥ kunda-hārēndu-rōchis-
 tridaśa-gaja-su-vajra-vyōma-sindhu-prakāśa-
 pratima-viśada-kirttir vVāg-vadhū-karṇapūrah ||
 śishyas tasya dṛiḍha-vratas sama-nidhis sat-saṁyamāmbhōmidhiḥ !
 śīlānām vipulālayas saṁitibhir yuuktis tri-gupti-śritah !
 nānā-sad-guṇa-ratna-rōhṇa-giriḥ prōdyat-tapō-janma-bhōḥ !

prakhyātō bluvi Mēghachandra-munipas traividya-chakrādhipaḥ ||
 śrī-bhāpāḥ [ka] -mauḷi-lālita-padas samjñāna-Lakṣmī-patiś
 chārītrōtkara-vāhanaś śīta-yaśaś-śubhrātapatrāñchitalḥ |
 traīḷōkyādbhūta-Manmathāri-vijayas sad-dharmīna-chakrādhipaḥ
 prithvi-saṁstava-tūryya-ghōṣha-ninadas traividya-chakrēśvaraḥ ||
 śābdaughasya śīrōmaṇiḥ pravīḷasat-tarkakājña-chūḍāmaṇiḥ
 saiddhāntēshu śīrōmaṇiḥ praśamavad-brātasya chūḍāmaṇiḥ |
 prōdyat-saṁyamināṁ śīrōmaṇiḥ udāñchad-bhavya-rakṣhā-maṇiḥ |
 jlyāt sannuta-Mēghachandra-munipas traividya-chūḍāmaṇiḥ ||
 traividyōttama-Mēghachandra-yamināḥ patyur māmāsi priyā
 Vāgdēvi disahavahittha-hrīdayā tad-vaśya-karmmārtthīni
 kīrtīr vārīdhi-dik-kuḷāchaḥa-kuḷa-svādātma[. .] prashṭum apy
 anvēṣṭum maṇi-mantra-tantra-nichayam sā sambhramā bhrāmyati ||
 tarkka-nyāya-su-vajra-vēdir amaḷārhat-sūkti-tan-mauktikaḥ |
 śabda-grantha-viśuddha-śāṅkha-kalīṭas syādvdā-sad-vidrumaḥ ||
 vyākhyānōrjjita-ghōṣhaṇaḥ pra-vipuḷa-prajñōdgha-vicīti-chayō
 jlyād viśruta-Mēghachandra-munipas traividya-ratnākaraḥ ||
 śrī-Mūlasaṅgha-kṛita-Pustakagachchha-Dēśi-
 yōdyad-guṇādhipa-sutārkkika-chakravartī
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandraś |
 traividya-dēva iti sad-vibudhā stuvanti ||
 siddhāntē Jina-Virasēna-saḍṛiṣaḥ śāsyābja-bhā-bhāskaraḥ
 śhaṭ-tarkkēshv Akalaṅka-dēva-vibudhas sākshād ayaṁ bhūtaḷēl
 sarvva-vyākaraṇē vipaśchīd-adhipaḥ śrī-Pūjyapādas svayam
 traividyōttama-Mēghachandra-muniḷō vādibha-pañchānanaḥ ||
 likhitā-manōhara para-nārī-sahōdaranappa Gaṅgaṇnana likhita ||

(West face.)

Rudrāñśāsya-kaṇṭham dhavaḷayati hima-jyōti [shō] jātam aṅkaṁ
 pītam sauvarṇna-sailam śīśu-dinapa-tanum Rāhu-dēham nitāntam
 Śrī-kāntā-vallabhāṅgam Kamalabhava-vapur mMēghachandra-bratīndra-
 traividyaśākhiḷā [śā] -vaḷaya-nīḷaya-sat-kīrti-chandrātāpō'sau ||
 mūvatt-āṇum guṇadīm
 Bhāvajanam kaṭṭi peṭṭav-eḷedar vṛishadīm
 bhāvīpade Mēghachandra-
 traividyar ad ento śānta-rasanam taḷedar ||
 muni-nātham daśa-dharmmadhāri dṛiḍha-śhaṭ-tripśad-guṇam divya-bā-
 ṇa-nidhānam ninag ikshu chāpam alīnt jyā-sūtram ōr onde pū-
 vina bāṇaṅgaḷ [u] m aye hīnan adhikaṅg ākshēpamam mālpud ā-
 a nayan Darppaka Mēghachandra-muniyol māṇ nīnna dōr-darppamam ||

śravanīyam śabda-vidyā-paripati mahānīyam mahā-tarkka-vidyā-
 pravaṇatvam ślāghantīyam Jina-nigadita-saṃsuddha-siddhānta-vidyā-
 pravaṇa-prāṅgalbhīyam end end upachita-puṭakam kīrttisal kīrttu vidvan-
 nīvaham traividya-nāma-pravidītan esedaṃ Mēghachandra-bratīndram ॥
 kshameḡ īgaḡ jāvanam tividud atula-tapaś-śrīge lāvanīyam īgaḡ
 samc-sand irddattu tannīḡ śruta-vadhug adhika-praudhīy āyt īgaḡ end and-
 e mahā-vikhyātīyam tāḡdīdan amala-charitrōttamam bhavya-chētō-
 ramamam traividya-vidyōdita-vīsada-yaśam Mēghachandra-bratīndram ॥
 ide hamst-brīndam īṅṭal bagedapuḡu chakōrī-chayam chañchuvīndam
 kadukal sārādappuḡ īśam jeḡeyolḡ irisal end irddapam sejjeg ēḡal
 padedappam Kṛishṇan embant esedu bisa-lasat-kandaḡḡ-kanda-kāntam
 pudidatt ī-Mēghachandra-bratī-tīḡaka-jagad-vartti-kīrtti-prakāśam ॥
 pōjita-vidagḡha-ribudha-sa-
 mājam traividya-Mēghachandra-bratī rā-
 rājisīdam vinamita-muni-
 rājam Vṛishabhagaṇa-bha-gaṇa-tārā-rājam ॥
 stabdhātmaran Atanu-śara-
 kshubdharan ē-vogaḡve pogale Jina-sāsana-du-
 gḡhābḡdhi-sudhāḡṣuvan akhīḡa-ka-
 kud-dhavaḡḡma-kīrtti-Mēghachandra-bratīyam ॥

tat-sadharmmaru ॥

śrī-Bāḡachandra-muni-rāja-pavitra-putrah
 prōdripta-vāḡī-jana-māna-latā-lavitraḡ ॥
 jīyād ayaḡ jīta-Manōja-bhuja-pratāpah
 syād vāda-sūkti-śubhagaḡ Śubhakīrtti-dēvaḡ ॥
 kīḡ vāpasṃṛitī-vismṛitaḡ kīnu phañī-grastaḡ kīnu ugra-graha-
 vyagrō'smin sravad-aśru-gadgada-vachō-mḡānānanam dṛīsyatē
 taj jānē Śubhakīrtti-dēva-vidushā vidveshī-bhāshā-visha-
 jvālā-jāṅgulīkēna jīhṃita-matir vṛādī varākas svayaḡ ॥
 ghana-darppōṇnaddha-Bauddha-kshītīdhara-paviy ī bandan ī bandan ī ban-
 dane san-nayyāyikōdyat-timira-taraṇiy ī bandan ī bandan ī ban-
 dane san-mīmāṇsakōdyat-karī-kariripu yī bandan ī bandan ī ban-
 dane pō pō vāḡī pōḡ end ulivadu Śubhakīrttīddha-kīrtti-praghōsham ॥
 vitathōktīy alt Ajam Paṣu-
 pati Sārāṅiy enippa mūvaruḡ Śubhakīrtti-
 vrati-sannidhiyoḡ nāmō-
 chita-charitare todarddaḡ itara-vādigaḡ aḡave ॥
 sīṅgada saramam kēḡda ma-
 taṅgaḡadant aḡuki baḡukaḡ allade sabheyoḡ

poṅgi Śubhakīrtti-munipanol
 ēn gaḷa nuḍiyalke vādigalḡ eṇṭ-eḷḍeyé ||
 pó sālvyudu vādi vṛithā-
 yāsam vibudhōpahāsam anumanoṇa-
 nyāsam ninn i-tēthē
 vāsam sandapude vādi-vajrāṅkuṣanol ||

Gaṅgaṇṇana likhita || Sevaṇu-ballara-dēva rūvāri-Rāmōjana maga Dāsōja kaṇḍ-
 arisida ||

(North face.)

traividya-yōgīśvara-Mēghachandra-
 syābhūt Prabhāchandra-munis su-śishyaḥ
 śumbhad-vratāmbhōnidhi-pūrṇa-chandrō
 nirdhūta-daṇḍa-tritayō viśalyaḥ ||
 traividyōttama-Mēghachandra-su-tapaḥ-plyūsha-vārāśijaḥ
 sampūrṇākshaya-vṛitta-nirmala-tanuḥ pushyaḍ-budhānandanah
 trailōkya-prasaraḍ-yaśaḥ-suchi-ruchiḥ yar prārthita-pōshāgamah
 siddhāntāmbudhi-varddhanō vijayatē'pūrvva-Prabhāchandramā ||
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-yāna-ratna-trayēśaḥ |
 samyag-Jaināgamārthānṛvita-vinaḷa-matiḥ śrī-Prabhāchandra-yōgi ||
 sakaḷa-jana-vinūtaṃ chāru-bōdha-Trinētraṃ
 sukara-kavi-nivāsaṃ Bhārati-nṛitya-raṅgaṃ
 prakāṭita-nija-kīrttiṃ divya-kāntā-Manōjaṃ
 sakaḷa-guṇa-gaṇēndraṃ śrī-Prabhāchandra-dēvaṃ ||

tat-sadharmanar ||

gaṇadhararaṃ śrutadoḷ chā-
 raṇa-rishayaraṃ amaḷa-charitadoḷ yōgi-janā-
 graṇig eṇey ennade mikkaraṃ
 eṇey embude Viraṇandi-saiddhāntikaroḷ ||
 Hari-Hara-Hiraṇyagarbbharaṃ
 uravaṇiyim gelda Kāmānaṃ dīpta-tapō-
 bharādind uripidar ene bi-
 ttarisadar ār vViraṇandi-saiddhāntikaraṃ ||
 yan-mūrttir jḡagatāṃ janasya nayanē karppūra-pūrāyatē
 yut-kīrttiḥ kakubhāṃ śriyaḥ kacha-bharē malli-latāntāyatē
 jējyād bhuvi Viraṇandi-munipō rāddhānta-chakrādhipaḥ ||
 vaidagdha-śrī-vadhūṭi-pati-ratna-guṇājāṅkritir mMēghachandra-
 traividyaśyātma-jātō Madana-mahibhṛitō bhēdanē vajra-pātaḥ
 saiddhānta-vyūha-chōḍāmanir anupaḷa-chintāmanir bbbhū-janānāṃ
 yō'bhūt saujanya-rundra-śriyaṃ avati mahō Viraṇandi munindraḥ ||

śrī-Prabhāchandra-siddhānta-dēvara guḍḍi Vishṇuvarddhana-bhujabaḷa-Vira-
aṅga- Biṭṭi-Dēvana hiriya-arasi paṭṭa-mahā-dēvi

Śāntala-dēviya sad-guṇa-
vantega saubhāgya-bhāgyavatige Vachas-śrī-
kāntēyum Achyuta[. . . .]
kānteyum eṇey allad ulida satiyar doreyē

Śāntala-dēviya tāyi
dānam an anūnamam kaḷ
kēnārthi yeṇḍu koṭṭu Jinanam manado
dhyānisuta[ṇ]muḍipidaḷ inn
ēn embudo Māchikabbey ond unnatiyam

Saka-varsham 1068 neya Krōdhana-saṁvatsarad Āsvayja-suddha-daśami Bri-
ha-vāradandu Dhanu-lagnada pūrvvāhnad āru-ghaḷigeyapp āgaḷ śrī-Mūlasaṅghada
Koṇḍakundānvayada Dēśigagaṇada Pustakagachchhada śrī-Mēghachandra-traivi-
dya-dēvara hiriya-śishyar appa śrī-Prabhāchandra-siddhānta-dēvaru Svarggastar-
ādaru

141 (51).

At the same place, on the first pillar in the second maṇḍapa.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam
sakala-jana-vinūtam chāru-bōdha-Trinētram
sukara-kavi-nivāsam Bhārati-nṛitya-raṅgam
prakaṭita-nija-kīrttir ddivya-kāntā-Manōjam
sakala-guṇa-gaṇēndram śrī-Prabhāchandra-dēva

avara guḍḍan entappan endade svasti samasta-bhuvana-jana-vandyanāna-
bhagavad-Arhat-surabhi-gandhi-gandhōdaka-kapa-vyakta-muktāvali-kritōttamā-
hamsa sujana-manah-kamalini-rājahamsa mahā-prachanda-dandānāyaka śatru-
bhaya-dāyaka pati-hita-prakāran ekāṅga-vira saṅgrāma-Rāma sāhasa-Bhīma
muni-jana-vinēya-jana-budha-jana-manas-sarōvara-rājahamsan anūna-dānabhina-
va-Śrēyaṁsa Jina-matānuprēkshā-vichakshana kṛita-dharmma-rakshana dayā-
rasa-bharita-bhṛīṅgāra Jina-vachana-chandrikā-chakōranam appa śrīmatu-Baladē-
va-dandānāyakan ene negarda

palarum munnina punyad ond odavinim bhāgyakke pakk ādodam
chaladim tējadu olpinum gūnadin ād audāryadim dhairyyadim
lalanā-chitta-harōpachāra-vidhuyim gāmbhīryadim sauryadim
Baladēvaṅge samānam appar oḷarē matt anya-dandādhīparu
Baladēva-dandānāyakan

alaṅghya-bhuja-bāḷa-parākramaṃ Manu-charitaṃ
 jalaṇidhi-vēshṭita-dhātri-
 taḷadoḷu saman āro mantri-chūḍāmaṇiyolu ||
 ā-mahānubhāvan arddhāṅga-Lakshmiy entappaḷ endade ||
 sati-rūpaṃ altu nōrppaḍe
 kshitiyol saubhāgyavatiyaṃ unnata-matiyaṃ
 pati-hiteyaṃ guṇavatiyaṃ
 satataṃ kirttipudu Bāchikabbeyaṃ bhuvana-janaṃ ||
 avargge su-putrar ppuṭṭidar
 avanitalaṃ pogale Rāma-Lakshmiḍhararant
 ayaṃ irvvar gguṇa-guṇaḍim
 ravi-tējar nNāga-dēvanuṃ Siṅgaṇanuṃ ||

(West face.)

avaroḷage ||

dorey āṛ t-bhuvanaṅgaḷolu diṭake kēlu samyaktvadoḷu satyadoḷu
 parama-śṛi-Jina-pūjeyolu vinayadoḷu saujanyaḍolu pempinoḷu
 paramōtsāhade mārppa dānad eḍeyolu saucha-bratāchāradoḷu
 nirutaṃ nōrppaḍe Nāgaḍēvane valaṃ dhanyaṃ peṛar dḍhanyarē ||
 ant enipa Nāgaḍēvana
 kānte manō-ranaṇa-sakaḷa-guṇa-gaṇe dharant-
 kāntegav adhikaṃ nōrppaḍe
 Kontiya dorey enisi Nāgiyakkam negaḍaḷu ||
 ant avar irvvara tanayaṃ
 santatam akhiḷōrvviyoḷage jasaṃ esevinegaṃ
 chintita-vastuvaṃ tyalu
 chintāmaṇi Kāmadhenuv enipaṃ Ballaṃ ||
 ent entu nōrppaḍaṃ guṇa-
 vantaṃ kali suchi dayāparaṃ satyaviḍaṃ
 bhrānt ēn enutaṃ budhar a-
 śrāntaṃ kirttipudu dhātriyoḷu Ballaṇaṇaṃ ||
 ātan anujāto bhuvana-
 khyātiya nege tāḷḍi dāna-guṇaḍ unnatiyiṃ |
 Sitā-dēvigav adhikaṃ
 bhūtaḷadoḷag Ēchiyakkan ene mecheladar āru ||

vaṛ

ā-jagaj-jananiy oḷa-vuṭṭidaṃ |
 bhāvisi paṇelia-padaṅgaḷan
 ōvade paṛiḍ ikki mōha-pāsada toḷaraṃ

dēva-guru-sannidhānadā

ā-vibhu Baladēvan amara-gatiyaṃ paḍedaṃ ||

Saka-varshaṃ 1041 neya Siddhārttha-saṃvatsarada Mārggaśira-suddha-pāḍiva
Sōma-vāradandu Mōringereya tirtthadalu sanyasana-vidhiyaṃ muḍipida || ātana
janani Nāgiyakkanu! Ēchiyakkanu parōksha-vinayakke Kabbappa-nāḍol ommālige-
ya haḷalu-paṭṭasāleya māḍisi tamma gurugaḷ Prabhāchandra-siddhānta-dēvara
kālaṃ karchchi dhārā-pūrvvakam māḍi koṭṭaru Āreyakereyumaṃ ā-kereya mūḍana-
deseyalu khaṇḍuga beddale ||

142 (52).

At the same place, on the second pillar.

(East face.)

śrīnat-parama-gambhīra-syādvādānūgha-lāñchhana ||

jīyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

svasty anavarata-prabaḷa-ripu-baḷa-visha-samarāvanī-mahā-mahāri-saṃhāra-ka-
raṇa-kāraṇa prachanḍa-daṇḍanāyaka-mukha-darppaṇa karṇējapa-kubhrit-kulīśa
Jina-dharmma-harṇṇya-māpīkyā-kāśa maḷayaḷa-miḷita-kāsmūtra-kāḷāgaru-dhūpa-
dhūma-dhyāna!krīta-Jinārchchanāgāra! nirvikāra! Madana-manō-harākāra! Jina-
gandhōḍaka-pavitrikṛitōttamāṅga! vīra-Lakshmi-bhujāṅga! āhārābhaya-bhaisha-
jya-śāstra-dāna-vinōḍa! Jina-dharmma-kathā-kathana-pramōdanam appa śrīmatu-
Baladēva-daṇḍanāyakan ene negarḍam ||

sthīranē bāpp Amarādriyindav adhikam gambhīranē bāppu sā-
garadind aggaḷam entu dāniye surōrvvijakke māraṇḍaḷam
Sūrarājaṅga eṇe yendu kīrttipudu kay-kōṇḍ akkarim sautataṃ ||
dharey ellaṃ Baladēv-amātyanan ilā-lōkaika-vikhyātanaṃ ||

Baladēva-daṇḍanāyakan

alaṅghya-bhujā-baḷa-parākramaṃ Manu-charitaṃ

jalanidhi-vēshṭita-dhātī-

taḷadoḷu saman āro mantri-chūḍāmaṇiyolu ||

palaruṃ munnina puṇyad ond odaviniṃ bhāgyakke pakk āḍoḍam

chaladiṃ tejadin olpinim guṇadin ād audāryyadiṃ dhairyyadiṃ

halanā-chittaharōpachāra-vidhiyaṃ gambhīryyadiṃ sauryyadiṃ

Baladēvaṅge saṃānam appar olaṇē matt anyā-daṇḍādhiparu ||

ā-Baladēvaṅgaṃ mṛiga-

śābēkshaṇḍey enipa Bāchikabbegav akhū-

rvvī-bandhu puṭṭidaṃ guṇa-

lōbarau adaṭ-aleva Singinayyan udāraṃ ||

Jina-dharmmaṃbara-tigmarōchi su-charitraṃ bhavya-vapśōttamaṃ si-

shṭi-midhān uṃ mantri-chūḍāmaṇi budha-vinutaṃ gōtra-vapśāmbārārkam

vanitâ-chitta-priyam nirmalañ añupaman aty-uttamañ kûre kôrppa
vinayâmbhôrâsi vidyâ-nidhi-guṇa-niḷayam dhâtriyol Siṅginayyam ||

(West face).

Jina-pada-bhaktan ishṭa-jana-vatsalañ âsrita-kalpabhûruham
muni-charayâmbujâta-yuga-bhriṅgan udâran anûna-dâni ma-
ttina purushargge pôlipud ad âr âdorey embinegam negarddan t-
manuja-nidhânan endu pogalguṇ dhare perggâḍe-Siṅginayyana ||
ene negalḍa Siṅginayyana
vanite Manôrathana Lakshuniy enipalu râpiṇ
jana-vinnute Siriya-dêviyan
anunayadiṇ pogalvud akhila-bhûtaḷav ellam ||

va ||

â-mahânubhâvan avasâna-kâladoḷu ||

parama-âri-Jina-pâda-paṇkaruhamam sad-bhaktiyim tûḷdi nir-
bbharadiṇ pañcha-padaṅgaḷam neneyutanî durimûha-sandôhamam
tvaritam khaṇḍisutam samâdhi-vidhiyim bhavyâbhjint-bhâskaram
nirutam perggâḍe-Siṅginayyan annarêndrâvâsamam porḍidam ||

svasti samâdhigata-pañcha-mahâ-kalyâṇâshṭa-mahâ-prâti-hâryya-chatus-trim-
śad-atîśaya-virâjamaṇa-bhagavad-Arhat-paramâśvara-parama-bhaṭṭâraka-mukha-
kamaḷa-vinirggata-sad-asadâdi-vastu-svarûpa-nirûpaṇa-pravaṇa-râddhântâdi-sa-
kaḷa-śâstra-pârâvâraga parama-tapaś-charaṇa-niratarum appa śrîman-maṇḍalâ-
châryya-Prabhâchandra-siddhânta-dêvara guḷḍi Nâgiyakkanum Siriyavveyv
Saka varsha 1041 neya Siddhârthta-saṇvatsarada Kârttika-suddha-dvâdasa Sôma-
vâradandu mahâ-pûjeyam mâḍi nisidhiyam nirisidaḷ ||

143 (53).

At the same place, on the third pillar.

(East face.)

śrîmat-parama-gambhîra-syâdvâdâmôgha-lâñchhanam |
jiyât trailôkyâ-nâthasya âsanam Jina-âsanam ||
śrîmad-Yâdava-vamśa-maṇḍana-maṇiḷ kshônîśa-rakshâ-manir
Lakshmi-hâra-maṇiḷ narêśvara-śiraḷ-prôttuṅga-ṣumbhad-maṇiḷ
jiyân niti-pathêksha-darppaṇa-maṇiḷ lôkaika-chûḍâmaṇiḷ
śrî-Vishṇu vvinayârchchitô guṇa-maṇiḷ samyakta-chûḍâmaṇiḷ ||
ereda maṇujaṅge sura-bhû-
miruham śaraṇ endavaṅge kuḷiśâgâram
para-vaniteg Anîḷatanayam
dhuradoḷu poṇaḍaṅge mṛittu Vinayâdityam ||
enetânunî kere dēgulaṅgaḷ enitânunî Jaina-gēhaṅgaḷ ant

enetun nárkkalan úrggalam prajegalam santóśadim māḍidam
 Vinayāditya-nripāla-Poysalane sandirdā-Balindraṅge mēl
 ene pempam pogalvānna āvano mahā-gambhīraṇaṁ dhīraṇaṁ ||
 itṭigeg end aḡaḷda kuḷigaḷ kerey ādavu kalluge-goṇḍa per-
 vvetṭu dharatālakke sariyāḍavu sunṇada bhaṇḍi banda per-
 vvaṭṭeye paḷḷam āduv ene māḍisidam Jinarāja-gēhamam
 neṭṭane Poysalēsan ene baṇṇipar ār mmaḷe-rāja-rājanam ||

kaṇṇ ||

ā-Poysala-bhūpaṅge mahipāla-kumāra-nikara-chūḍāratnam
 śrī-pati nija-bhūja-vijaya-mahipati janiyisidan adaṭan Eṇyaṅga-nripam ||

vri ||

Vinayāditya-nripālan ātmajan ilā-lōkaika-kalpadrunam
 Manu-mārggam jagadēka-vīraṇ Eṇyaṅgōrvvīśvaram mikkan ā-
 tana putram ripu-bhūmi-pālaka-mada-ssammarddanam Viśṇuva-
 rddhana-bhūpam negaḷdam dharā-vaḷeyadoḷ śrī-rāja-kaṇṭhīraṇam ||

kaṇṇ ||

ā-negaḷd Eṇyaṅga-nripāḷana sūnu brīhad-vairi-maṇḍanam sakaḷa-dhari-
 tri-nāthan artthi-janatā-Bhānusutam Viśṇu-bhūpan udayam-geydam ||
 ari-narapa-sirāspḷāḷana-karan uddhata-vairi-maṇḍalēśvara-mada-saṁ-
 haraṇam niḷānvayaikābharanam śrī-Biṭṭi-Dēvan ivara-dēva ||

śvasti samadhigata-paṇḍita-mahā-śabda mahā-maṇḍalēśvaram | Dvāravati-
 pura-varādhīśvara | Yādava-kuḷāmbara-dyumanī | saṁyakta-chūḍamanī | Malapa-
 roḷ gaṇḍa | chalake balu-gaṇḍan | āḷip munn iṇiva | sauryyamam megeva | Talakā-
 du-goṇḍa | gaṇḍa-prachanḍa | Paṭṭi-Perumāḷa-nija-rājyābhayayaka-rakṣaṇa-
 dakṣhaka | avinaya-narapālaka-jana-sikṣhaka | Chakraḡoṭṭa-vana-dāvāḷan |
 ahita-maṇḍalika-kāḷāḷaḷa | Toṇḍa-maṇḍalika--maṇḍala-prachanḍa-daurvāṇaḷa |
 prabāḷa-ripu-bāḷa-saṇṇharāṇa-kāraṇa | vidviṣṭa-maṇḍalika-mada-nivāraṇa-karaṇa |
 Nolaṁbavāḍi-goṇḍa | pratipakṣha-narapāḷa-lakṣmīyan irkkulī-goṇḍa | tappu appuva |
 jaya-śrī-kānteyan appuva | kūr kūrppa | sauryyamam tōrppa | vīraṅgaḷāḷiṅgita-dak-
 ṣhīṇa-dōrddanḍa | nuḍidante gaṇḍa | Adiyamana hṛidaya-sūḷa | brāṅgaḷāḷiṅgita-
 lōḷa | uddhatārāti-kaṇṇa-jana-kuṇṇara | saraṇāgata-vajra-paṇṇara | sabāḷa-kīrtti-
 dhavaḷa | saṅgrāma-vijaya-dhavaḷa | Cheṅgireya maṇḍo-bhaṅga | vīra-prasaṅga | Nara-
 siṅga-varuṇma-nirmuḷḷanam | Kaḷapāḷa-kāḷāḷaḷam | Hānuḡaḷu-goṇḍa | Chatur-
 mmukha-goṇḍa | chatura-Chaturmmukhan | āhava-Śaṇmukha | Sarasvatī-kaṇṇa-
 vataṇsan | unnata-Viśṇu-vaṇsa | ripu-hṛidaya-sella | bhīṭaram kolla | dāna-
 vinōḍa | champakāmōḍa | chatus-samaya-samuddharāṇa | gaṇḍar-ābharāṇa | vivēka-
 Nārāyaṇa | vīra-pārīyaṇa | sūhṛitya-vidyādhara | samara-dhurandhara | Poysalān-
 vāya-bhānu | kavi-jana-kāmadhēnu | Kaliyuga-Pārṭha | dashṭarḡge dhūrtta | saṅ-
 grāṇa-Rāma | sāhasa-Bhīma | haya-Vatsarāja | kāntā-Manōja | matta-gaja-Bhaga-

Ins.

21

vri ♪

dhuradoļu Vishṇu-nṛipāḷakaṅge vijaya-śrī vakshadoļu santatam
 paramānaudadin ōtu nilva vipuḷa-śrī-tējad uddāniyam
 vara-dig-bhittiyan eydisal nereva kirtti-śrīy enut irppud i-
 dhareyoļu Śāntala-dēviyam nereye bappipp annan ē-vannipam ♪
 Kalikāla-Vishṇu-vaksha-sthaḷadoļu Kalikāla-Lakshmi nelasidaḷ ene Śān-
 tala-dēviya saubhāgyaman ela gaḷa bappisuvēn emban ē-vannisuva ♪
 Śāntala-dēvige sad-guṇa-mantege saubhāgya-bhāgyavatige Vachasri-
 kānteyum Agajeyum Achyuta-kānteyum eṇey allad ulīda satiyar ddoreyē ♪

akkara ♪

guruḷaḷu Prabhāchandra-siddhānta-dēvare petta tāyi guṇa-nidhi Māchi-
 kabbe

piriya-perggeḍe Mārasīṅgayyan tande māvanuṃ perggeḍe Siṅginayyan ♪
 arasam Vishṇuvarddhana-nṛipam vallabham Jinanātham tanag endum
 ishṭa-deyvam ♪

arasi Śāntala-dēviya mahimeyam bappisalu bakkume bhūtaḷadoļu ♪

Saka-varsham 1050 mōṇeneya Virōdhikrit-samvatsarada Chaitra-śuddha-paṇ-
 chamt-Sōmavāradandu Sivagaṅgeya tīrthadalu mudipi Svar-ggater āḍaḷu ♪

vri ♪

1-Kaṭi-kāḷadoḷ Manu Brihaspati vandi-janāśrayam jaga-
 vyāpita-kāmadhēnuv abhimāni mahā-prabhu paṇḍitāśrayam
 lōka-jana-stutam guṇa-gaṇābharaṇam jagad-ēka-dāniy a-
 vyākūḷa-mantriya endu pogalguṇ dhare perggeḍe-Mārasīṅgana ♪
 doreyē perggeḍe-Mārasīṅga-vibhuvīṅg 1-kāḷadoḷu [.]
 puruṣhārtthaṅgaḷoḷ aty-udārateyoḷam dharmmanurāgaṅgaḷoḷu
 Hara-pādāmbuja-bhaktiyoḷu niyamadoḷu śīḷaṅgaḷoḷu tān enalu
 suralōkakke manō-mudam-berasu pōdam bhūtaḷam kirttisalu ♪

ka ♪

anupama-Śāntala-dēviyum anunayadin tande Mārasīṅgayanum in-
 bine janani Māchikabbeyum inibarum oḍan-odane mudipi Svar-ggatar
 āḍaru

lēkhaka Bōkimayya ♪

(West face)

arasi sura-gatiyan eydidaḷ iralāḡ enag endu bandu Beḷuḷoḷadalu dur-
 ddhara-sanyāsanadī[nda]ṃ parigate tāyi Māchikabbe tānuṃ torēdaḷu ♪

vri ♪

are maḡuḷḍiḍa kaṇmalarggaḷ oḍuva paṇcha-padam Jinēndranam
 smarīyisuv oḷe bandhu-janamam biḍip unnati sanyasakke van-

d iral osed ondu-tiṅgaḷ upavāsadoḷ imbine Māchikabbe tāṃ
sura-gatig eydiḍaḷu sakaḷa-bhavyara sannidhiyoḷu samādhiyaṃ ||

ka, ||

a-Mārasīṅgamayyana kāmīni Jina-charaṇa-bhakte guṇa-samyute u-
ddāma-patibrate end i-bhūmi-janaṃ pogale Māchikabbeye negaḷaḷu ||
Jina-pada-bhakte bandhu-jana-pūjitey āsrita-kāmadhēnu Kā-
mana satigaṃ mahā-sati guṇāgrāṇi dāna-vinōde santataṃ
muni-jana-pāda-pankaruḷa-bhakte jana-stute Mārasīṅgama-
yyana sati Māchikabbey ene kirttisuguṇ dhare mechchi nichchalun ||
Jinanātham tanag aptan āge Baladēvaṃ tande pett abbe sad-
vanitāgrēsare Bāchikabbey ene tanmaṃ Siṅgaṇam sanda mān-
tanadind aggada Māchchikabbe sura-lōkakk ōḍaḷ end endu mē-
diniy ellam pogaluttam irppud ene baṇṇipp aṇṇan ē-vaṇṇipaṃ ||

ka ||

peṇḍir ssanyāsanam-gonḍavarolaḡ initaṃ ballar ār embiṇaṃ kai-
konḍ āgaḷu ghōra-vira-brata-pariṇateyaṃ mechchi santōśadindam
paṇḍityaṃ chittadoḷu taḷtire Jina-charaṇāmbhōjamam bhāvisuttam
konḍaḍaḷu dhātri tannaṃ sura-gati-vaḍedaḷu lileyaṃ Māchikabbe ||
dānaman anūnamam kaḷ kēnārthi yendu koṭṭu Jinanam manadoḷu
dhyānisutaṃ muḍipidaḷ inn ēn embudo Māchikabbey ond unnatiyaṃ ||

intu tamma gurugaḷu Prabhāchandra-siddhānta-dēvaṃ | Varddhamāna-dēva-
raṃ | Ravichandra-dēvaṃ | samasta-bhavya-janaṅgaḷa sannidhiyoḷu sanyasanamam
kai-konḍ avara pēḷva samādhiyaṃ kēlutta muḍipidaḷu ||

paṇḍita-maraṇadin i-bhū-maṇḍaladoḷu Māchikabbeyantevol ār kka-
konḍ intu negaḷaḷa ariḡaḷa khaṇḍitamam ghōra-vira-sanyāsanaṃ ||
avara vamaśvatāraṃ ent endade ||

ka ||

Jina-dharmma-nirmmaḷam bhavya-nidhānaṃ guṇa-gaṇāśrayaṃ Maṇu-
charitaṃ

muni-charaṇa-kamaḷa-bhriṅgaṃ jana-vinutaṃ Nāgavarṇma-danḍadhīsaṃ ||

vri ||

anupama-Nāgavarṇmana kulāṅgane pempina Chandikabbe saj-
jana-nute māni dāni guṇi mikka patibrate sṭladiṇde Mē-
dinisutegaṃ migilu pogalaḷ ān ariyem guṇad aṅkakārtiyaṃ
Jina-pada-bhakteyaṃ bhuvana-saṃstuteyaṃ jagad-eka-dāniyaṃ ||
avargge su-putraṃ budha-jana-nivahakk ārtt iṇa kāmādihēnuv enuttaṃ
bhuvana-janaṃ pogalaḷu mikka avan udayam-geydan uttamaṃ Baladēvaṃ ||

vri ||

sakaḷa-kaḷāśrayaṃ guṇa-gaṇābharanaṃ prabhu paṇḍitāśrayaṃ
su-kavi-jana-stutam Jina-padābja-bhriṅgan anūna-dāni lau-

kika-paramārttham emb eraḍuman nere ballan enutte danḍanā-
yaka-Baladēvanam pogalvud ambudhi-vēshṭita-bhūtri-bhūtaḷam ||
muni-nivahakke bhavya-nikarakke Jinēśvara-pūjegaḷge mikk
anupama-dāna-dharmmad odaviṅge nirantaram onde mārggaḍim
maneyol anākulaṁ maḍuvey andada pāṅginol unbud endaq im
manuja-nidhānanam pogalvan ē-vogaḷvam Baladēv-amārttyana ||
sthiranē Mēru-girindradinde migilē gambhīranē bāppu sā-
garadind aggaḷam entu dāniye surōrvvijakke mēlu bhōgiyē
Surarājaṅ eney endu kirttipudu kay-konḍ alkarim santatam
dhareyol śrī-Baladēv-amārttyanan iḷā-lōkaika-vikhyātana ||

ka ||

Baladēva-danḍanāyakan
alaṅghya-bhūja-bāḷa-parākramaṁ Manu-charitaṁ
jalanidhi-vēshṭita-dhātri-
taḷadoḷu saman āro mantri-ctūdāmaṇiyolu ||

śrīmat-Chārukirtti-dēvara guḍḍa lēkhaka-Bōkimayya barada biruda-rūvāri-
mukha-tiḷaka Gaṅgāchāriya tamma Kāṁvāchāri kaṇḍarisida

(North face.)

svasty anavarata-prabaja-ripu-bāḷa-vishama-samarāvani-mahā-mahāri-saṁ-
hāra-karaṇa-kāraṇa prachanḍa-danḍanāyaka-mukha-darppana ! kathaka-māgadha-
puṇya-pāṭhaka-kavi-gamaki-vādi-vāgmi-janatā-dāridra-santarppana ! Jina-samaya-
mahā-gagana-śobhākara-divākara ! sakala-muni-jana-nirantara-dāna-guṇāśraya-
Śrēyāmsa ! Sarasvatī-karṇāvatāmsa ! gōtra-pavitra ! parāṅganā-putra ! bandhu-
jana-manō-raṅjana ! dūrita-prabhaṅjana ! krōdha-lōbbhaṅgita-bhaya-māna-mada-vidū-
ra Gutta-Chārudatta-Jimūtavāhana-samāna-parōpakārōdāra ! pāpa-vidūra ! Jina-
dharmma-nirmmaḷa ! bhavya-jana-vatsala ! Jina-gandhōdaka-pavitrīkṛitōttamāṅgan !
anupama-guṇa-gaṇōttuṅga ! muni-chaitanya-sarasiruha-bhṛīṅga ! paṇḍita-maṇḍali-
puṇḍarīka-vana-prasaṅga ! Jina-dharmma-kathā-kathana-pramōdanum ! āhārābhaya-
bhaisajya-sāstra-dāna-vinōdanum appa śrīmat-Baladēva-danḍanāyakan enc negaḷda ||

ā-Baladēvaṅgaṁ mṛiga-
sābekshaṇey anipa Bāchikabbegav akhilō-
rvvi-bandhu puṭṭiḍaṁ guṇi
lōbaran adaṭ-aleva Siṅgimayyan udāraṁ ||

vri ||

Jina-pati-bhaktan ishṭa-jana-vatsalaṁ āśrita-kalpabhūruhaṁ
muni-charaṇāmbujāta-yuga-bhṛīṅgan udāraṁ anūpa-dāni ina-
ttina purusharḡge pōlisuvaḷ ār dōrey embinegaṁ negaḷdan t-
manuja-nidhānan endu pogalḡum dhare peggaḍē-Siṅgimayyana ||
Jina-dharmmaṁbara-tigmarōchi su-charitraṁ bhavya-vamśōttamaṁ si-

shṭa-nidhānam mantri-chintāmaṇi budha-vinutaṁ gōtra-vamśāmbarār-
kkaṁ

vanitā-chitta-priyaṁ nirmāḷaṇ anupamaṇ atyuttamaṇ kûre kûrppaṇ
vinayāmbhōrāsi vidyā-nidhi guṇa-nīlayaṇ dhātriyo! Siṅgimayyaṇ ||

ka ||

Śrīyādēvi guṇāgraṇiy

i-yugadoḷu dāna-dharmma-chintāmaṇi bhū-

dēviya Konti-dēviya

dorey anna Siṅgimayyana vadhuva ||

svasty anavarata-parama-kalyāṇābhīyudaya-sata-sahasra-phaḷa-bhōga-bhāgini
dvitīya-Lakshmi-samāneyuṇ | sakaḷa-kaḷāgamānūneyuṇ | vivēkayka-Brihaspati-
yuṇ | muni-jana-vinēya-jana-vinīteyuṇ | patibratā-prabhāva-prasiddha-Sīteyuṇ |
saṇyakta-chūḍāmaṇiyuṇ udvṛitta-savati-gandhavāraṇeyuṇ āhārābhaya-bhais-
hajya-śāstra-dānā-vinōdeyuṇ appa śrīmad-Vishṇuvarddhana-Poysaḷa-Dēvara piri-
arasi paṭṭa-mahādēvi Śāntala-dēviyar śrī-Belgola-tīrtthadoḷ Savatigandhavāraṇa-
Jinālayamaṇ māḍisiy idakke dēvatā-pūjegaṇ rishi-samudāyakk āhāra-dānakkaṇ
jīrṇnōḍḍhārakkam Kalkaṇi-nāḍa Moṭṭenavileyumaṇ Gaṅgasamudrada naḍu-
bayalal ayyvattu-koḷaga gardḍeya tōṭṭamumaṇ nālvattu-gadyāṇa ponnaṇ ikki
kaṭṭisi charugiṅge Viḷasanakaṭṭamumaṇ śrīmad-Vishṇuvarddhana-Poysaḷa-
Dēvaraṇ bēḍikoṇḍu Saka-varsha sāyirada nālvatt-aydeneya Sōbhakrit-saṁvatsa-
rada Chaitra-suddha-pāḍiva Brihaspati-vāradandu tamma gurugaḷu śrī-Māla-
saṅghada Dēśiyagaṇada Postakagachchhada śrīman-Mēghachandra-traividya-
dēvara śiṣhyarappa Prabhāchandra-siddhānta-dēvargge pāda-prakshāḷanaṇ māḍi
sarbba-bādhā-pariharavāgi biṭṭa datti ||

vr̥ṭṭa ||

priyadind int idan cyde kāva purushargg āyuṇ mahā-śrīyūm a-
kkoy idam kāyadē kāyva pāpige Kurukshetrōrbbiyoḷu Bānarā-
siyoḷ ekkōṭi-muṇḍindraraṇ kavileyam vēdāḍhyaraṇ konḍud ond
ayaṣaṇ sārgguṇ id endu sārīdapuv t-śaiḷāksharaṇ santataṇ ||

ślōka ||

sva-dattāṇ para-dattāṇ vā yō harēti vasundharā
shashṭīr-varsha-sahasrāṇi viśṭhāyāṇi jāyatē krimiḷ ||

144.

On a broken stone beside the same maṇḍapa.

namaṣ siddhēbhyaḥ | sāsanaṇ Jina-sāsana

(At the side).

..... bha-chandra

145 (36).

On the way to Irucebrahmadēva temple outside the enclosure.

śrī-Ereyagav ekavattāda lo

146.

At the same place, below No. 145.

Nēmapana pāda ||

147.

At the same place, to the north of No. 146.

śrī-Sivaggayya

148.

At the same place, to the north of No. 147.

śrī-Kaḷayyan

149 (37).

At the same place.

śrīmatu-Garuḍa-Kēsirāja sthiraṃ jtyātu

150.

On the right jamb of the doorway of the same temple

(The upper portion is broken.)

n eseval kunda gubu . . t̥tisi paṭṭamaṃ guḷiya . . sigey iḷe sale Gaṅga-rāja
. . . . nēmade mantri Narasiṅga . . taṅg aliyam viśēshadiṇ ||

Ereṅga-mahāmātyaṃ

. . redam nata-Gaṅga-mahige saphala-mateyim

Guḷipāḷan ātan aliya[m]

nere nega[da][m] Nāgavarman avanita[ado] ||

ātana putran abdhi-vṛta-dhātriyoḷ itane Rāma-dēva . . n

itane Vatsarājan iḷeg itane tāṃ Bhagadattan āgi vi-

khyāta-yasaṃ taguḷa ku . . maṃ toredun nere nōntum entu

(The rest is broken.)

151.

On the left jamb of the doorway of the same temple.

. ppiḍiḍuḷu . . mārado . . rddhadi t̥ṭaga chō .

la āke jegadi vimā . . māḍisida . .

152.

On rock in front of the same temple.

Chaga-bhakṣaṇa-chakravartti Goggiya sāvan aty a . . ra

153.

At the same place.

(Nāgari characters).

Chandrakirtti

154.

At the same place, below No. 153.

śrīmatu-Rāchamalla-Dēvara jaṅgina sēnabōva Subakarayya bandisida

155 (70).

On a broken stone near the same temple.

. dā . . nvayāda Hana ya baḷiya śrī-Guṇachandra-siddhānta-dē-
var agra-śiṣhyaru śrī-Nayakirtti-siddhānta-chakravarttigala śiṣhyaru śrī-Dāvaṇṇa-
traividya-dēvaruṃ Bhānukirtti-siddhānta-dēvaruṃ śrī-Adhyātmi-Baḷachandra-dē-
varu ||

paramāgama-vāridhi

. . . . ṇaṃ rāddhānta-chakri Nayakirtti-yami-

svara-siṣhyan a la-chit-

pariṇatan Adhyātmi-Bā ndra-muṇḍaraṇ ||

Baḷacham

156.

On a pillar to the south-west, outside Kañchina-dōṇe.

. muḍipidar avara guḍḍi Sāyibbe nisidaḷ Pollabbe-
kantiyargge ge ||

157.

On rock to the north of the same dōṇe.

śrīmatu-Gaṇḍavi-siddhānta-dēvara guḍḍaṇ Śrīdhara-vōja

158 (69).

On a broken stone which had been near the entrance to the same dome.*

(First face).

..... vyāvṛitta-vichchhittayō
 . . kra . . Kali-kalunashaty anudinam śrī-Bāḷachandram munim
 paśyāma śruta-ratna-rōhṇa-dharam dhanyās tu nānyē vayan ||
 prachura-kaḷānvitar akuṭīlar
 a-chañchaḷar sudda-paksha-vṛittar ddōshū-
 pachaya-prakāśar ene Bā-
 ḷachandra-dēva-prabhāvam ēn achchariyē ||
 śrī-Bāḷachandra

(Second face).

..... bhadrām appa triḷō
 vara-vihita-pūrtam nitya-kīrtti . . chitya
 samuchita-charitō ya
 ra-dhṛita . . dhu-vinū yitvāham
 bhujā-bimba-chita-mapi . . . kara tvam chirād
 imu
 sana
 gatibhis sa kshatriya-ruddha-śrī-kavi nadha śrī-
 vaham

(Third face.)

..... Rānō babhā
 chitra-tanūbbhitām a yatē tarā . . ||
 sakaḷa vandyā-pādāravindam
 sa mā-mūrttim sarva-satvā
 . . baka-durita-rāṣim bhavya-da
 nu vijita-Makarakētu rtti-vratindram ||
 bhānō suvika chakrā rō tat-pad-bhava

159 (68).

At the same dome, on a pillar leaning against the eastern wall.

(North face.)

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam !

* This stone is not now forthcoming.

svasti samasta-guṇa-sampannaṁ appa śrīmat-Tribhuvanamalla chalad-aṅka-rāva Hoysala-seṭṭiyaru Ayyāvaleya yuṇḍigeya Dammi-seṭṭiya magam Malli-seṭṭige Chaladaṅkarāva-Hoysala-seṭṭiy endu pesaru-kottar intu Saka-varṣa 1059 Saumya-saṁvatsarada Māgha-māsada śukla-pakshada saṅkramaṇadandu tann 'avasānaman aridu tanna bandhugaḷaṁ biḍisi sama-chittadoḷu muḍipi svarggasthan ādaṁ ||

(West face.)

ātana sati entappaḷ endaḍe || Turavammaraśaga Suggavega su-putri svasti śrī-Jīna-gandhōdaka-pavitrikritōttamāṅgeyurum āharābhaya-bhaisajya-śāstra-dāna-vinōdeyar appa Chatṭikabbe tanna puruṣa Chaladaṅkarāva-Hoysala-seṭṭigaṇ vanagaṇ tanna maga Būchaṇaṅga parōksha-vineyamāgi māḍisida nisidhige ||

160.

On a broken pillar built into the northern wall of the same doṇe.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanaṁ |
jīyāt traḷōkya-nāthasya śāśanaṁ Jīna-śāśanaṁ ||
jagat-tritaya-nāthāya namō janma-pramāthinē
naya-pramāṇa-vāg-rasmi-dhvasta-dhvāntāya Śāntayē ||
parama-śrī-Jīna-dharma-nirmala-yaśaṁ bhavyābjint-bhāskaraṁ |
guru-pādāmbuja-vṛttan udgha-charitaṁ viprō . . maṁ Mēru-bhū-
dhara-dhairyyaṁ guṇa-ratna-vārdhhi-vīḷasat-samyaktva-ratnākaraṁ
paramōtsāhade rā mb iḷā-bhāgadoḷu ||
ā-pu māṇa-guṇagaḷe

161.

At the same doṇe, around the middle portion of a pillar standing on the rock.

śrī-Dhanakīrtti-dēvara mānastambhāda kambha

162.

At the same place.

mAnabha ānanda-saṁvachohhadalli kaṭṭisida doṇeyu

163.

At the bottom of the same pillar.

tannu ayyaṅge parōksha-vinaya-nisidhi Śrīdharaṅge parōksha-vinaya
tannu avege parōksha-vinaya-nisidi

164.

*At the same doye, on broken stones lying beside the northern wall.
(First stone).*

..... dāli ka go ggaḷaṃ Gaṇḡa ..
nisidigeṃa niriṣidan ||

(Second stone).

..... dda gamade galya sagi

165 (74).

*On rock to the north of the same doye and to the south of the outer
wall of Chikka-betta.*

svasti śrī Parābhava-saṃvatsarada Mārggasira-baḷuḷa aṣṭānt Sukra-vāra
danda Malayāla-Adhyādi-nāyaka hiriya-bettādi chikka-bettak eccheha ||

166 (71).

*On rock in Bhadrabāhu cave.**

(Nāgari characters).

śrī-Bhadrabāhu-svāmiya pādamaṃ Jinachandra praṇamatāṃ !

167 (72).

On rock near the same cave

Śālivāhana-śakābdāḥ 1731 neya Sukla-nāma-saṃ[va]tsarada Bhādrapada-ba 4
Budha-vāradalli || Kundakundānya Dēṣigaṇada śrī-Chāru || śiṣhyarāda Ajitakīrtti-
dēvaru avara śiṣhyaru Śāntakīrtti-dēvara śiṣhyarāda Ajitakīrtti-dēvaru māśōpavāsa-
vaṃ sampūrṇa-māḍi t-gaviyalli dēva-gatar āḍaru

168.

On rock to the south-east of the same cave.

śrīmatu-Lakṣmīśēna-bhaṭṭāraka-dēvara śiṣhyaru Mallisēna-dēvara nisidhi

169.

On the summit of Chikka-betta, below the foot-print.

śrī-Bhadrabāhubhali-svāmiya pāda

170 (73).

Inscription near the foot-prints, when ascending Chikka-betta.

svasti śrī Īśvara-saṃvatsarada Malayāla Kodayu-Saṅkaranu ill urdu eccheha-
gaddeya haḍuvaṇa huṇiseya māru-guṇḍige

* This inscription is not now forthcoming.

171.

At the same place, below No. 170.

(Tamil characters.)

Kódai-Saṅkarānu Malaya-sāragaḷ iṅgu ninṇuṁ kaḷanikku mēṇku ninṇā pulikku
niṇṇai

172.

On rock to the north-west of tōraṇa-gamba, near the Jina figures.

Sāma dēvaru

173.

On Chāmundaṛāya rock, below the images.

śrī-Kaṇakanandi-dēvaru Pasi-dēvaru Mali-dēvaru

174.

On rock to the left of the flight of steps leading to Chikka-betta.

śrī-Nakhara-Jinālayaṇḍa keṇe

ಶ್ರೀಮದ್ವಿಠಲಕೃಷ್ಣ

№ 175.

ಶ್ರೀ ಶಾಸ್ತ್ರಾಚಾರ್ಯ ಸುಬ್ರಹ್ಮಣ್ಯ

№ 176.

ಶ್ರೀಗಂಗಾಧರಪುತ್ರಯ್ಯ

№ 177.

ಶ್ರೀಶಾಸ್ತ್ರಾಚಾರ್ಯ

№ 179.

ಶ್ರೀಗಂಗಾಧರಪುತ್ರಯ್ಯ

№ 180.

THE BIGGER HILL OR DODDABETTA.

175 (76).

At the feet of Gômaṭeśvara, on the right.

śrī-Chāmunda-Rājap mādīsidaṃ

176 (76).

Below the above.

(In Grantha and Vaṭṭeḷuttu.)

śrī-Chāmunda-Rājan śeyvittān

177 (76).

Below the above.

śrī-Gaṅga-Rāja suttālayavaṃ mādīsidaṃ

178 (80).

On the same side, on the ant-hill.

śrīman-mahā-maṇḍalēśvara pratāpa-Hoysala-Nārasimha-Dēvara kaiyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gommaṭa-dēvara Pārisva-dēvara chatur-vvimpāsati-tīrtthakara aṣṭa-vidhārchchanegaṃ rishiyar āhāra-dānakkaṃ Savaṇēraṃ biḍisi koṭṭa datti ||

179 (75).

At the same place, to the left of the feet.

(In Nāgari characters.)

śrī-Chāvuṇḍa-Rājēṃ karaviyalēṃ

180 (75).

Below the above.

(In Nāgari characters.)

śrī-Gaṅga-Rājē suttālē karaviyalē

181.

At the same place, near the left foot, below No. 180.

śrī-Biṭi-Dēvana putra pratāpa-Nārasimha-Dēvana kayyalu mahā-pradhāna hiriya-bhaṇḍāri Huḷḷamayya Gômaṭa-dēvara pā var avarū dāna-kkaṃ Savaṇēraṃ biḍisi koṭṭar

182 (78).

On the same side, on the ant-hill.

śri-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa śri-Basavi-seṭṭiyaru suttālayada bhittiya māḍisi chavvisa-tīrthakaraṃ māḍisidaru mattaṃ śri-Basavi-seṭṭiyara su-putraru Nambidēva-seṭṭi Bōki-seṭṭi Jinni-seṭṭi Bāhubali-seṭṭi tamma ayya māḍisida tīrthakara mundana jālāndaravaṃ māḍisidaru ||

183 (79).

At the same place, below No. 182.

śri-Lalita-sarōvara

184 (77).

At the same place, on the padma-pīṭha.

svasti samasta-daitya-divijādhīpa-kinnara-pannagānaman-
mastaka-ratna-nirggata-gabhastī-śatāvṛita-pāda
prāsta-samasta-mastaka-tamaḷ-paṭaḷaṃ Jina-dharmma-śāsanam
vistaram āge nilke dhare-vārudhi-sūryya-śaśāṅkar ullīnam ||

185 (104).

*On the pedestal of Kūshmandīni in the first shrine of the enclosure to the right
of Gōmaṭṣvara.*

śri-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śri-Bālachandra-dēvara guḍḍa
Kēti-seṭṭiya maga Bammi-seṭṭi māḍisida yaksha-dēvate ||

186 (81).

In the same enclosure, on a stone leaning against the wall.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam |

jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samasta-bhuvanāśrayam śri-prithvī-vallabha-mahā-rājādhirāja paramēś-
varam Dvārīvati-pura-varādhīśvaram Yādava-kulāmbara-dyumani sarvvajña-chōḍā-
mani Magara-rājya-nirminūlanam Chōla-rājya-pratishṭhāchāryyam śrīmat-pratā-
pa-chakravartti Hoysala-śri-vīra-Nārasimha-Dēv-arasaru prithvī-rājyam-geyyut-
tiralu tat-pāda-padma-pajitviyam śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa śish-
yaru śrīmad-Adhyātma-Bālachandra-dēvara guḍḍam svasti samasta-guṇa-sampan-
nam Jina-gandhōdaka-pavitrīkṛitōttamāṅganam sad-dharmma-kathā-prasaṅga-
nam chatur-vīdha-dāna-vinōdanam appa Paduma-seṭṭiya maga Gommaṭa-seṭṭi
Khara-saṃvatsarada Pushya-śuddha uttarāyana-saṅkrānti pāḍi-diva Brīha-vāra-
dandu śri-Gommaṭa-dēvara chavvisa-tīrthakara aṣṭa-vidhārchehanega akshaya-
bhaṇḍārav-Agi koṭṭa gadyāna 12 ||

187.

In the same enclosure, on the pedestal of Vṛishabha.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Basavi-setṭi maḍisidaṃ ॥

188.

In the same enclosure, on the pedestal of Vāsupūjya.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-siddhāntachakrava-rttigāḷa guḍḍa Basavi-setṭi maḍisidaṃ ॥

189.

In the same enclosure behind Gōmaṭēśvara, on the pedestal of Śambhava.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvayada śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-[da] ṇḍanā [ya] kaṃ maḍisidaṃ ॥

190.

In the same enclosure. on the pedestal of the image to the right of Kunthu.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvayada śrī-Naya-kīrtti-siddhānta-chakravarttigāḷa guḍḍa Balleya-daṇḍanāyakam maḍisidaṃ ॥

191.

In the same enclosure, inscription in ink on the beam in front of Pushpadanta.

Durmmukhi-saṃvatsarada Pushya-māsada suddha-Bidige Maṅḡḷa-vāra Kopa-ṇapurada ya-setṭi Gummaṭa-setṭi danada ṛ-ādaru

192.

In the same enclosure, inscription in ink on the beam in front of Śrēyāṇsa.

(Nāgari characters.)

śrī Saṃvat 1546 varsha Jēṣṭha-sudi 3 Ravi-vāsari Gōmaṭasvāmīkī jātrā kīyō Gōmaṭa-bahupālai Prajausavālai Kadika-baiṇsa bramachārī pura-sthānē purī brātru-putra-sama

193.

In the same enclosure, on the pedestal of Abhinandana.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śiṣhyaru śrī-Bāḷachandra-dēvara guḍḍa Aṅki-setṭi Abhinandana-dēvaraṃ maḍisidaṃ

194.

In the same enclosure, on the pedestal of Śānti.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvayāda śrī-Naya-
kīrtti-siddhānta-chakravarttigāḷa guḍḍa Kammaṭada Rami-seṭṭi māḍisida

195.

In the same enclosure, to the left of Gōmaṭṭēsvāra, on the pedestal of Ajita.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara
guḍḍa suṅkāda Bhānudēva-heggaḍe māḍisida Ajita-bhaṭṭārakaru

196.

In the same enclosure, on the pedestal of Sumati.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa guḍḍa Bidiyama-seṭṭi māḍisida
Sumati-bhaṭṭārakaru ||

197.

In the same enclosure, on the pedestal of Vardhamāna.

śrī-Mūlasaṅgha Dēsiyagaṇa Pustakagachchha Koṇḍakundānvaya Nayakīrtti-
siddhānta-chakravarttigāḷa guḍḍa Basavi-seṭṭi chaturvviṃsati-tīrtthakarara māḍi-
sidam ||

198.

In the same enclosure, on the pedestal of Malli.

śrī-Nayakīrtti-siddhānta-chakravarttigāḷa śishyaru śrī-Bāḷachandra-dēvara
guḍḍa Kaḷaleya Mahadēva-seṭṭi Malli-bhaṭṭārakaram māḍisida

199.

*In the same enclosure, on a pillar considered as the foot-stool of the Gaṇadharas.
(East face.)*

Śaka-varsha 1202 neya Pramādhī-saṃvatsarada Kārtika-suddha 10 Sōna-
vāradandu śrīmanu-mahā-pasāyata Tirumappa dhikari Sambhu-dēvaṇṇa-
navara lu Mallanṇanavaru śrī-Gommaṭa maṅgaḷa-mahā śrī śrī

200.

On the same pillar, south face.

Sarvadhāri-saṃvacharada Chaitra-suddha-Pāḍya Brihavāradandu śrī-Gomaṭa-
dēvara nityabhishēkakke Biṭṭeyanahaliya Menasina-Sōyi-seṭṭiya maṅga Mādi-seṭṭi
koṭṭa . . dyāṇaṇi 1 paṇa 2 hālu māna !

201.

In the last shrine of the same enclosure, on the Chandraprabha image.

(Nāgari characters.)

Samvat 1635 . . Pimattloha-sa¹ Pha-sudiya Sēnavīramataji śrī-Jagatakarataji
pada Bhaṭṭōdarāji prarasatīvadava . . . u . . maghōpade śrī-Rāyasōraghaji

202.

In the same shrine, on the smaller image.

(Nāgari characters.)

Samvata 1548 Parābhava-saṃ Jē-sudda 3 Mūlasaṅgha agushaje śrī-Jagad ta
. . . jñākapaḍa . . . laṃ taḍamat . . medārājad satarāb

203

*In the upper storey of the same enclosure, inscription in ink on a beam of the
last ankāṇa near the left hand of Gōmaṭēśvara.*

(Nāgari characters.)

Samvat 1548 varushē Chaitra-vadi 14 da ne bhaṭāraka śrī-Ābhayachandrakasya
śishya Brahma-dharmma-ruchi Brahmaguṇasāgarā-paṇ ṇ ki kà yātrā saphala

204.

On a stone in the open yard in front of Gōmaṭēśvara.

Gērasopeya Apa-nāyakara maga Līṅgaṇṇanu sāshtāṅgav eragidanu

205.

At the same place.

(Nāgari characters.)

ānāchi rakama ṭhaū tumachi [ra]kama ghaū
(āmāchi rakama ṭhēū tumachi [ra]kama ghēū)

206.

At the same place.

(Mahājani characters.)

śrī ṇ
śrī-Gaṇasāa nama Śāo Harakha-chanda-dasaji Śavata 1800 Mīgasāra-vidī
13 garāū
(śrī-Gaṇasāya namaḥ Śāo Harakha-chanda-dasaji Samvat 1800 Magasara-
vadi 13 guraṇ)

207.

At the same place.

(Mahājani characters.)

śrī śrī-Gaṇasāa namaḥ Śāo Kapūra-chanda Mēti-chanda Śatidi-rā Sāvata 1800
Magaśarā-vadi 13 Garāū

(śrī-Gaṇēsāya namaḥ Śāo Kapūra-chanda Mōtti-chanda Śatidi-rā Samvat
1800 Magasara-vadi 13 Gurau)

208.

On the step leading to the Aṣṭadikpālaka-maṭṭapa from the same yard.

(Mahājani characters.)

Savata 1842 Maha-sada 5 Ata-dasa Agara-vala Dala-vala Panapathaya va
Saṭa Bhagavana-dasa jataraka aya

(Samvat 1842 Māha-sudi 5 Ata-dāsa Agara-vālā Dilt-vālā Panapathiyā vō
Sēṭha Bhagavāna-dāsa jātarākō āyē)

209.

In the passage leading out from the same yard.

(Mahājani characters.)

Samata 1800 Pōsa-bada 14 Maṅga rāya Bālakisanaṇi tēsuvakō Shandēla-
vāla Budha-lāla Gaṅga-rāmaja karanō bhōga

(Samvat 1800 Pōsa-bada 14 Maṅga [la-vāra Santōsha]-rāya Bālakisanaṇi
tēsuvakō Shandēla-vāla Budha-lāla Gaṅga-rāmaji karanō bhōga)

210.

At the same place.

(Mahājani characters.)

Savata 1800 mata Asaḍa-sada 10 Sanachara-vara Satasha-rayaja Bala-kasa-
naja Aja-dataja Chana-rayā va Dana-dayāla a baṭa Aja-dataja ika jatara
Isathana Paṭhaka Agara-vala Saravaga Panapatha-ka Gayala-gata a-
yatha

(Samvat 1800 miti Āshāḍha-suda 10 Śanichara-vāra Santōsha-rāyaji Bāla-
kisanaji Aji-dataji Chaina-rāya va Dina-dayāla ai bēṭa Aji-dataji ēka jātarā
Isthāna Pēṭhaka Agara-vālā Sarāvagi Pānpatha-kā Gōyala-gōti āyēthē)

211.

At the same place.

(Mahājani characters.)

Savata 1800 Pasa-vada 6 Magala-vara Vanavara-lāla Dana-dayalaka baṭa
(Samvat 1800 Pōsa-vada 6 Maṅgala-vāra Vanavāri-lāla Dina-dayālaka bēṭa)

212.

*At the same place.**(Mahājani characters.)*

Savata 1812 Basasha-sada 11 vara Magala Bala-rama Rama-kasanaka baṭa
 A[garava]la Sara[vaga Ka]sa-rya Ga[kala]gaḍhaya [sāpvaṭ 1800]
 Vasasha i ra
 (Sāpvaṭ 1812 Vaiśākha-sada 11 vara Maṅgala Bālū-rāma Rāma-kisanakā
 bēṭā Agaravālā Sarāvagī Kēsō-rya Gōkala-ghaḍhiyā Vaiśākha-

213.

*At the same place.**(Mahājani characters.)*

Savata 1843 mata Maha-vada 3 Lasha[ma]ṇa-rayaka baṭa Taira-mala
 Naraṭhana-vala Natamala Gana-rama Dhana paī
 daja parapa naraka Sahanavala
 (Sāpvaṭ 1843 miti Māha-vadī 3 Lashamaṇa-rāyaka bēṭā Tira-mala Nara-
 ṭhanavālā Nata-mala Gaint-rāma Dhana dajī Sa-
 hanavālā)

214.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-vada 8 vara Sana Saṭha Raja-rama Rama-kara-
 sana Magata-rayaka baṭa Gayala-gata Sara-pala Sabha-natha
 baṭa nayaka baṭa
 (Sāpvaṭ 1812 miti Vaiśākha-vadī 8 vara Śani Sēṭha Rājā-rāma Rūma-
 karasana Maṅgata-rāyaka bēṭā Gōyala-gōṭī Sirai-pāla Śambhu-
 nātha bēṭā naya kā bēṭā)

215.

*At the same place.**(Mahājani characters.)*

. sada Magala-vara Naya Narayanaja Vahada
 rathatha i jahataya rama Dana-mala Ka-
 sada bamadaya kasada Jainada-rayaja vara .
 ga ralama

 (. sudā Maṅgala-vara Naya Nārāyanaji Vāhada
 rathatha i jahataya rāma Dāna-mala
 Kēsō-dā bamadaya kasada Jainanda-rāyaji)

216.

*At the same place.**(Mahājani characters.)*

Kasava-rāyakā bēṭā Savata 1812 Vasasha sada 11 vara Magala-vara Sana-
ra-malaka baṭa Maja-raina Gaganaya Maḍana-gaḍa Panapathaya Agara-
vala

(Kasava-rāyakā bēṭā Samvat 1812 Vaiśākha-sudi 11 vara Maṅgala-vāra
Samira-malakā bēṭā Mōji-raina Gaṅganiyā Māṇḍana-gaḍha Pāṇipathiyā
Agara-vālā)

217.

*At the same place.**(Mahājani characters.)*

Samata 1800 Jāta-sada 3 karabadhaka-Saṭa imānapana thanaya yamaḍha
..... ra ra .. lasaraya .. rayaja Isa-ramaja Lasanaya
Halasa-roya Balaka-dasa Saravaga Agara-vala Panapatha Garaga-gata
Banaya Sananaya

(Samvat 1800 Jēṭha-sudi 3 karabadhakā-Sēṭha imānapana thanaya
yamaḍha ra : ra .. lasurāya .. rāyaji Isa-
rāmaji Lasāniyā Hulāsa-rāya Balaka-dāsa Sarāvagi Agaravāla Pāṇi-
patha Garaga-gōti Baniyā Sanāniyā)

218.

*At the same place.**(Mahājani characters.)*

Uda-saga Vagavala ratata rajapa pa vala
(Udai-simha Vagaḍa vālā vālā)

219.

*At the same place.**(Mahājani characters.)*

Savata 1812 Vasasha-sada 8 Navala-roya Sakara-dasaka baṭa nyatha
(Samvat 1812 Vaiśākha-sudi 8 Navala-rāya Saṅkara-dāsakā bēṭā āyathā)

220.

*At the same place.**(Mahājani characters.)*

Savata 1812 mata Vasasha-sada 8 Sanacharaka dana Satasha-rayah Maga-
na-rumaka baṭa Jaikaranaka pata Saravaga
(Samvat 1812 mīti Vaiśākha-sudāṣṣanicharakē dina Santōsha-rāya Maganī-
rāmakā bēṭā Jai-karanakā pōtā Sarāvagi)

221.

Around the central ceiling of the Ashtadikpālaka-maṇḍapa.

(North.) aras-Ādityaṅga Ṃchāmbikegaṅga olavinim puṭṭidar pPampa-rājara
Haridēvaṅga mantri-yūthāgaṅga guni Bala(East.)dēvaṅgaṅga end int ivar mū-
varum urvvi-khyāta-Karṇāṭika-kuḷa-tiḷakar mMāchi-rājāṅga māvan-
dir arāty-uchēhaṇḍa-śaktar (South.) jJina-pati-pada-bhaktar mmahādhāra-

yuktar^{||}

sakaḷa-sachiva-nāthaḷ sādhitārāti-yūthaḷ¹
parihṛita-para-dārō (West) Bhārati-kaṇṭha-hāraḷ¹
vidita-viśada-kirttir vviśrutōdāra-mūrttis
sa jayatu Baladēvaḷ śrī-Jinēndrāṅghri-sēvaḷ²

222.

On the first pillar to the right of the same maṇḍapa. (South face.)

Kāḷayukta-saṁvatsarada Māgha-ba 12 lū Gummi-seṭṭi maga seṭṭi
darśanaṅga ādānu¹ Kāḷayukta-saṁvatsarada Māgha-ba 12 . . Puṭṭanna maga Chika-
ṅgaṅga darśanaṅga ādānu²

223 (98).

On the south-west pillar of the same maṇḍapa.

(East face).

śrī 1 svasti śrī vijayābhayudaya-Śalivāhana-Śakha-varuṣa 1748 ne sanda vart-
tamanakke saluva Vyaya-nāma-saṁvatsarada Phālguna-ba 5 Bhānu-vāradallu Kā-
syapa-gotrē Ahaniya-sūtrē Vṛishabha-pravarē Prathamānnyōga-śākhāyāp śrī-Chā-
vunḍa-Rāja-vapśasthar āda Bilikere-Anantarājai-arasinaṅgaṅga praputra Tōṭad-Dēva-
rājai-arasinaṅgaṅga putra Satyamaṅgalada Chaluṅga-ai-arasinaṅgaṅga putra śrīman-Māhi-
sūra-pura-varādhīśa-śrī-Krishṇa-Rāja-vaḍēyaravaṅga sammukhadalli bhārigāṭu kan-
dāchāra savāra-kachēri (North face) yilākhe bhakshi Dēvarājai-arasinaṅgaṅga śrī-
Gōmaṭēśvara-svāmiyaṅgaṅga mastakābhishēka-pūjōtsavaḷ divasa svarggasthar ād-
akke śrī-maṭhadinda varshāṁprati-varshadallu śrī-Gōmaṭēśvara-svāmiyaṅgaṅga
pada-pūjē muntāda sēvārtha naḍeyuva hāge yivara putraṅga āda Puṭṭa-Dēvarājai-
arasinaṅgaṅga 100 varaha hākiruva puduvaṭṭina sēvege bhadrāṅga bhūyād vārddhatāp
Jina-śāsanāṅga¹ śrī²

224.

On another pillar, at the same place.

(West face).

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅchhanāṅga
jlyāt trailōkya-nāthasya śāsanāṅga Jina-śāsanāṅga¹

Ins.

Sakha-varsha sâvirada 1459 taneya Viḷambi-saṃvatsarada Māgha-śuddha 5 yalu Gêrasoppeya Chavuḍi-saṭiru Agani-Bommayyana maga Kambhayyanu tanna kshêtra aḍahâg iralâgi Chavuḍi-saṭiru aḍanu biḍisi koṭṭudakke vondu-taṇḍakke âhâra-dâna Tyâgada Bramhana mundaṇa hûvina tôṭa vondu paḍi akki akshate-puñja ishtaṇu âchandrârkkâ-sthâiyâgiznâvu naḍasi bahenu maṅgala-ma śri śri śri śri śri ||

225 (100).

On the south face of the same pillar.

tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-seṭṭirige Doḍadêvappagaḷa maga Chikaṇanu koṭṭa dharmma-sâdhana namage anumatya baralâgi nivu navage pariharisi koṭṭudakke 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâiyâgi naḍasi bahevu maṅgaḷa-mahâ śri śri śri śri śri ||

226 (101).

Below the above.

tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-seṭṭirige kavigaḷa maga Bommaṇanu koṭa dharmma-sâdhana namadhi anupatya baralâgi nivu navage pariharisi koṭṭudakke varsha 1 kke âra-tiṅgaḷu paryyanta 1 taṇḍakke âhâra-dânavanu â-chandrârkkâ-sthâiyâgi naḍasi bahevu maṅgaḷa-mahâ śri śri śri śri ||

227 (102).

On the east face of the same pillar.

i modal a tat-saṃvatsaradalu Gêrasoppeya Chavuḍi-saṭṭirige hûvina Chenayyanu koṭa dharmma-sâdhanada sambandha nanna kshêtravu aḍa hâkiralâgi nivu â-kshêtravunu biḍisi ko ||

228 (103).

At the same place, on the east face of the third pillar.

Sakha-varusha 1432 ḍaneya Śukla-saṃvatsarada Vaiśākḥ -ba 10 lû maṇḍaḷa-svara Kulôttuṅga-Chaṅgaḷva-Mahadêva-mahîpâlana pradhâna-sirômaṇi Kêśava-nâtha-vara-putra kula-pavitraṇi Jina-dharmma-sahâya-pratipâlakar uba Bomyana-mantri-sahôdarar aha samyaktva-chôḍamaṇi Chenna-Bommarasana Nâñjarîya-paṭṭanada śrâvaka-bhavya-janaṅgaḷa gôṣṭhi-sahâya śri-Gummaṭa-svâmiya baḷḷivâ-ḍava jirnnôddhârava mâḍisidaru śri ||

229.

At the same place, on the west face of the second pillar in the second row.

. ka-saṃvatsara Śrâvâṇa-śu 5

 si pâlâ â-grâmadalli nâ kiya.

nā . . ya . . grāmakke salu dalu kaṭṭu . . .
 dāraimbha-nirārambha-sakala-suvarṇnādaya-sakala-davasādaya ā garu ā-
 grāma ga II . . varahagaḷanu

230.

On the south face of the same pillar.

Kru phāla . . .
 anubha . . . ko ya simege Bekkada . .
 kaṇḍu ya vūḷi . . . ā-grāmakke . . . vanu nivē tettukoṇḍu
 ā-grāmadalina namaga saluva pattigeyanu pautra-pārampare ā-chandrārka-ssthā-
 yiyāgi anubhavisikoṇḍu baruvalu yi kraya-sādhana yi-maryyādi
 kraya-sādhana ryyā
 . . Nāga-gavudana da sthānika
 sākshigaḷu na haliya
 l Bālamalle-dēvaru Nājje-gavuda hindala da Kot-
 tana-gavuda Basaṭṭara-gavuda haliya tīrṭtavana muiy maryyā

231.

On the south face of the first pillar to the left of the same maṭṭapa.

Paṇḍita-dēvaru maḍittu mahābhishékadolage hālu-mosaroge 2 pūjarige 1 bhāgi
 ke'asigaḷige kalukutṭigarige bhāgi 2 bhaṇḍikāraṇge 1 tappidavara kai sasti charu .
 hariyāna 1

232.

On the south face of the 2nd pillar, at the same place.

śrīmatu-Vyaya-saṃvatsarada Māga-suddha 13 neya Trayōdasīyalu Kariya-
 Kantaṇa-seṭṭiyara makkaḷu Kariya-Birumaṇa-seṭṭiyara tamma Kariya-Gummaṭa-
 saṭṭiyaru biḍitiyinda saṅgava kuḍikoṇḍu Beḷuguladalu Gummaṭa-nāthana pādada-
 munde Ratnatrayada nōmpiya udyāpanya māḍi saṅgha-pūjeya māḍi kirtti-punya-
 vānu upārjisikoṇḍaru śrī

233.

On the east face of the same pillar.

śrīmatu-Kariya-Bommaṇage Gummaṭa-nāthanē gati kaṇ

234 (85).

On a stone to the left of the doorway of the Gōmaṭṭāvara temple.

śrī-Gommaṭa-Jinanam nara-
 nāgānara-Ditija-khacham-pati-pūjitanam l
 yōgāgni-hata-Smaranam

yōgi-dhyēyanan amēyanan stutiysisuveṇ ॥
 kramadinṇ mey voṇard āraḍa kramade mātaṇ biṭṭu taṇṇ iṭṭa cha-
 kram aduṇṇ niḥprabham āge siggan olaḥoṇḍ ātmāgrajaṇḍ olpu gey-
 du mahi-rājyaman ittu pōgi tapadinṇ karṇmāri-vidhvaṇsiy ā-
 da mahātinaṇ Puru-sūnu-Bāhubalivol matt āro mānōṇnatar ॥
 dhṛita-jaya-bālu-Bāhubali-kēvaḷi-rūpa-saṇāna-paṇcha-viṇ-
 śati-samupēta-paṇcha-śata-chaḷpa-saṇunnati-yuktam appa tat-
 pratikṛitiyaṇ mānō-mudade māḍisidaṇ Bharataṇ jītakhiḷa-
 kshitipati-chakri Paudanapurāntikadoḷ Purudēva-nandanayaṇ ॥
 ohira-kālaṇ sale taj-Jināntika-dharitri-dēsadoḷ lōka-bhi-
 karaṇṇ kukkuṭasarppa-saṇkulaṇ asaṇkhyayaṇ puṭṭe dal Kukkuṭe-
 śvara-nāman tad-aghārig ādudu baḷikkayaṇ prākṛitargg āyt agō-
 charam ant ā-mahi mantra-tantra-niyatar kkaṇbar ggaḍ innuṇ palar ॥
 kēḷalk appudu dēva-duṇḍubhi-rayaṇ māt ēno divyārchohanā-
 jāḷayaṇ kapaḷum appud ā-Jinana pādōḍyan-nakha-prasphural-
 lila-darppaṇamaṇṇ nirikshisidavar kkaṇbar nṇijātita-ja-
 nmāḷaṇb-ākṛitiyaṇ mahātisāyam ā-dēvaṇḍ ilā-viśrutaṇ ॥
 janadinṇ taj-Jina-viśrutātisāyamaṇṇ taṇṇ kēḷdu nōḷp aḷti chē-
 taneyoḷ puṭṭire pōgal udyamise dūraṇṇ durggamaṇṇ tat-purā-
 vanyē end āryya-janaṇṇ prabōdhisidoḷ ant ādandu tad-dēva-kal-
 paṇeyiṇ māḍipen endu māḍisidan int i-dēvaṇṇ Gōmaṭayaṇ ॥
 śrutamuy darsana-suddhiyuy vibhavamuy sad-vṛittamuy dānamuy
 dhṛitiyuy tannoḷe sanda Gaṇga-kula-chandraṇ Rāchamallayaṇ jagan-
 nutan ā-bhūmipān advitīya-vibhayaṇ Chāmuṇḍa-Rāyaṇ Manu-
 pratimayaṇ Gommaṭayaṇ alte māḍisidan int i-dēvaṇṇ yatnadinṇ ॥
 ati-tuṇḡākṛitiy ādoḷ āgaḍ adaḷoḷ saundaryyam aunnatyamuy
 nuta-saundaryyamuy āge matt atisāyaṇ tān āgaḍ aunnatyamuy
 nuta-saundaryyamuy ārjītātisāyamaṇṇ tannalli nind irdduv ēṇ
 kshiti-sampūjyamo Gommaṭeśvara-Jina-śrī-rūpaṇ ātinōpanam ॥
 pratividdhaṇ bareyal Mayayaṇ neṇeye nōḷal Nākalōkādhipayaṇ
 stuti-geyyal Phaṇināyakaṇṇ neṇayan end and anyar ār ārppur iṇ
 pratividdhaṇ bareyal saṇantu tave nōḷal baṇṇisaḷ nissamā-
 kṛitiyaṇ dakshiṇa-Kukkuṭeśa-tanuvayaṇ sāścharyya-saundaryyamuy ॥
 māgeduṇ pāraḍu mēḷe pakshi-nivayaṇ kaksha-dvayōddēsadoḷ
 miruguttuṇ porapoṇṇuguṇ surabhi-Kāsmīrāruṇa-chehḷhayaṇ i-
 teraḍ āścharyyaman i-tri-lōkada janaṇṇ tān eyde kaṇḍ irddud ār
 nneṇavar nuṇṇṭane Gommaṭeśvara-Jina-śrī-mūrttiyaṇ kṛittisaḷ ॥
 nela-gaṭṭ ā-Nāgalōkaṇṇ taḷayaṇ avani diśa-bhitti bhitti-brajaṇṇ svas-
 taḷa-bhāgaṇṇ muchhayaṇṇ mēgaṇṇ surara vimānōḷkaraṇṇ kōṭa-jāḷayaṇ

vilasat-tāraugham antar-vvitata-maṇi-vitānam samant āge nityam
 nilayam śrī-Gommatēśaṅ enisidudu Jinōktāvalōkam trīlōkam ||
 anupama-rūpanē Sīmaran udagrane nirjīta-Chakri matt uḍa-
 rane nere geldum ittan akhilōrvviyan aty-abhimāniyē tapas-
 sthanum eraḍ-aṅghriy itt eleyoḷ irddapud emban anūna-bōdhanē
 vinihata-karmma-bandhan ene Bāhubālīśan id ēn udāttanē ||
 abhināna-sthira-bhāvamam namage māḷk aty-udgha-mānōnnatam
 śubha-saubhāgyaman Aṅgajam bhuja-bālāvashītam bhāmam chakrava-
 rtti-bhujā-darppa-vīḷōpi Bāhubālī trīshpā-ohchēdāmam mukta-rā-
 jya-bharam muktiyan āpta-nirvvṛiti-padam śrī-Gommatēśam Jinam ||
 sphurad-udyat-sita-kāntiyim parisarat-saurabhyadindam diśō-
 tkaramam mudrisutun namēru-sumanō-varsham splaṭam Gommatē-
 śvara-dēvōttama-chāru-divya-śīradol dēvarkkalind ādudam
 dharey ellam nere kaṇḍud ā-mahimey ā-dēvaṅ ad āścharyyamē ||
 enag āyt īkshisai āgād āyt enage kāṇalk embavōḷ āyte pēl
 vanitā-bālaka-vṛiddha-gōpa-tatīyūm kaṇḍ aḷkarind ārvvinam
 dinav ond Avagam udgha-divya-kusumāsāram māḷi-lōka-lō-
 chana-santōshadam āytu Gommaṭa-Jinādhiśōttamaṅgāgradol ||
 miṟuguva tāraḷa-prakaram i-paramēśvara-pāda-sēveg end
 erapude bhaktiyindam ene nirmāḷinam ghana-pushpa-vṛishṭi band
 eragidud abhradiṇ dhareg adabhratarāqbhuta-barsha-kōṭi kaṇ-
 dered ire sanda Belguḷada Gommaṭa-nāthana pāda-padmadoḷ ||
 Bharatanan ādi-chakradharanam bhuja-yuddhade gelda kāladoḷ
 dūrīta-mahāriyam tavisi kēvaḷa-bōdhaman āḷda kāladoḷ
 sura-tati munne māḍidudu pū-māḷey i-dorey akkun ombinam
 suridudu pushpa-vṛishṭi vibhu-Bāhubālīśana mēle illeyim ||
 kemmag id ēke nāḍa palav-andada nandida bindigarkkaḷam
 nṇim maruḷāgi dēvar ivar end avaram mati-geṭṭu ninna ē-
 k anna toḷalchidappe bhava-kānanadoḷ paramātma-rūpanam
 Gommaṭa-dēvanam neneya nṇugev jātī-jarādi-duḷkhamam ||
 sammadav āgal āga koleyum pusiyaṇ kaḷavum parāṅganā-
 sammatīyūm parigrahada kāṅksheyum emb ivarindam ādoḷ en-
 dum manujaṅ iratreya paratreya kēḍ enutun mahōchchadoḷ
 Gommaṭa-dēvan irddu sale sāruvavōḷ esēdirddan īkshisai ||
 emmuman i-vasantanuman induvumam nane-villum ambumam
 kemmag anātha-yūthamane mādi bisuṭṭu tapakke pūṇdu nind
 im migil appud ēṇ paḍevud end ati-mugdhayar alpa nādamum
 Gommaṭa-dēva ninna kivig eydave ninnavol āro niḷkṛipar ||

emman id éke nīm bisuṭṭey enḍ eleyuṃ latikaṅgiyarkkaḷuṃ
 tamm aḷalinde bandu bigiy-appidar embinam aṅgadalli pu-
 ttuṃ murid otti taḷta latikaḷiyuṃ oppe tapô-niyôgadol
 Gommaṭa-dêvan irdd irav Ahindra-Surêndra-munindra-vanditaṃ ||
 tammane pôdar enn anujar ellarum eyde tapakke nīnuṃ int
 amma tapakke vōdoḍ enag i-siriy oppadu bēḍ enuttum a-
 nṇaṃ manam iḷdum annu migeyuṃ bage-gollade dīkshe-goṇḍe nīm
 Gōmmaṭa-dêva ninna taṛisand-aḷar āryya-janakke gommaṭaṃ ||
 nimm aḍiy enna dhātriyōḷag irddapuv emb idu vēḍa dhātri tāṃ
 nimmadum ennaduṃ bagevoḍ all adu bēḥ adu dṛishṭi-bōdha-vi-
 rryyaṃ mahitātma-dharmmam Abhavōktiyoḷ emba nijāgrajōktiyaṃ
 Gommaṭa-dêva nīm manada māna-kashāyaman eyde tūḷdidai ||
 tamma tapasvigaḷge ku-tapa-sthiti vēḷḍ abaḷāṅga-saṅgataṃ
 tamma śarīram āge negaḷv anyataraṭtar aśasta-vṛittakaṃ
 kammarīy-ōjan andame valaṃ sva-parākshaya-saukhyā-hētuvam
 Gommaṭa-dêva nīm tapaman ānt upadēśakan ādud oppadē ||
 nīm manamaṃ nijātmanaḷ akampitaṃ āg iḍe mōhanīya-mu-
 khyam maṇid ōḍi biḷe ghana-ghāti-balaṃ bala-dṛik-prabōdha-sau-
 khyam mahimānvitaṃ negaḷe varttisi mattam aghāti-ghātadim
 Gommaṭa-dêva mukti-padamam paḍedai nirapāya-saukhyamaṃ ||
 kammidav appa kāḍa posa-pūgaḷin archchisi pāda-padmanam
 sammadadinde nōḍi bhavad-ākṛitiyaṃ balagoṇḍu balla-pāṇ-
 giṃ manam oldu kirttipavar ēṃ kṛita-kṛityaro Śakraṇ-andadim
 Gommaṭa-dêva ninnan arid archchisutirppavar ēṃ kṛitārtharō ||
 Kusumāstraṃ kāma-sāmrajyaḍa mahimeyan ānt irddōḍaṃ munne tannoḷ
 vasudhā-sāmrajya-yuktaṃ Bharata-kara-vimuktaṃ rathāṅgastram ugrāṃ-
 śu-saman tann udgha-dōrddandaman eḷasidōḍaṃ biṭṭ avam mukti-sāmra-
 jya-sukhārtham dīksheyaṃ Bahubālī tāḷedan emmanṇar ēn endo māṇbar ||
 manadim nuḍiyim tanuvind
 enasuṃ muṃṇ nerapid aghaman alaṛipen eṃb i-
 manadindam osedu Gommaṭa-
 Jinamaṃ stutiyisidan intu Sujanōttamaṃ ||
 su-janar bhavyaro tanag avar
 ajasram uttamaṃ appa puruḷim Boppaṃ
 Sujanōttamaṃ enippaṃ
 su-janargg uttamaṃ eṃba puruḷind enisaṃ ||
 1-Jina-nuti-śāsanamaṃ
 kṛi-Jina-śāsana-vidaṃ vinirnamisidaṃ vi-
 dyā-jita-vṛijinaṃ su-kavi-sa-
 mājā-nutaṃ viśada-kṛtti Sujanōttamaṃ ?

Kariki-seṭṭi Chikka-Mādi pa 2 Kariya Bammi-seṭṭi Māri-seṭṭi pa 1 Malli-seṭṭi Ayibi-seṭṭi Kaḷi-seṭṭi pa 2 maṇigāra-Māchi-seṭṭi Seṭṭiyaṇa pa 1 Teraniya Chaunde-ya heggaḍe-Basavaṇṇa Chandeya Rāmeya Hulleya Jakkana pa 2 Māla-gaunde Seṭṭiyaṇa Māchaya Māreya Chikana Goḷeya pa 1 Mādi-gaunde Gaundeya Mācheya Bammeya Honneya Jakka-gaunde pa 1.

237 (88).

Below the above.

Nāla-saṃvatsarada uttarāyaṇa-saṅkrāntiyalu śrīman-mahā-paśāyitaṃ Vijaya-ṇṇanavar aḷiya Chikka-Madukaṇṇa śrī-Gommaṭa-dēvara nityārchanage 20 bāsiga hūviṅge śrīman-mahā-maṇḍaḷāchāryyaru Chandraprabha-dēvara kaiyalu māru-goṇḍu Gaṅgasamudradalu gadde sa 1 beddalu kaṃ 200 nūṇanuṃ koṇḍu koṭṭa-datti maṅgaḷa-mahā śrī

238 (89).

Below the above.

Kālayukti-saṃvatsarada Kārttika su 1 Ā śrī-Gommaṭa-dēvara yarchchanage huvina paḍige śrīman-mahā-maṇḍaḷāchāryyaru hiriya-Nayakīrtti-dēvara śiṣhyaru Chandraprabha-dēvara kayalu Yaḡaḷiyada Kabi-seṭṭiya Sōmeyanu gadde Paḍavala-gereya gadde ko 10 Gaṅgasamudradalli komina tagali ko 10 Ārbbadalu guḷeya keya mēge gadyāṇa ondu hauna bedalu akaluna simeḷ

239.

On the base of the left pillar in front of the same doorway.

(Mahājanī characters.)

Savata 1800 Kata sada 6 Savata 1800 Paha-sa 2 Pata-Dava Panapatha Dana-chada Paravala ka bapa
(Saṃvat 1800 Kāti suda 6 Saṃvat 1800 Pōha-su[d] 2 Pata-Dēva Paṇṭpa-
tha Dana-chanda Puravāle kā bapa)

240 (90).

On a stone to the right of the same doorway.

śrīmat-parama-gambhīra-syādvādāmōgha-lāṅghanaṃ ḷ
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ḷ
bhādrāṃ astu Jina-śāsanāya saṃpadyatāṃ pratividhāna-hētarē ḷ
anya-vādi-mada-hasti-mastaka-sphāṣanāya ghaṭanē paṭṭiyasē ḷ namō'stu ḷ
jagat-tritaya-nāthāya namō janma-prapāthinē ḷ
naya-pramāṇa-vāg-raśmī-dhivasta--dhivāntāya Śāntayē ḷ
namō Jināya ḷ

svasti samadhiyata-pañcha-mahā-sābha mahā-maṇḍalēśvaraṃ¹ Dvāravati-pura-
varādhīśvaraṃ¹ Yādava-kuḷāmbara-dyumaṇi¹ samyaktva-chūḍamaṇi¹ Malaparol-
gaṇḍādy-anēka-nāma-vaḥ¹-samālaṅkṛitar appa śrīman-mahā-maṇḍalēśvaraṃ¹ Tri-
bhuvana-malla Talakādu-goṇḍa bhujabala-Vira-Gaṅga-Vishṇuvardhana-Hoysa-
la-Dēvara vijaya-rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-
tāraṃ saluttam ire tat-pāda-padmōpajivi ||

vṛitta ||

janatādhāraṇ udāraṇ anyā-vanitā-dūraṃ Vachas-sundari-
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhiraṃ Māraṇ ēn-endapai
janakam tān ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu-
kta-nikāmaṭṭa-charitre tāy enal id ēn Ēchaṃ mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
mitraṃ dvija-kuḷa-pavitraṇ Ēchaṃ jagadoḷ
pātraṃ ripu-kuḷa-kanda-kha-
nitraṃ Kaṇḍinya-gōtraṇ amāla-charitraṃ¹
Manu-charitaṇ Ēchigāṅkana
maneyoḷ muni-jana-samūhamuṃ budha-janamuṃ
Jina-pūjane Jina-vandane
Jina-mahimegaḷ āva-kālamuṃ śōbhisugum¹
uttama-guṇa-tati vanitā-
vṛittiyān olaḱoṇḍuḍ endu jagam ellaṃ kayy-
ettuvinaṃ amāla-guṇa-sam-
pattige jagadoḷage Pōchikabbeye nōntaḷ ||

vachana || ant enisida Ēchi-Rājana Pōchikabbeya putraṇ akhiḷa-tīrtthakara-parama-
dēva-parama-charitākaraṇnanōḍīraṇa-vipuḷa-puḷaka-parikalita-vārabāṇanuṃ asama-
samara-rasa-rasika-ripu-nṛipa-kāḷāpāvalēpa-lōlupa-kṛipāṇanuṃ āhārābhaya-bbaisha-
jya-śāstra-dāna-vinōdanuṃ sakaḷa-lōka-śōkāṇanōdanuṃ ||

vṛitta ||

vajraṃ Vajrabhṛitō baḷam Haḷabhrītaś chakraṃ tathā Chakriṇaś
śaktiś Śaktidharasya Gaṇḍiva-dhanur gGaṇḍiva-kōḍaṇḍinaḷ¹
yas tadvad vitanōti Vishṇu-nripatēḷ kāryyam katham māḍṛisair
gGaṅgō Gaṅga-taraṅga-raṇijita-yaśō-rāsis sa varṇnyō bhavēt ||

vachana || ant enipa śrīman-mahā-pradhānam danḍanāyakam drōha-gharaṭṭa Gaṅga-
Rāja Chōḷana sāmantaṇ Adiyamaṇ ghaṭṭadiṃ mēḷada Gaṅgavāḍi-nāḍa gaḍiya Tala-
kāḍa bṛḍinoḷ paḍiy ippant irḍḍu Chōḷam kōṭṭa nāḍam kōḍade kādi koḷḷim ene vijigṭ-
shu-vṛittiyindam etti baḷam eraḍuṃ sarchchidalli ||

Ins.

vṛitta ||

ittapa bhūmi-bhāgaḍol adhanyar ad ēke bhavat-pratāpa-sam-
pattiya varṇanā-vidhige Gaṅga-chamūpa jigṭshu-vṛittiyind
ettida ninna kayya niśitāsiya tau-mone benna bāran e-
ttuttire pōgi Kañchi gurīy appinam ōḍida Dāman eydanē ||
kadanadol andu ninna taravāriya bārige meyyan oḍḍalā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
bida sudati-kadambad erde pauvane vōgire pulle-vechchu-ve-
chchidapan aharnniṣam Tigula-Dāman aranya-śaranya-vṛittiyim ||
enitānuṃ bavaraṅgaḷol palataram beṅkoṇḍa gaṇḍindam ōv-
enisuttam Talakāḍol innevaram irḍḍ iḡaḷ karaṃ Gaṅga-Rā
jana khaḷgāhatig aḷki yuddha-vidhiyol benn-ittu nāy unṇad ō-
dinal unḍ irḍḍapan atta Śaiya-śamivōl sāmanta-Dāmōdaram ||

vachana || embinam onde meyyol avayavadin eydi mūdaliṣi dhṛiti-giḍisi beṅkoṇḍu-
mattam Narasiṅga-varmmaṃ modalāge ghaṭṭadiṃ mēlāda Chōḷana sāmantar ella-
ram beṅkoṇḍu nāḍ-adud ellaman ēka-chchhatrad unḍige-sādhyam māḍi kuḍe
kritajñam Viṣṇu-nṛpati mechchi mechchidem bēḍikōḷim ene ||

kanda ||

avanipan enag ittapam end
avar-ivaravol ulīda vastuvam bēḍade bhū-
bhuvanam baṇṇise Gōvin-
davaḍiyam bēḍidam Jinārchchana-lubḍham ||
gomuṇṭam ene muni-samudā-
yam manadol mechchi mechchi bichchalisuttam
Gommuṭa-dēvara pūḷeg a-
dam mudadiṃ biṭṭan alte dhṛōḍattam ||

akkara ||

Adiyāḡ irppud Ārḥata-samayakke Mūlasaṅgham Koṇḍakundānvayam
bādu vēḍ adaiṃ baḷeyipud alliya Dēsigaganāda Pustakagachchhāda
bōdha-vibhavadā Kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa pempinḡ
adam esed irppa Śubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit olaṃ anitumam tān eyde posayisiḍam
Gaṅgavāḍiya Gommuṭa-dēvarggo sutt-Alayaman eyde māḍisiḍam
Gaṅgavāḍiya Tigularam beṅkoṇḍu Vira-Gaṅgaṅge nimirechchi koṭṭam ||
Gaṅga-Rājan a-munnina Gaṅgara Rāyaṅgam nārmmāḍi dhanyan altō ||
ārōpayatu tatraiva sarvō'pi guṇam uttamam ||
śṛīmaḡ-Jaina-vachō'bdhi-varddhana-vidhus sahitya-vidyā-nidhis

sarppad-Darpaka-hasti-mastaka-luṭhat-prōtkanṭha-kanṭhtravaḥ
 sa śrīman Guṇachandra-dēva-tanayasa saujanya-janyāvanis
 sthēyāt śrī-Nayakīrtti-dēva-munipas siddhānta-chakrēśvaraḥ ||
 kṛita-dig-jaitrav idaṃ barutte Narasiṃha-kshōṇipam kaṇḍu san-
 matiyim Gommaṭa-Pārśvanātha-Jinaram matt i-chaturvīṃśati-
 pratimā-gēhaman int ivarkke vinutaṃ prōtsāhadiṃ biṭṭan a-
 prati-mallam Savaṇēra-Bekka-Kaggereyumam kalpāntaram salvinaṃ ||
 Narasiṃha-Himadri-tad-uddhrita-kaḷaśa-hradaka-Huḷḷa-kara-jihvikeyā
 nata-dhārā-Gaṅgāmbuni Nayakīrtti-muniśa-pāda-sarasi-madhyē ||
 lalana-Illege munnav entu Kusumāstram puṭṭidam Vishṇugam
 lalita-Śrī-vadhuvīṅgav ante Narasiṃha-kshōṇipālaṅgav Ê-
 chala-dēvi-vadhugam parārtha-charitam punyādhikam puṭṭidam
 balavad-vairi-kuḷāntakam jaya-bhujam Ballāḷa-bhūpālakam ||
 chira-kālam ripugal asādhyaṃ enisirdā Uchchaṇṇiyam mutti
 durddhara-tējō-nidhi dhūli-gōṭeyane koṇḍ ā-Kāma-dēvāvanī-
 śvaranam sand Oḍeya-kshittīśvaranam ā-bhaṇḍāramam strīyaram
 turaga-brātamumam samantaṃ piḍidam Ballāḷa-bhūpālakam ||

svasti śrīman-Nayakīrtti-siddhānta-chakravarttigāḷa guddam śrīman-mahā-
 pradhānam sarvvādhikāri hiriya-bhaṇḍari Huḷḷayyaṅgaḷu śrīmat-prātāpa-chakra-
 vartī Vīra-Ballāḷa-Dēvara kayyalu Gommaṭa-dēvara Pārśva-dēvara chaturvīṃśati-
 tīrtthakarara aṣṭa-vidhārchchanegam rishiyar āhāra-dānakkaṃ bēḍikoṇḍu Savaṇē-
 ra-Bekka-Kaggereya biṭṭa datti ||

paramāgama-vāridhi-hima-
 kīraṇam rāddhānta-chakri Nayakīrtti-yamf-
 śvara-śiṣhyaṃ amaḷa-nija-chit-
 pariṇatan Adhyātmi-Bālachandra-munīndram ||
 Kantu-kuḷānta-kāla-Yamaṃ ūrjijita-śāsanamam nīśdhikā-
 santatīyam taṭāka-sarasi-kulamam Nayakīrtti-dēva-sai-
 ddhāntikarōḷ parōksha-vīnayaṅgaḷan i-tēradinda māḷpar ār
 int ire nōntar ār enisidam Nayakīrttin ilā-vibhāgadoḷ ||

241 (91).

Below the above.

svasti samasta-guṇa-sampannar appa śrī-Beḷuguḷa-tīrtthada samasta-māṇikya-
 nakharaṅgaḷu śrī-Gommaṭa-dēvara Pārśva-dēvarige varsha-nibandhiyāgi hūvina
 paḍige jāti-haḷakke tolege tā i karidakke visa i yida ā-chandrārka-tāram-baram
 -salisuvaru maṅgaḷa-mahā śrī śrī ||

242 (92).

In continuation of the above.

svasti śrī Beḷuguḷa-tīrtthada Gumi-seṭṭiya Dasaiya Bikaiveya Kēṭayya Koṇana

Mari-seṭṭiya maga Lakhaṇṇa Lōkeya-sahaṇiya maḡaḷu Sōmauve Melamelada sa-
masta-nakharanḡaḷu Gommaṭa-dēvara huvina paḍage Gaṅgasamudrada hinde gade
sa 1 ā-Gommaṭapurada bhūmiyoḷage ondu-honna beddale guḷaya-keyya samudā-
yanḡaḷa kayyalu māru-goṇḍu mā(ma)lēḡaṅge ā-chandrārka-tāraṇ-baraṇ saluvan-
tāgi baradu koṭṭa śāsana ||

243 (93).

On the left side of the same stone.

svasti śrī Bhāva-saṃvatsarada Bhādrapada Śukra-vāradandu śrī-Gommaṭa-dē-
varigevu tīrtthakarigevu hūvina paḍige Channi-seṭṭiya maga Chandrakīrtti-bhaṭṭā-
raka-dēvara guḍḍa Kallayyanu akshaya-bhaṇḍāravāgi koṭṭa ga 1 pa 2½ yi-mariyā-
deyalu kundade 6 bāsiga-huvvan ikkuvaru maṅḡaḷa-mahā śrī-śrī ||

244 (94).

Below the above.

svasti śrī Bhāva-saṃvatsarada Puṣya-suddha 5 Bri¹ śrī-Gommaṭa-dēvara-
nityābhisēkake śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Bāraṇaṇṇa. Mē-
dhāvi-seṭṭige parōksha-vineyakke akshaya-bhaṇḍārakke koṭṭa gadyāṇa nāḷku ya-
honniṅge amṛita-paḍige ā-chandrārka nitya-paḍi 3 ya māna hāla naḍasuvaḍu yi-
dharmmava māṇika-nakaraṅḡaḷuṇi ḷayigalūṇi āraivaru¹ maṅḡaḷa-mahā śrī-śrī ||

245 (95).

Below the above.

Halasūra Sōyi-seṭṭiya maga Kēti-seṭṭiyaru Gommaṭa-dēvarige nitya-paḍi
mūru-māna hālanu abhisēkakke koṭṭa ga 3 kka honna baḍige hāla naḍayisuvaru
māṇika-nakhara naḍeyisuvaru ā-chandrārkkav uḷḷanaka maṅḡaḷa-mahā śrī ||

246 (96).

On the right side of the same stone.

śrīmat-parama-gambhīra-syādvadāmōgha-lāñchhanam
jīyāt trailōkya-nāthasya śāsanaṇṇi Jina-śāsanaṇṇi ||

śrīmat-pratāpa-chakravartti Hoysaḷa-śrī-Vīra-Nārasimha-Dēv-arasaru śrīnad-
rājadhāni-Dōrasamudradalu sukha-saṅkathā-vinōdadinī rājyūṇi-geyvuttam ire Śaka-
varuṣa 1196 neya Śrīmukha-saṃvatsarada Śrāvaṇa-ṣu 15 Ādivāradalu śrīman-
mahā-maṇḍaḷachāryyaru Nayakīrtti-dēvara śiṣhyaru Chandraprabha-dēvara kay-
yalu Honnachageṇeya Mādayyana maga Sambhu-dēvanu Saṅgi-seṭṭiyaru maga
Bommaṇṇa Aggappa-seṭṭiyaru maḡkaḷu Dōraya Chavudayyanavaru śrī-Gommaṭa-
dēvara amṛita-paḍige Mattiyakeṇeya naṭṭa kalla śimā-mariyādey-olaḡḍa gadde sut-
tālayada chatur-vvimpasati-tīrtthakara amṛita-paḍige koṭṭa modal-ēriya gadde salage
vondu-sahita sarva-bādha-pariharavāgi dhāra-pūrvvakarṇi māḍikoṇḍu ā-chandrārka-
tāraṇ-baraṇ salvantāgi koṭṭa datti¹ maṅḡaḷa-mahā śrī-śrī-śrī ||

247 (97).

Below the above.

svasti śrī Bhāva-saṃvatsarada Bhādrapada-suddha 5 Ādivāradaśu śrī-Gomaṭa-dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Gērasapeya Gōvinda-setṭhiya maga Ādiyaṇṇa akshaya-bhaṇḍaravāgi irisida gadyaṇa nāḷku tiṅgaḷiṅge hoṅge hāga badi ā-baḍiyali nityābhishēkakke vabbala hāla naḍasuvaru t-honniṅge māṇikya-nakara eḷame oḍeyaru ā-chandrārka-tāraṃ-barāṃ salvantāgi naḍasuvaru maṅgaḷa-mahā śrī śrī śrī

248.

On the base of the right pillar in front of the same doorway.

(Mahājani characters).

Saba 1800 mata Paha sada 8 Magala-vara Kaṭa-rai va Garadhara-lala Vajamalaka baṭa va Magata-ṛaya Kaṭa-ṛayaka baṭa Baṇamala Gamata samaka jata kara

(Saṃvat 1800 miti Pōha suda 8 Maṅgala-vāra Kaṭa-rāya va Giridhara-lāla Vijaimalakā bēṭa va Maṅgata-rāya Kaṭa-rāyaka bēṭa Beṇumala Gō-maṭa-sāmiki jātrā karī)

249 (83).

On the west face of a pillar in the western maṇḍapa of the temple enclosure.

śrīmat-parama-gambhīra-syādvādānōgha-lāūchhanam ṽ

jlyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ṽ

svasti śrī vijayābhyudaya-Śalivāhana-śaka-varsha 1621 ne saluva Śōbhakṛitu-saṃvatsarada Kārtika-ba 13 Guru-vāradallu śrīman-mahā-rājādhirāja rāja-paramēśvara Karnnāṭaka-rājyābhishavāṇa-paritṛipta-paramāhlāda-parama-maṅgalibhūta śhaḍ-darśana-saṃrakṣhaṇa-vichakṣhaṇōpāya vidvad-gariṣṭha duṣṭa-dupta-jana-mada-vibhaṇjana Mahiśūra-dharādhināthar appa Doḍa-Kṛishṇa-Rāja-Vaḍeyar-aiyanavarū ṽ mattam ṽ

vṛitta ṽ

janatādhāraṇa udāra-satya-sadayam sat-kīrti-kāntā-jayam
vinayam dharmma-sad-āśrayam sukha-chayam tējaḷ-pratāpōdayam
jana-nātham vara-Kṛishṇa-bhūvara lasat-prakhyāta-chandrōdayam
ghana-puṇyānvita-kṣhatrīyāṇma paḍedaṃ sad-dharmma-sampattiyam ṽ

kandā ṽ

śrīmad-Belguḷaḍ achaladi
sōmārkkara jariva dēva-Gōmaṭa-Jinapana
śrī-mukhav avalōkisaḷ oḍan
āmōdavu puṭṭi haruṣha-bhājanan usurdaṃ ṽ

Ins.

vachana ||

pârtthiva-kula-pavitranaṃ Kṛishṇa-Râja-puṅgavanuṃ Beluḡuḷada Jina-dhar-
m-makke biṭantha grāmādhigrāma-bhūmigaḷ || Ârhanahalliyuṃ | Hosahalliyuṃ |
Jinanāthapuram | Vastiya-grāmamuṃ | Rāchanahalliyuṃ Uttanahalliyuṃ | Jina-
nahalliyuṃ | koppalugaḷ verasu kasabe-Beluḡuḷa-samētam | sapta-samudram uḷlan-
nevara sapta-parama-sthānādhipatiy appa Gommaṭa-śvāmiyavara pūjōtsavaṅgaḷa
punya-samṛiddhi-samprāptya-nimityartthavāgiyuṃ | abjābjamitrar sākshi-pūrvva-
kam sarvva-mānyavāgi dayapālisiyu mattam ||

kanda ||

Chiga-Dēva-Râja-kalyā-
niya bhāgaḍol irppa anna-chhatrādigalige
su-guṇiyu Kabāḷe-grāmava
jagad-ereyanu Kṛishṇa-Râja-śēkharan ittam ||
int i-Beluḡuḷa-dharmmavu
antarisade chandra-sūryyar uḷḷannevaram
santasadinḍ emmaya bhū-
kāntaru rakshisali dharmma-vṛiddhiya beḷeyam ||

yi-dharmmamam paripālisiḍavar dharmmārtha-kāma-mōkshaṅgaḷam parampa-
reyim paḍeyuvar ||

vṛi ||

priyadinḍ i-Jina-dharmmamam paḍeyiparg āyumu mahā-śrīyumu a-
kkey idam kāyada nīcha-pāpige Kurukshêtrōrviyoḷ Bānarā-
śīyoḷ ēḷ-kōṭi-munindraram kapileyam vēdāḍhyaram kondud ond
ayasam sārgum id endu Kṛishṇa-nṛipa-sailākshāragaḷ nēmisaḷ ||

iti maṅgaḷam bhavatu || śrī śrī śrī ||

250 (84).

On the south face of the same pillar.

śrī-Śālivāhana-śaka-varuṣha 1556 neya Bhāva-samvatsarada Âshāḍa-śu 13
Sthira-vāra Brahma-yōgaḍalu śrīman-mahā-rājādhirāja rāja-paramēśvara Maisūra-
paṭṭanāḍ hīśvara shaḍ-daruśana-dharmma-sthāpanāchāryyar āda Chāma-Râja-Voḍe-
yaru-ayyanavaru Beluḡuḷada sthānadavara kshêtravu bahu-dina āḍavu āgiralāgi A-
Chāma-Râja-Voḍeyaru-ayyanavaru yi-kshêtrava āḍava-hiḍidantāvaru Hosavoḷalu
Kempappana inaga Channanna Beluḡuḷada Pāyi-setṭiyara makkaḷu Chikkaṇna
Chiga-Pāya-setṭi yivaru muntāda āḍava-hiḍidantāvara karasi nimma āḍavina sāla-
vanu trisēnu yannalāgi Channanna Chikkaṇna Chiga-Pāyi-setṭi Muddanna Ajjanṇa-
na Padumappana inaga Paṇḍenna Padumarasaīyya Doḍḍanna Pañchabāṇa-kavigaḷa
inaga Bammappa Bommaṇa-kavi Vijeyanna Gummaṇna Chārūkirtti Nāgappa Beḍ-
adāiyya Bommi-setṭi Hosahaliya Rāyanna Pariyanna-gauḍa Baira-setṭi Bairanna

Virayya ivaru muntāda samastaru tamma tande-tāyigalige punyev āgaliy endu
Gommaṭa-śvāmiya sannidhiyali tamma guru Chārūkirtti-panḍita-dēvara munde
dhārā-dattavāgi yi-aḍahina patra-sālavanu yi-aḍāva koṭṭa sthānadavarige yi-varṭta-
karu gaḍuḡaḷu yi-sālavanu dhārā-pūrvvakavāgi koṭṭevu yi-biṭṭanta patra-sāl-
avanu āvanādaru alupidare Kāśi-Rāmésvaradalli sāsra-kapileyanu Brāhmaṇaranī
kōnda pāpakke hōguvaru yendu bareḍa śilā-śāsana śrī śrī

251.

On a stone to the west of Brahmadēva-maṇṭapa.

śrīmat-parama-gaṇbhīra-svādvādāmōgha-jānchhanam
jīyāt trailōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||
bhadrām astu Jina-śāsanaṃ sampadyatām pratividhāna-bhētavē
anya-vādi-mada-hasti-mastaka-sphātanāṃ ghaṭanē paṭiyasē ||
jagat-tritaya-nāthāya namō janma-pramāthine
naya-pramāṇa-vāg-rasmi-dhvasta-dhivāntāya Śāntayē ||

svasti samadhiyata-paṇcha-mahā-śabda mahā-maṇḍalēśvaram Dvāravati-pura-
varādhīśvaram Yādava-kulāmbara-dyumaṇi samyaktva-chūḍāmaṇi Maleparol-
gaṇḍādy-anēka-nāma-vaṇi-saṃlāṅkṛitar appa śrīman-mahā-maṇḍalēśvaram Tribhuva-
na-malla Talakāḍu-gōṇḍa bhuja-bāḷa-Vīra-Gaṅga-Vishṇuvarddhana-Hoysala-Dēva-
ra vijaya-rājyaṃ uttarōttarābhivridhi-pravarddhamaṇam ā-chandrārka-tāraṃ-
baram saluttam ire tat-pāda-padmaṇḍapjīvi ||

vṛtta ||

janatādhāraṇ udāraṇ anya-vanītā-dūraṃ Vachas-sundari-
ghana-vṛtta-stana-hāraṇ ugra-rana-dhīraṃ Māraṇ ēn-endapai
janakaṃ tān ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu-
kta-nikāmaṭṭa-charitre tāy enal id ēn Ēchaṃ mahā-dhanyanō ||

kanda ||

vitasta-maḷaṃ budha-jana-
mitraṃ dvija-kūḷa-pavitraṇ Ēchaṃ jagadoḷu
pātraṃ ripu-kula-kanda-gha-
nitraṃ Kaṇḍinya-gōtraṇ amala-charitraṃ ||
Manu-charitaṇ Ēchigāṇkana.
maneyoḷu muni-jana-saṃmāhamuṃ budha-janamuṃ
Jina-pūjane Jina-vandane
Jina-mahimegaḷ āva-kālamuṃ sōbbisuguṃ ||
uttama-guṇa-tati vanītā- |
vṛittiyaṇ olaḷoḍud endu jagam ellaṃ kari- . . .
ettuvinaṃ amala-guṇa-sam- .
pattige jagadoḷage Pōchikabbeye nōntaḷu ||

vacha ||

ant enisid Êchi-Râjana Pôchikabbeya putran akhiḷa-tīrtthakara-parama-dêva-
parama-charitâkarnnanôdīrṇṇa-vipuḷa-puḷaka-parikaḷita-vârabâṇanum vishama-sam-
ara-rasa-rasika-ripu-nṛipa-kaḷâpâvalêpa-lôlupa-kripânanuv âhârâbhaya-bhaîśajya-
śâstra-dâna-vinôdanum sakala-lôka-sôkâpanôdanum ||

vṛitta ||

vajram Vajrabhṛitô haḷam Haḷabhṛitaś chakram tathâ Chakriṇaś
śaktiś Śaktidharasya Gâṇḍiva-dhanur gGâṇḍiva-kôḍaṇḍinaḷ
yas tadvad vitanôti Vishṇu-nṛipatêśh kâryyam katham mâḍṛisair
gGaṅgô Gânga-tarauga-raṇjita-yaśô-râśis sa varṇnyô bhavêt ||

vachana ||

ant enipa śrīman-mahâ-pradhânam dandânâyakam drôha-gharaṭṭa Gaṅga-
Râjam Chôḷana sâmantan Adiyamam ghaṭṭadiṁ mēlâda Gaṅgavâḍi-nâḍa gaḍiya
Talekâḍa biḍinoḷ paḍiy irppant iḷḍu Chôḷam koṭṭa nâḍam kuḍade kadi kolliṁ ene
vijigīshu-vṛittiyindam etti baḷam eraḍum sârchchidalli ||

vṛitta ||

ittapa bhûmi-bhâgadol adhanyar ad êke bhavat-pratâpa-sam-
pattiya varṇanâ-vidhige Gaṅgachamûpa jigīshu-vṛittiyind
ettida ninna kaiyya nîsitâsiya tau-mone benna bâran e-
ttuttire pôgi Kaḷichi gurīy appinam ôḍida Daman eydanê ||
kadanadol andu ninna taravâriya bârige meyyan oḍḍalâ-
rade naḷid innuv ant adane jânisi jânisi Gaṅga tanna nam-
bida sudati-kadambad eḷḍe pavane vôgire pulle-vechchu-ve
chchidapan ahar-nîsaiṁ Tiguḷa-Dâman aranya-śaranya-vṛittiyiṁ ||
enitânunṁ bavaraṅgaḷolu palabaram beṅkoṇḍa gaṇḍindam ôv-
enisuttam Talakâḍol innevaram irḍḍ iḷaḷu karam Gaṅga-Râ-
jana khalgâhatig aḷki yuddha-vidhiyol benn-ittu nây unnad ô-
ḍinal unḍirḍḍapan atta Śayva-sâmiyol sâmantâ-Dâmodaram ||

embinam onde meyyol avayavadin eydi mûḍalisi dhṛiti-giḍisi beṅkoṇḍu mattam
Narasiṅga-varṇnamam modalâge ghaṭṭadiṁ mēlâda Chôḷana sâmantar ellaram
beṅkoṇḍu nâḍ-âḍud ellaman êka-chchhatrad unḍige-sâdhyam mâḍi kuḍe kṛitajñam
Vishṇu-nṛipati mechchi mechchidēṁ bēḍi

kanda ||

avanipan enag ittapan end
avar-ivaravol uḷida vastuvam bēḍade bhû
bhuvanam
. yaṁ bēḍidam Jinârchchana-lubdha ||
gommaṭam eno muni-samudâ-
yam manadoḷu mechchi suttam

Gommaṭa-dēvara pūjega-
dam mudadiṃ biṭṭan alte dhīrōdattam ||
akkara ||

ādiyāg irppa . . . ta-samayakke Mūlasaṅghaṃ Koṇḍakundānvayaṃ
bādu vēḍ adam baleypud alliya Dēsigagaṇada Pu
bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa pempīṅ
adam esed irppa Śubhachandra-siddhānta-dē ddam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit oḷav anitumaṃ tām eyde posayisidaṃ
Gaṅgavāḍiya Go vargge sutt-ālayaman eyde māḍisidaṃ
Gaṅgavāḍiya Tigulāra beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi koṭṭam
. rājan ā-munnina Gaṅgara Rāyaṅga nūrmmaḍi dhanyan altē ||

252.

On the back of the same stone.

svasti śrīmatu vaddavyavahāri Mosāḷeya . . . vi-seṭṭiyaru tāvu māḍisida cha-
viṣa-tīrtthakara aṣṭa-vidhārchchanēge varisha-nibandhiyāgi māṇikya-nakara . . .
śasa-nakaraṅgaḷu koṭṭa paḍi pa . . . ge hāga || . . ma māpi . . . kya bi . . nakaraṅ-
gaḷu ra . . . ge hāga . . du || (*Beside the above*) . . . va-seṭṭi Bāchi-seṭṭi Chikka-Bāchi-
seṭṭi pa 2 Ammeḷeya Kēti-seṭṭi Chandi-seṭṭi Gummi-seṭṭi Chikkatamma pa 2 Ādi-seṭṭi
Chaūḍi-seṭṭi 1 Bāchi-seṭṭi Ayibi-seṭṭi Jakkave-maiduna Boddi-seṭṭi Bāchi-seṭṭi Māri-
seṭṭi Vāmi-seṭṭi pa 2 Māchi-seṭṭi Nambi-seṭṭi Masaṇi-seṭṭi Kēti-seṭṭi pa 2 Kēti-seṭṭi
Rēvi-seṭṭi Hariyama-seṭṭi Kommi-seṭṭi Ādi-seṭṭi Chikka-Kēti-seṭṭi pa 2 paṭṭanasvāmi
Chande-seṭṭi Sōma-seṭṭi Kēti-seṭṭi pa 2 Sōḷalise-seṭṭi Bākavechatti Kemi-
seṭṭi pa 1 (*Beside the above*) . . . da Chikka . . heggaḍiti paṭṭanasvāmi
Mali-seṭṭi Kāmave pa 2 Bammeya-nāyaka Dōchave-nāyikitti chikka-paṭṭanasvāmi
pa 2 Bāhubali-seṭṭi Pārisha-seṭṭi Basavi-seṭṭi Barata Bāhubali pa 2 Saṅka-seṭṭi Ēchi-
seṭṭi Chaūḍi-seṭṭi Bāchi-seṭṭi Sakki-seṭṭi pa 2 Nūgi-seṭṭi Kariyaśanti-seṭṭi Bavana-
seṭṭi Boppa-seṭṭi pa 2 Maili-seṭṭi Mahadēva-seṭṭi Hārva-seṭṭi pa 1 Kāvi-seṭṭiya
Pārisha-seṭṭi Ādi-seṭṭi pa 1 Oḍeyachcha-seṭṭi Jakki-seṭṭi pa 1 Tippa-seṭṭiya Basavi-
seṭṭi Chikka-Tippi-seṭṭi pa 1 ya Padumanasāmi-seṭṭi Bamachchi Paduma
pa 1 Dēsi-seṭṭi Kali-seṭṭi Kēti-seṭṭi Bammi-seṭṭi pa 1 (*Beside the above*) . . yaṭada
Rāchamalla-seṭṭiyaru paṭṭanasvāmi-Jakkamasaru Hoysala-seṭṭi Bba-seṭṭi paṭṭana-
svāmi-Mali-seṭṭi Chāki-seṭṭi Dāsi-seṭṭi pa 3 Nēmi-seṭṭiyaru pa 2 Nābi-seṭṭi Dēvi-
seṭṭi Chaṭṭi-seṭṭi Kēṭave-seṭṭi pa 2 paṭṭanasvāmi-Boppi-seṭṭi Bōki-seṭṭi tamna Boppi-
seṭṭi Basavi-seṭṭi Bāhubali-seṭṭi Jakkave Attiyakka pa 2 aṅgarika Kāli-seṭṭi Sōmi-
seṭṭi Chandi-seṭṭi Dēvi-seṭṭi Chikka-Kāli-seṭṭi pa 2 Sōvi-seṭṭi Chaṅgi-seṭṭi Bammi-
seṭṭi pa 1 Honni-seṭṭi Pārisha-seṭṭi Kuppave pa 2 Māchi-seṭṭi Chaṭṭi-seṭṭi Gaṅgi-
seṭṭi Kāli-seṭṭi Māri-seṭṭi pa 2 Maṅgi-seṭṭi Varddhauṇa-seṭṭi Pārisha-seṭṭi pa 2
Ins.

Kāvi-setṭhi Dēvi-setṭhi Bannina-setṭhi pa 1 Gūmmi-setṭhi Māki-setṭhi Gommaṭa-setṭhi Mā-
 chi-setṭhi pa 1 Masani-setṭhi Lakumi-setṭhi pa 1 Bahanigeya Bammaveya Kēti-setṭhi
 pa 1 (*Beside the above.*) Dana-setṭhiya ma . . ve-setṭhi Dēmi-setṭhi Chānave pa 2.
 Bāchikaveya Bammi-setṭhi Pārisha-setṭhi Chikka-Pārisha-setṭhi Bēli-setṭhi Sōmi-setṭhi
 Gommaṭa-setṭhi Kēti-setṭhi pa 2 Sahadēva-setṭhiya Chatṭi-setṭhi Rāmi-setṭhi Chatṭi-setṭhi
 pa 2 Padumi-setṭhi Holle-setṭhi Gommaṭa-setṭhi Lakumi-setṭhi Pōchamma Nāki-setṭhi
 Mahadēva-setṭhi pa 2 Nāgara-navileya Kēti-setṭhiya maga Bammi-setṭhi Gujjave pa 2
 Seladi-setṭhi Masani-setṭhi Mahadēva-setṭhi pa 1 Vāsudēva-nāyaka Rāmachandra-
 paṇḍita Chikka-Vāsudēva pa 2 sēnabōva-Tibba-setṭhi pa 1 Jayapi-setṭhi Bammi-setṭhi
 Padumi-setṭhi Chikka-Jayapi-setṭhi pa 2 Aṅgaḍiya Mahadēva-setṭhi Gommaṭa-setṭhi
 Mahadēvi Sōmakka pa 2 Kēti-setṭhiya Ādi-setṭhi pa 1 (*Beside the above*) . . . yya . . .
 maga Allāḍippa paḍi . . hoṅge gadyāṇa nālka koḍuvaru 4 Varddhamāna-heggaḍe
 Nāgave-heggaḍiti Bāhubali Kalave pa 2 Kēdāra-veggade Kannave-heggaḍitti Jakk-
 anna huriya-kaḍaleya Kēti-setṭhi Jakki-setṭhi pa 2 Kāli-setṭhi Marudēvi Chāgave-heg-
 gaḍitti Bōkave-heggaḍitti pa 2

253 (82).

On a pillar in the same maṇṭapa.

(*South face.*)

śrīmat-parama-gaṃbhīra-syādvādāmōgha-lāñchhanam
 jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Bukka-Rāyasya babhūva mantri śrī-Baicha-danḍēśvara-nāmadhēyaḥ |
 nltir yadiyā nikhilābhinandya niśēśhayāmāsa vipaksha-lōkam ||
 dānam chēt kathayāmi lubdha-padavim gāhēta santānakō
 vaidagdhim yadi sā Brihaspati-kathā kutrāpi samliyatē |
 kṣāntim chēd anapāyintim jadataya spriśyēta sarvvamsahā
 stōtram Baichapa-danḍanētur avanau śakyaṃ kavinaṃ katham ||
 tasmād ajāyanta jagad-jayantaḥ putrās trayō bhūshita-chāru-śīlāḥ |
 yair bbhūshitō'jāyata madhya-lōkō ratnais tribhir jJaina ivāpavarggaḥ ||
 Irugapa-danḍanātham atha Bukkaṇam apy anujau
 sva-mahima-sampadā virachayan sutarām prathitau |
 prati-bhaṭa-kāminī-prithu-payōdhara-hāra-harō
 mahita-guṇō'bhavad jagati Maṇḍapa-danḍapatiḥ ||
 dākṣhiṇya-prathamāspadam sū-charitasyaikākāśrayas satya-vāg-
 ādhāras satatam vadānya-padavi-saśohāra-jaṅghālakaḥ
 dharanmōpaghna-taruḥ kṣhamā-kula-griham saujanya-saṅkēta-bhūḥ
 kṛtīm Maṇḍapa-danḍapō'yam atanoj Jaināgāmanuvrataḥ ||
 Jānakty abhavad asya gōhini chāru-śīla-guṇa-bhūḥ sapōjvala |
 Jānakīva tanu-vṛtta-madhyamā Rāghavasya ramanīya-tōjasah ||

āstām tayōr astamitāri-varggau putrau pavitrikṛita-dharma-mārggau ।
 jāyān abhūt tatra jagad-vijētā bhavyāgratīr bBaichapa-daṇḍanāthah ॥
 Irugapa-daṇḍādhipatis tasyāvarajas samasta-guṇa-sāli ।
 yasya yaśas-chandrikayā mlanti divāpy arāti-mukha-padmaḥ ॥

vi

Brahman bhāla-lipim pramārijaya na chēd brahmatva-hānir bbhavēd
 anyām kalpayā Kāla-rāja-nagarim tad-vairi-prithvibhritām ।
 vētāla-vraja varddhayōdara-tatim pānāya navyāsrjām
 yuddhāyōddhata-śātravair Irugapa-kshmāpah prakōpō'bhavat ॥
 yātrāyām dhvajint-patēr Irugapa-kshmāpasya dhātī-dhaṭad-
 ghōṭī-ghōra-khura-prahāra-tatibhiḥ prōddhūta-dhātī-vrajaiḥ
 ruddhē bhānu-karē'gama (West face) d ripu-karāmbhōjam cha saṅkōcha-
 nam

prāpat kirtti-kumudvatī vikasanam dīptah pratāpānalah ॥
 yātrāyām Irugēsvarēṇa sahasā śūnyāri-saudhāṅga-
 prōllāsad-vidhukānta-kānta-śakalē gachchhad-vanēbhādhipah ।
 hatvā sva-pratimām prati-dvipam iti chhinnaika-dantas tadā
 trāhi trāhi Gajānanēti babudhā vētāla-vrindais stutah ॥
 kō Dhātṛā likhitam lalāṭa-phalakē varnam pramārshṭum kshamō
 varttām dhūrta-vachō-mayim iti vayam varttān na manyāmahē ।
 yad dhātṛyām Irugēndra-daṇḍa-nripatau sañjāta-mātrē priyō
 niśśrīr apy adhika-śriyāghaṭi ripus saśrīr apaśrī-kṛitah ॥
 yad bāhāv Irugēndra-daṇḍa-nripatēr bbibhraty anantā-dhuram
 śēśhādhiśa-phaṇa-gaṇē niyamitām sa svāṅganāyās sadā ।
 gāḍhaliṅga-sāndra-sambhava-sukha-prōdbhūta-rōmāvaliḥ
 sāhasrīp rasanām adhāt tava guṇān stōtum kṛitārthah phanī ॥
 āhāra-sampad-abhayārppanam aushadham cha śāstram cha tasya samajā-
 yata nitya-dānam ।

himsānṛitānya-vanitā-vyasanam sa-chauryyam mārchebhā cha dēśa-vaśatō
 'sya babhūva dūrē ॥

dānam chāsya su-pātra ēva karuṇā dīnēshu drishṭīr jJinē
 bhaktir ddharmīna-pathē Jinēndra-yaśasām ākarnnanēshu śruti ।
 jihvā tad-guṇa-kirttanēshu vapushas saukhyam cha tad-vandanē
 ghrānam tach-charaṇābja-saurabha-bharē sarvram cha tat-sēvanē ॥
 Yirugapa-daṇḍanātha-yaśasā dhavalō bhuvanō
 malinima-saustavah param adhira-dṛiṣṭam chikurē
 vahati cha tasya bāhu-parighē dharmī-valayam
 param itaritarākrama-kathāpi cha tat-kuchayōḥ ॥
 karunair vvismpita-kupḍalair a-tilakāsāṅgair lalāṭa-sthalair

ākīrnnair alakaiḥ payódhara-tatair aspriṣṭha-muktā-guṇaiḥ |
 bimbōśṭhāir api vairi-rāja-sadṛśās tāmbūla-rāgōjjhitair
 yyasya sphārataram pratāpam asakṛīd vyākurvātē sarvvataḥ ||

(East face.)

yat-kīrttibhis Suradhunt-parilāṅghintibhir dhautē chirāya nija-bimba-gatē
 kaḷaṅkē |
 svachchhātmaś tuhina-dīdhitir āṅganānām avyājam ānana-ruchiḥ kaba-
 likarōti ||

yat-pādābja-rajah-kaṇā prasuvatē bhaktyā natānām bhuvam
 yat-kāruṇya-kaṭāksha-kānti-laharī prakṣhālayaty āśayam |
 mōhāhaṅkaraṇam kṣhiṇōti vimalā yad-vaikhari-maukhari
 vandyah kasya na mānanīya-mahimā śrī-Paṇḍitāryyō yatih ||
 mandāra-druma-mañjari-madhu-jhari-mañju-sphuran-mādhuri-
 prauḍhahaṅkṛiti-rūḍhi-pāṭava-paripāṭi-kṛikāṭi-bhaṭah |
 nṛityad-Rudra-kapardda-gartta-vilūṭhāt-Svarlōkakallōlini-
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kōḷāhalaḥ ||
 kāruṇya-prathamāvatāra-saraṇiś śāntēr nniśāntam sthiram
 vaiduṣhyasya tapaḥ-phalam sujanatā-saubhāgya-bhāgyōdayah |
 Kandarppa-dviradēndra-paṇḥavadanaḥ kāvyāṇṛitānām khanir
 jJainādhvāmbara-bhāskaraś Śrutamunir jJāgartti namrārtti-jit ||
 yukty-Āgamārṇava-vilōlana-Mandarādriś śabdāgamāmburūha-kānana-bā-
 la-sūryyah |

śuddhāśayah prati-dinam paramāgamēna samvarddhatē Śrutamunir yyati-
 sārvvabhāumah ||

tat-sannidhau Beḷugulē jagad-agrya-tīrtthē śrīmān asāv Irugapāhvaya-
 daṇḍanāthah |

śrī-Guṇmatēśvara-sanātana-bhōga-hētōr ggrāmōttamaḥ Beḷugulākhyam
 adatta dhīrah ||

Śubhakṛiti vatsarē jayati Kārttika-māsi tithau

Muramathanasya puṣṭim upajagmushi śīta-ruchau |

sad-upavanam sva-nirmūta-navina-taṭāka-yutam

sachiva-kulāgrāṇir adita tīrttha-varaḥ muditali ||

Irugapa-daṇḍādriśvara-vimala-yaśah-kalama-varddhana-kṣhētram |

A-chandra-tārakam idaḥ Beḷugula-tīrttham prakāśatam atulam ||

dāna-pālanayōr mūmadhyē dānāt śrēyō'nupālanam |

dānāt svarggam avāpnōti pālanād achyutam padam ||

sva-dattam para-dattam vā yō harēch cha vasundharām |

śhaśhṭir vvarsha-sahasraṇi viśhṭāyāṇi jāyatē krimiḥ ||

maṇḍala-mahā śrī śrī śrī śrī ||

254 (105).

On the right pillar in Siddhara basti.

(West face)

śrīmat-parama gambhīra-syādvādāmōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 śrī-Nābhēyō'jitas Sambhava-Nami-Vimalās Suvratānanta-Dharmmās
 Chandrāṅkaś Śānti-Kunthū sa-Sumati-Suvidhiś Śītalō Vāsuptājya
 Mallis Śrēyas-Supārśvau Jalajaruchir Arō Nandanah Pārśva-Nēmi
 śrī-Viraś chēti dēva bhuvī dadatu chatur-vimśatir mmaṅga āni ||
 Virō viśiṣṭam vinatāya rātm itī tri-lōkair abhivaraṇyatē ya
 nirasta-karimā nikhilārttha-vēdī pāyād asau paśchīma-tīrtthanātha ||
 tasyābhavan sadasi Vira-Jinasya siddha-saptarddhayō gaṇadharāḥ kila
 Rudra-saṅkhyāḥ
 yē dhārayanti śubha-darśana-bōdha-vṛittē mīthyā-trayād api gaṇān vini-
 varttā viśvān ||
 Indrāgnibhūti api Vāyubhūti Akampanō Maurya-Sudharmma-Putrāḥ |
 Maitrēya-Maunḍyau punar Andhavēlah Prabhāsakaś chēti tadīya-samj-
 nāḥ ||
 pūrvajāñān iha vādinō'vadhi-jushō dhi-paryyaya-jñāninaḥ |
 sēvē vaikriyikāṁś cha śikshaka-yatin kaivalya-bhājō'py amān |
 ity agny-ambunidhi-trayōttara-niśānāthastikāyais śatai
 Rudrōnaika-śatāchalair api nritān saptāiva nityam gaṇān ||
 siddhim gatē Vira-Jinē'nubaddha-kēvaly-abhikhyās traya ēva jātāḥ |
 śrī-Gautamas tau cha Sudharmma-Jambū yaiḥ kēvalivaitad ihānubad-
 dham ||
 jānanti Vishṇur Aparājita-Nandimitrau Gōvarddhanēna guruṇā saha
 Bhadrabāhuḥ |
 yē pañcha kēvalivad apy akhīlam śrutēna śuddhā tatō'stu mama dhiś
 śrutakēvalibhyaḥ ||
 vidyānūvāda-paṭhanē svayam āgatābhīr vvidyābhīr ātma-charitād amalād
 abhinnaḥ |
 pūrvajāni yē daśa pūrāṇy api dhārayanti tān naumy abhūna-daśapūrv-
 vadharān samastān ||
 tē Kshatriyāḥ Prōśhṭhula-Gaṅgadēvau Jayas Sudharmma Vyayō Viśā-
 khah |
 śrī-Buddhilō'nyau Dhṛitishēṇa-Nāgau Siddhārtthakaś chēty abhidhāna-
 bhājāḥ ||
 Nakshatra-Pāṇḍu Jayapāla-Kaṁśachāryāv api śrī-Drumashēṇakaś cha

ôkâdâśâṅgi-dharaṇēna rûḍhâ yē paśīcha tē'mt hṛidi mē vasantu ॥
 âchâra-samjñâṅga-bhṛitô'bhavams tē Lôhas Subhadro Jaya-pûrvva-bhadrah
 tathâ Yaśôbâhur amī hi mûla-stambhâ Jinêndrâgama-ratna-harimnyē ॥
 śrīmân Kumbhō Vinitō Haladhara-Vasudêvâchala Mêrudhitrâh ॥
 Sarvvajñas Sarvvaguptō Mahidhara-Dhanapâlu Mahâvira-Virau
 ity âdyânêka-sârishv atha supadam upêtêshu divyat-tapasyâ-
 śâstrâdhârêshu puṇyâd ajani sa jagatâṃ Koṇḍakundô yatindrah ॥
 rajôbhir asprishṭatamatvam antar bbâhyē'pi samvyañjayitum yatīśah ॥
 rajah-padam bhûmitalam vihâya chachâra manyē chatur-angulam sah ॥
 śrīmân Umâsvâtir ayam yatīśas Tatvârtthasûtram prakatīchakâra ॥
 yan mukti-mârggâcharaṇôḍyatânâṃ pâthēyam argghyam bhavati prajā-
 nâṃ ॥

tasyaiva śishyô'jani Griddhapiñchha-dvittya-samjñasya Balâkapiñchhah ॥
 yat-sûkti-ratnâni bhavanti lôkē mukty-aṅganâ-môhana-manḍanâni ॥
 Samantabhadras sa chirâya jiyâd vâdibha-vajrâṅkuśa-sûkti-jalah ॥
 yasya prabhâvât sakalâvanityam vandhyâsa durvvâduka-vârttayâpi ॥
 syâtkâra-mudrita-samasta-padârttha-pûrṇam
 trailôkya-harimnyam akhilam sa khalu vyanakti
 durvvâdukôkti-tamasâ pihitântarâlam
 Sâmantabhadra-vachana-sphuṭa-ratna-dīpah ॥
 tasyaiva śishyaś Śivakôṭi-sûris tapô-latâlabhâna-dêha-yashṭih ॥
 samśâra-vârâkara-pôtam êtat Tatvârtthasûtram tad alaśīchakâra ॥
 prâg abhyadhâyi guruṇâ kila Dêvanandi buddhyâ punar vvipulayâ sa Jinê-
 ndrâbuddhih ॥
 śrī-Pûjyapâda iti chaisha budhaih prachakhyē yat pûjitah pada-yugē vana-
 dēvatâbhih ॥

Bhattâkalanhō'kṛita Saugatâdi-durvvâkya-paṅkaiś sa-kalanika-bhûtam
 jagat sva-nâmēva vidhâtun uchchaih sârthtam samantâd akalanikam ēva ॥
 jiyâj jagatyâm Jinasēna-sûrir yyasyôpadêśôjvala-darppaṇēna
 vyaktikṛitam sarvvam idam vinēyâh puṇnyam purâṇam purushâ vidanti ॥
 vinaya-bharaṇa-pâtram bhavya-lôkaika-mitram
 vibudha-nuta-charitram tad-gaṇêndrâgra-putram ॥
 vihita-bhuvana-bhadram vita-môhōru-nidram
 vinamata Guṇabhadram tīrṇa-vidyâ-samudram ॥
 sad-vyañjana-svara-nabhas-tanu-lakṣhaṇâṅga-
 chohinnâṅga-bhauma-śakunâṅga-nimittakair yyah ॥
 kâla-trayē'pi sukha-duḥkha-jayâjayâdyam
 tat sâkshivat punar avaiti samastam ēva ॥
 yah Pushpadantēna cha Bhûtabaly-âkhyēnâpi śishya-dvityayēna rêjē

chaṇḍōḍḍaṇḍa-tri-daṇḍaṇḍa parama-sukha-padaṇḍa pāpa-bhajaṇḍa parāgō-
vārāgārōrukāra-trividhaṇḍa adhikṛitāgauravaṇḍa gūravaṇḍa cha
tulyaṇḍa bhallaṇḍa-śalya-trayaṇḍa atula vapuṣ-śarīraṇḍa-marīmaṇḍa-chelīhid amḥō
bhāṣhōnūnēshi tri-dōshaṇḍa Śrutamuni-muniḥ nirṇamunōchaika ēva ॥
prakṣishya-bha-gaṇḍe'ṅga-mahasā bhuvi tadlye pravarddhayati pūrṇa-kala

indur iva yas sma

anādi-nidhanādi-paramāgama-payōdhim abhūd Abhinava-Śrutamunir gga-
ni-padē saḥ ॥

mūrggē durggē nisarggāt pratibhaṭa-kaṭu-jalpēna vādēna vāpi

śravyē kāvyē'tinavyē mridu-madhura-padaḥ śarṇmadair nṇarṇmadaiṣ
cha

mantrē tantrē'pi yantrē nuta-sakala-kalāyāṇḍa cha śabdārṇnavē vā

kō vānyaḥ kōvidō'sti Śrutamuni-munivād viśva-vidyā-vinōdaḥ ॥

śabdē śri-Pōjyapādaḥ sakala-vimata-jit tarkka-tantrēṣhu Dēvaḥ

siddhāntē satya-rūpē Jina-vinigaditē Gautamaḥ Koṇḍakundaḥ ॥

adhyātmē Varddhmānō Manasija-mathanē vāri-mug duḥkha-vanbhāv

ity ēvaṇḍa kirtti-pātraṇḍa Śrutamunivād abhūd bhū-traṇḍa kō'tra kaśchit ॥

śraddhāṇḍa śuddhāṇḍa pravṛiddhāṇḍa dadhātāṇḍa adhikṛitāṇḍa Jaina-mārggē

su-sarggē

siddhiṇḍa buddhēr mmaharddhēr bbudha-vara-nivahair adbhutām arttīyam-

ānām

mitraṇḍa chitraṇḍa charitraṇḍa bhava-chaya-bhayadaṇḍa bhavya-navyāmbujā-

nām

apy ēnō-vyūnam ēnaṇḍa Śrutamuni-muniḥ chandram ārādhayadhvaṇḍa ॥

śrīmānitō'syābhayachandra-sūrēs tasyānujāta Śrutakirtti-dēvaḥ

abhūj Jinēndrōdita-lakṣhaṇānām āpūrṇa-lakṣhikṛita-chāru-vṛittāḥ ॥

vidita-sakala-vēdē vīta-chētō-vishādē vijita-nikhila-vādē viśva-vidyā-vinō-
dē

vitata-charita-mōdē viṣphurach-chit-prasādē vinuta-Jinapa-pādē viśva-
rakṣhām prapēdē ॥

sa śrīmāṇṣ tat-tanūjas tadānu gaṇi-padē sanniyadhāch Chārukirttiḥ

kirtty-ākīrṇa-trilōkyā muhur ayati vidhūḥ kārṣyam adyāpy atu (*East
face*) lyah

yasyōpanyāsa-vanya-dvipa-paṭu-ghaṭayōtpātītās chātu-vāchaḥ

Padmā-sadmaṭta-mitrōjvalatara-ruchayō'py utthitā vādi-padmaḥ ॥

chāru-śrīṣ Chārukirttiḥ pada-nata-vasudhādhiśvarō dhiśvarō'yaṇḍa

garvvaṇḍa kurvvaṇḍa urvviśvara-sadasi mahā-vādināṇḍa vāda-vandhyaṇḍa

chakīṇḍa dik-kṛīḍaḍa-agrēsara-sarasa-vachāḥ sādhitāśēsha-sādhyō

'vēdyāvēdyādy-avidyā-vyapagama-vilasād-viśva-vidyā-vinōdaḥ ॥

Ballāḷa-kṣhōṇipāḷaṃ valita-Bali-balaṃ vājibhir vṛjītājim
 rōgāvēgād gatāsu-sthītīm api sahasōllāghatām ānināya
 ātrīyaiva svayam sō'kṣhīlavid Abhayasūrēś tathātārayat tan
 nissimnāśēśha-śāstrāmbunīdhim Abhayasūriṃ parāṃ Siṃhaṇāryyam ॥
 śiśhītō dushṭāgha-piśhṭi-karaṇa-nīpūṇa-sūtrasya tasyōpadēśhṭuś
 śiśhyah ptyūśha-niśhyandana-paṭu-vachanaḥ Paṇḍitaḥ khaṇḍitāghah
 sūris sūrō vinēyāmburūha-vikasanē sarvva-dig-vyāpi-dhāmā
 śrīmān asthāt kṛitāsthō Bēḷugūḷa-nagarē tatra dharmmābhivṛidhyai ॥
 yasminp Chāmunḍa-Rājō Bhujabalinam inam Guṇmatam karmmaṭhājū-
 aṃ

bhaktyā śaktyā cha muktyai jita-Sura-nagarē sthāpayad bhadrām adraū
 tadvat kāla-trayōttthōjvala tanu-Jina-bimbāni mānyāni chānyah
 Kailāśō śīla-śālī tri-bhuvana-vīlasat-kīrtti-chakrīva chakrē ॥
 sthānē tat sthāna-mantrōjvalataram atulāṃ Paṇḍitō'laṅkarōtn
 śrīmān ēśhō'ekakīrttir nūṛipa iva vīlasat-sāla-sōpānakādyaih
 chitram śīrshē'bhishichya tri-bhuvana-tīlakaṃ tam punas sapta-vārān
 paṅkōnmuktaṃ vidhāyākhila-jagad-urn-punyais tathālaṅchakāra ॥
 kim vā kṣhīrābhishēkād nta nija-yaśasō nirmmalāch chhaṅkarādrtin
 gōtrādrtin sphāṭikim cha kṣhitim amara-gajān dig-gajān ēśha dhīrah ॥
 kṣhīrōdān sapta-sindhūn udari-jaladharān śāradān Nāga-lōkam
 Śēśhākīrttnuṃ vidīrtmāmṛita-kalāśam api Svar vṛitēnē na vidmah ॥
 Mēraū janmābhishēkaṃ Sura-patir iva tat tathāivātra śailē
 dēvasyādarśayan nō parām akhila-janasyaisha sūrir vvidhāya
 san-mārggaṃ chādhnunainam pibitam api chiram vāmadrig-vāk-tanūbhīr
 nniśēśham tāni pūrvvam Purur iva punar atrākāṅkō'panīya ॥
 rē rē Kāpāda kōṇam śarāṇam adhivasa kṣhudra-nidrā-nivāsam
 maināpsēchhām atuchchhām tyaja nija-paṭu-vādēśhu kṛichchhrāśu
 gachchha

Bauddhabuddhē vimugdhō'sy apasara sahasā Sāṅkhyā mā raṅkha saṅkhyē
 śrīmān mathnāti vādīndra-gajam Abhayasūriḥ parām vādi-sūbhah ॥
 aiśvaryyam vahataś cha śāśvata-mukhē dhattas cha sarvvaṇātām
 bibhrātē cha girīśatām śivātayā śri-Chārūkīrttiśvaran
 tatrayam Jina-bhāg asāv ajina-bhāg dhīmān ayaṃ mārggaṇē
 Hēmadriṃ samadhātta mārggaṇam uru-sthēmā sa Hēmāchālē ॥
 sphūrjad-Dhūrjjaṭi-bhāla-lōchana-śikhi-jvālāvalīqhasya tē
 haṃ hō Maumatha jivananshadhir abhūd ēśhā purā Śailāj
 sarvvaṇōttama-Chārūkīrtti-su-munēś samyak-tapō-vahnina
 nirdagdhasya charitra-chaṇḍa-marutōddhātasya kā tē gatih ॥
 Pitāmaha-parishvaṅga-saṅgatamaḥ-praśāntayē

bhadrônnidras su-mudras satatam Abhinavò rajatè Paṇḍitāryaḥ ||
 ayam atha-guru-bhaktya-kārayat tan-nishadyām
 apara-gaṇibhir uchchair ggēhibhis tais sabaiva
 śubha-dīna-su-muhūrttē pūritōdghākhilāṣaṃ
 yugapad akhila-vādya-dhvāna-ratna-pradānail ||
 ity ātma-śaktiā nija-muktayē'rhad-dāsōditam śāsanam ētad urvvyām
 śāstraugha-kartṛi-traya-śaṃsanāṅgam ā-chandra-tārā-ravi-Mēru jiyāt ||

255 (106).

Below the above.

śrīmat-Karmāṭa-dēśē jayati pura-varaṃ Gaṅgavatī-ākhyam ētat
 sad-dṛik dānōpavāsa-vrata-ruchir abhavat tatra Māṇikya-dēvaḥ
 Bāchāyī dharma-patnī guṇa-gaṇa-vasatis tasya sūnus tayōś cha
 śrīmān Māyanna-nāmājani guṇa-maṇi-bhāk Chandrakīrttēś cha śishyaḥ ||
 samyaktva-chūḍāmaṇiy enisida ā-bhavyōttamanu svasti śrī Śaka-varuṣa 1331
 neya Virōdhi-saṃvatsarada Chaitra-ba 5 Gu śrī-Gummaṭa-nāthana madhyāhnada
 aṣṭa-vidhārchchanā-nimittavāgi Beluḡulada Gaṅgasamudrada kereya keḷage dāna-
 śāḷeya gadde kha 2 gavanū Beluḡulada māṇikya-nakharada Hariya-gauḍana maga
 Gummaṭa-dēva Māṇikya-dēvana maga Bonnanan olaḡada gauḍuḡaḷa samaksha-
 dali dēvarige pāda-pūjeya māḡi krayavāgi koṇḡu koṭṭu aśādhāraṇav abanta kīrtti-
 yanū puṇyavanū upārjjisi kondanu || maṅgaḷa mahā śrī śrī śrī

256 (107).

Below the above.

śīladi Chāndramauli-vibhuv Āchala-dēvi nijōdgha-kāntey ā-
 lōla-mṛigākshi Beluḡulada Gummaṭa-nāthana pādad ar-
 chchāḷige bēḡe Bekkana śīmeyan ittan udāra-Vīra-Ba-
 llāḷa-nṛpālakan urviyūm abdhiyūm uḷḷinam eyde salvinam ||

antu dhārā-pūrvvakavaṃ māḡi koṭanta grāma-sime mūḡa Honnēnahallī tenka
 Bastihallī Dēvarahallī paḡuva Chōḷēnahallī Hādōnahallī (At the bottom of the east
 face) baḡaḡa Maṅchēnahallīya biṭṭu koṭa grāmaū āchandrārkkā-sthāyiyāgi saluge
 maṅgaḷa mahā śrī śrī śrī

257.

At the bottom of the west face of the same pillar.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti śrī Śaka-varsha 1371 neya Yūva-saṃvatsarada Vaiśākha-śuddha 10 Gu
svasti śrīmatu Chārukīrtti-pañḍita-dēvarugaḷu avara śiṣhyaru Abhinaya-Pañḍita-
dēvarugaḷu Beḷugulāda nāda gavuḍugaḷu māṇikyā-nakharada halaru pañḍitu sthā-
nikaru vaidyaru varu

258 (108).

On the left pillar in the same basti.

(North face)

śrī jayaty ajayya-māhātmyaṃ viśāsita-ku-śāsanaṃ
śāsanaṃ Jainān udbhāsi mukti-lakṣmīyāika-śāsanaṃ ||
aparimīta-sukham analpāvaganamayaṃ prabala-bala-hrītātāṅkaṃ
nikhilāvalōka-vibhavaṃ prasaratu hṛdayē paraṃ jyōtiḥ ||
uddiptākṣhila-ratnaṃ uddhṛita-jaḍaṃ nānā-nayāntargrihaṃ
sa-syātkāra-sudhābhilīpti janibhṛit-kāruṇya-kūpōchebhṛitaṃ
ārōpya śruta-yānapātram amṛita-dvīpaṃ nayantaḥ parān
ētē tīrtthakṛitō madīya-hṛidayē madhyē-bhavaḥśādhya āsatāṃ ||
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śrī-Varddhamaṇa-munir antima-tīrtthanāthaḥ
yad-dēha-dīptir apī sannihitākṣhīlānaṃ
pūrvvōttarāśrita-bhavaṃ viśādi-chaḥkāra ||
tasyābhavach charama-chij-jagad-īśvarasya yō yauvvarājya-pada-saṃśra-
yataḥ prabhūtaḥ
śrī-Gautamō gaṇa-patir bbhagavān varishṭhaḥ śrēṣṭhahair anushṭhita-nutir
munibhis sa jīyāt ||
tad-anvayē śuddhimati pratīte samagra-sīlāmala-ratna-jālē
abhūd yatīndrō bhuvī Bhadrabāhuḥ payaḥ-payōdhāv iva pūrṇa-
chandraḥ ||
Bhadrabāhu agnīmas samagra-buddhi-sampadā
śuddha-siddha-śāsanaṃ su-śabda-bandha-sundaraṃ
iddha-vṛitta-siddhir atra baddha-karmma-bhit tapō-
vṛiddhi-varddhita-prakīrttir uddadhē maharddhikaḥ ||
yō Bhadrabāhuḥ śrutakēvalānāṃ munīśvarāṇām iha paśchimō'pi
apaśchimō'bhūd vidushāṃ vinētā sarva-śrutārtthā-pratipādanēna ||
tadīya-śiṣhyō'jani Chandraguptaḥ samagra-sīlānata-dēva-vṛiddhaḥ
vivēsa yat-tīvra-tapaḥ-prabhāva-prabhūta-kīrttir bbhuvanāntarāṇi ||
tadīya-vamśākarataḥ prasiddhād abhūd adōśhā yati-ratna-mālā
babhu yad-antar-maṇivan munīndras sa Kuṇḍakundō dīta-chaṇḍa-da-
ṇḍaḥ ||
abhūd Umāśvātī-munīḥ pavitrē vamśē tadīyē sakalārttha-vēdt

sûtrikṛitaṃ yēna Jina-praṇītaṃ śāstrārthta-jātaṃ muni-puṇḡavēna ||
 sa prāṇi-samprakṣhaṇa-sāvadhānō babbhāra yōgi kila griddha-pakṣhān
 tadā prabhṛity ēva budhā yam āhur āchāryya-śabdōttara-Griddhapiñch-
 chhaṇ ||

tasmād abhūt yōgi-kula-praḍipō Balākapiñchabhāḥ sa tapē-maharddhiḥ
 yad-aṅga-saṃsparśana-mātratō'pi vāyur vvisbādīn amṛiti-chakāra ||
 Samantabhadrō'jani bhadrā-mūrttis tataḥ praṇētā Jina-śāsanaśya
 yadīya-vāg-vajra-kathōra-pātaś chūṛṇī-chakāra prativādi-śailān ||
 śrī-Pūjyapādō dhṛita-dharmma-rājyas tatō surādhiśvara-pūjya-pādah
 yadīya-vaidushya-guṇān idānīṃ vadanti śāstrāṇi tad-uddhṛitāni ||
 dhṛita-viśva-buddhir ayam atra yōgibhiḥ kṛita-kṛitya-bhāvam anubibhṛad
 uchchakaiḥ

Jinavad babbhūva yad Anaṅga-chāpahṛit sa Jinēndrabuddhir iti sādhu-
 varṇnitah ||

śrī-Pūjyapāda-munir apratimaushadharddhir jīyād Vidēha-Jina-darśana-
 pūta-gātrah

yat-pāda-dhauta-jala-saṃsparśah prabhāvāt kālāyasam kila tadā kanaki-
 chakāra

tataḥ param śāstra-vidāṃ muninām agrēsarō'bhūt Akālāṅka-sūriḥ
 mithyāndhakāra-sthagitākṣhīlārtthah prakāśitā yasya vachō-mayūkbhaiḥ ||
 tasmin gatē Svargga-bhuvam maharshau divah-patin narttum iva pra-
 kṛiṣṭān

tad-anvayōdbhūta-muniśvarāṇāṃ babbhūvur ittham bhuvi saṅgha-bhēdāḥ ||
 sa yōgi-saṅghaś chaturah prabhēdān āśādyā bhūyān aviruddha-vṛttān

babbhāv ayam śrī-bhagavān Jinēndras chatur-mmukhāniva mithas samāni ||
 Dēva-Nandi-Sipha-Sēna-saṅgha-bhēda-varttināṃ

dēsa-bhēdataḥ prabōdha-bhāji dēva-yōginām
 vṛttatas samastatō'viruddha-dharmma-śēvinām

madhyataḥ prasiddha ēsha Nandisaṅgha ity abhūt ||
 Nandisaṅghē sa Dēśiyaganē gachchhē cha Pustakē

Iṅgulēsa-balir jīyān māṅgali-kṛita-bhūtalah ||
 tatra sarvva-śarīri-rakṣhā-kṛita-matir vjijitendriyas

siddha-śāsana-varddhana-pratilabdha-kīrti-kalāpakah
 viśruta-Srutakīrti-bhaṭṭāraka-yatis samajāyata

prasphurad-vachanāmṛitāṃśu-vināśitākṣhila-hṛit-tamāḥ ||
 kṛitvā vinēyān kṛita-kṛitya-vṛttin nidhāya tēshu śrūta-bhāram uchchah

sva-dēha-bhāram cha bhuvi praśāntas samādhi-bhēdēna divam sa bhējē ||
 gatē gagana-vāsasi tridivam atra yasyōchchhri (*East face*) tā

Ins.

na vṛitta-guṇa-saṃhatir vṛāsati kēvalaṃ tad-yaśaḥ
 amanda-mada-Manmatha-praṇamad-ugra-chāpōchchalat-
 pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdhāṃ bhuvi ḥ
 śrī-Chārūkīrtti-munir apratima-prabhāvas tasmād abhūn nija-yaśō-dhava-
 li-kṛitāśaḥ

yasyābhavat tapasi nishṭhuratōpaśāntiś chittē guṇē cha gurutā kṛiśatā
 śarirō ḥ

yas tapō-vallibhir vṛellitāgha-drumō varitayāmāsa Sāra-trayaṃ bhūtālē
 yukti-śāstrādikaṃ cha prakṛiṣṭāśayaś śabda-vidyāmbudhēr vṛiddhikṛich-
 chandramāḥ ḥ

yasya yōgīsinaḥ pādāyōs sarvvadā saṃginīm Indiraṃ paśyataś Śārigiṇaḥ
 chintayēvābhavat kṛiṣṇatā varshinaṇaḥ sānyathā nilatā kiṃ bhavēt tat-
 tanōḥ ḥ

yēśhāṃ śarirāśrayatō'pi vātō rujaḥ praśāntiṃ vitatāna tēśhāṃ

Ballāḷa-Rājōtthita-rōga-śāntir āsit kilaitat kimu bhēśhajēna ḥ

munir mmanishā-balatō vichāritāṃ samādhi-bhēdaṃ samavāpya satta
 maḥ

vihāya dēhaṃ vividhāpadāṃ padāṃ vivēśa divyaṃ vapur iddha-vaibha-
 vaṃ ḥ

astam āyāti tasmin kṛitini yaryyamṇi nābhavishyat tadā Paṇḍita-yatis
 sōmaḥ

vastu mithyā-tama-stōma-pihitaṃ sarvvam uttamair ity ayaṃ vaktṛibhir
 upāghōshi ḥ

vibudha-jana-pālakaṃ ku-budha-mata-hāraṇaṃ

vijita-sakalēndriyaṃ bhajata tam alamaṃ budhāḥ ḥ

Dhavalasarōvara-nagara-Jināspadam asadṛiṣam ākṛita tad-uru-tapō-
 mahaḥ ḥ

yat-pāda-dvayam ēva bhūpati-tatiś chakrē śirō-bhūśhaṇaṃ

yad-vākyāṃpitam ēva kōvida-kulaṃ pītvā jijivāṇiṣaṃ

yat-kīrttyā vimalaṃ babhūva bhuvanaṃ ratnākaraṇāvṛitaṃ

yad-vidyā viśadichakāra bhuvanē śāstrārththa-jātaṃ māhat !

kṛitvā tapas tīvram analpa-mēdhās sampādya puṇyāny anupaplutāni

tēśhāṃ phalasyānubhavāya datta-chētā ivāpa tridivam sa yōgi ḥ

tasmin jātō bhūmni Siddhānta-yōgi prōdyad-vāchā varddhayan siddha-
 śāstraṃ

śuddhē vyōmni dvādaśātmā karaughair jyadvat padma-vyōham unvidra-
 yan avaiḥ ḥ

durvādya-uktaṃ śāstra-jātaṃ vivēki vāchānēkāntārththa-sambhūtaya yaḥ

Indrō'sanya mōgha-jālōtthaya bhū-vṛiddhāṃ bhūbhṛit-saṃhatinī vā
 bibhēda ḥ

yadvat padāmbuja-natāvanipāla-maṇi-
ratnāṁśarō'nisam amuṁ vidadhus sarāgaṁ
tadvan na vastu na vadhūr nna cha vastra-jātaṁ
nō yauvvanāṁ na cha balaṁ na cha bhāgyam iddhāṁ ||
praviśya śāstrāmbudhim ēsha dhīrō jagrāha pūrvvaṁ sakalārttha-ratnaṁ
parō'samarthhās tad-anupravēśād ēkaikam ōvātra na sarvvaṁ Apuḥ ||
sampādyā śiṣhyān sa munīḥ prasiddhān adhyāpayāmāsa kuśāgra-buddhīn
jagat-pavitri-karaṇāya dharmma-pravarttanāyākhila-samvidē cha ||
kṛtvā bhaktīm tē gurōs sarvva-śāstraṁ nītvā vatsaṁ kāmādhēnuṁ payō vā
svikṛityōchchais tat-pibantō'ti-puṣṭāḥ śaktīm svēśhāṁ khyāpayāmāsur
iddhāṁ ||

taditya-śiṣhyēshu vidāṁ-varēshu guṇair anēkaś Śrutamun्य-abbikhyāḥ
rarāja śailēshu samunnatēshu sa ratna-kūṭair iva Mandarādriḥ ||
kulēna śilēna guṇēna matyā śāstrēna rūpēna cha yōgya ēshaḥ
vichāryya taṁ sūri-padaṁ sa nītvā kṛta-kriyāṁ svam gaṇayāṁchakāra ||
athnaikadāchintayād ity anēnāḥ sthitīm samālōkya nijāyushō'lpāṁ
samarpya chāsmin sva-gaṇaṁ samarththē tapaś charishyāmi samādhi-yōg-
yaṁ ||

vichāryya chaivam hṛidayē gaṇāgaṇīr nnivēdayāmāsa vinēya-bāṇdhavaḥ
munis samāhūya gaṇāgra-varttināṁ sva-putra (South face) mittham śruta-
vṛitta-śālinam ||

mad-anvayād ēsha samāgatō'yaṁ gaṇō guṇānāṁ padam asya rakshā
tvayāṅga madvat kriyatām itishtāṁ samarppayāmāsa gaṇi gaṇaṁ svam ||
guru-viraha-samudyad-duḥkha-dūnaṁ tadityaṁ mukham aguru-vachōbhis
sa prasannichakāra

sapadi vimalitābda-śliṣṭa-pāṁsu-pratānaṁ kim adhivasati yōshin-manda-
phōtkāra-vātaiḥ ||

kṛiti-tati-hita-vṛittas satva-gūpti-pravṛittō jita-kumata-viśēshaś śōshitāśē-
sha-dōśbaḥ

jita-Ratipati-satvas tatva-vidyā-prabhutvas sukrita-phala-vidbhēyaṁ sō'-
gamad divya-bhūyaṁ ||

gatē'tra tat-sūri-padaśrayō'yaṁ munisvaras saṅgham avaraddhayat tarāṁ
guṇaiś cha śāstraś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅk-
ajaṁ ||

prakṛitya kṛityaṁ kṛita-saṅgha-rakshō vibhāya chākṛityam analpa-buddhiḥ
pravarddhayan dharmmam aninditaṁ tad-gurūpadēśān saphali-chakāra ||
akhaṇḍayād ayaṁ munir vvimala-rāgbhīr aty-uddhatān
amanda-mada-saūcharat-kumata-vādi-kōḷāhaḥān
bhramann-awara-bhūmibhṛid-bhramita-vāridhi-prōchchalat-

taraṅga-tati-vibhrama-grahaṇa-chāturbhir bbhuvī ||
 kā tvam kāmīni kathyatām Srutamunēḥ kīrtiḥ kim āgamyatē
 Brahman mat-priya-sannibhō bhuvī budhas sammṛigyatō sarvvataḥ
 nēndrah kim sa cha gōtra-bhid Dhanapatīḥ kim nāsty asau kinnarah
 Śeṣaḥ kutra gatas sa cha dvīrasanō Rudrah paśūnām patiḥ ||
 Vag-dēvatā-hṛdaya-raṣijana-maṇḍanāni mandāra-pushpa-makaranda-rasō-
 pamāni
 Ananditākṣhila-janāny amṛitam vamanti karṇēṣhu yasya vachanāni kavī-
 varāṇām ||
 samanta-bhadrō'py a-Samantabhadrah śrī-pūjya-pādō'pi na Pūjyapādah
 mayūra-piñchhō'py a-Mayūrapīñchhas chitram viruddhō'py aviruddha
 ēśah ||
 evaṁ Jinēndrōdita-dharmmam uchchahiḥ prabhāvayantam muni-vamśa-
 dīpinam
 adṛīṣya-vṛityā Kalinā prayuktō vadhāya rōgas tam avāpa dūtavat ||
 yathā khalah prāpya mahānubhāvam tam ēva paśchāt kabali-karōti
 tathā śanāis sō'yam anupraviṣya vapur bbabādhē'pratibaddha-vīryyah ||
 aṅgāny abhūvan sakṛiṣāni yasya na cha vratāny adbhuta-vṛitta-bhājah
 prakampam āpad vapur iddha-rōgān na chittam āvasyakam aty-pūrvvam ||
 sa mōksha-nārggē ruchim ēsha dhīrō mudam cha dharmmē hṛdayē pra-
 śāntim
 samādadhē tad-viparitakarīny asmin prasarppaty adhi-dēham uchchahiḥ ||
 aṅgēshu tasmin pravijṛimbhamānē niśchitya yōgi tad-asādhyā-rūpatām
 tatas samāgatya nijāgrajasya prapānya pādāv avadat kṛitāñjaliḥ ||
 dēva Paṇḍitēndra yōgi-rāja dharmma-vatsala
 tvat-pada-prasādatas samastam ārjitam mayā
 sad-yaśah śrutam vratam tapas cha puṇyam akshayam
 kim mamātra varttita-kriyasya kalpa-kāṅkshīṇah ||
 dēhatō vinātra kashṭam asti kim jagat-trayē tasya rōga-pīḍitasya vāchyatā
 na śabdataḥ
 dēya ēva yōgatō vapur-vvisarjjana-kramas sādhu-vargga-sarvva-kṛitya-
 vēdinām vidām-vara ||
 vijñāpya kāryyam munir ittham artthyam muhur mmuhur vvārayatō
 gaṇīśāt
 svikṛitya sallēkhanam Atmanīnam samāhitō bhāvayati sma bhāvayam ||
 udyad-vipat-timi-timiṅgila-nakra-chakra-prōttuṅga-mṛity-amṛiti-bhīma-
 taraṅga-bhāji
 tivrājavasṛjya-payōnidhi-madhya-bhāgē kliśnāty ahar-nniśam ayam pati-
 tas sa jantuh ||

idam khalu yad aṅgakam gagana-vāsasam kēvalam
 na hēyam asukhāspadam nikhila-dēhabhājām api
 atō'sya munayaḥ param vigamanāya baddhāsayā
 yatanta iha santatam kathina-kāya-tāpādibhiḥ ॥
 ayam vishaya-saūchayō visham asēsha-dōshāspadam
 spriśaj janijushām ahō bahu-bhavēshu sammōhakṛit
 ataḥ khalu vivēkinas tam apahāya sarvvaṃ-sahā
 viśanti padam akshayaṃ vividha-karma-bāny-utthitam ॥
 uddipta-duḥkha-*(West face)* śikhi-saṅgatim aṅga-yashtim tivrājavañjava-
 tapātapa-tāpa-taptam
 srak-chandanādi-vishayāmisha-taila-siktām kō vāvalambya bhuvī saūcha-
 rati prabuddhaḥ ॥
 srashṭuḥ stripām ēnasam sṛishṭitāḥ kim gātrasyādhō-bhūmi-sṛishṭyā cha
 kim syāt
 putrādnām śatru-kāryyam kim artham sṛishṭēr ittham vyartthata Dhātur
 asit ॥
 idam hi bālyam bahu-duḥkha-bijam iyaṃ vayas-śrīr gghana-rāga-dāhā
 sa vṛiddhabhāvō'marshāstra-śālā dasēyam aṅgasya vipat-phalā hi ॥
 labdham mayā prāktana-janma-punyāt'su-janma sad-gātram apūrva-
 buddhiḥ
 sad-āśrayaḥ śrī-Jīna-dharmma-sēvā tatō vinā mā cha paraḥ kṛit kaḥ ॥
 ittham vibhāvya sakalam bhuvana-svarūpam yōgt vinaśvaram iti praśa-
 mam dadhānaḥ
 arddhāvamlita-dṛig askhalitāntaraṅgaḥ paśyan svarūpam iti sō'vahitas
 samādhau ॥
 hṛidaya-kamala-madhyaḥ saiddham ādhyā rūpam
 prasarad-amṛita-kalpair minūla-mantrair prasiñchan
 muni-parishad-udṛṇa-stōtra-ghōshais sahaiva
 Śrutamunir ayam aṅgam svaṃ vihāya praśantaḥ ॥
 agamad amṛita-kalpaṃ kalpam alptkritainā
 vigalita-parimōhas tatra bhōgaṅgakēshu
 vinamad-amara-kāntānanda-bishplambu-dhārā-
 patana-hṛita-rajō'ntar-ddhāma-sōpāna-ranyam ॥
 yatau yātō tasmīn jagad njani sōnyam janibhṛitām
 manō mōha-dhivāntam gata-balam apūry apratihataṃ
 vyādīpy udyach-chhōkō nayana-jalam ushṇam virachayan
 viyōgaḥ kim kuryyād iha na mahatam dussahatarah ॥
 pādā yasya mahā-munēr api na kair bhūbhṛich-chhīrōbhīr dhṛita
 vṛittam san na vidāpvarasya hṛidayam jagrāha kasyāmalam

sô'yaṃ śrī-muni-bhānumān vidhi-vaśād astauṃ prayātō mahān
 yāyaṃ tad-vidhim ēva hanta tapasā hantuṃ yatadhvaṃ budhāḥ ḥ
 yatra prayānti para-lōkam anindya-vṛittās sthānasya tasya paripūjanam
 ēva tēshāṃ
 ijjā bhavēd iti kritakṛita-punya-rāśēḥ sthōyād iyaṃ Śrutamunēs suchiram
 nishadyā ḥ
 ishu-śara-śikhi-vidhu-mita-Śaka-Paridhāvi-śarad-dvityagashādhē
 sita-navami-Vidhudinōdaya-jushī sa-Viśakhē pratishṭhiteyaṃ ila ḥ
 viltna-sakala-kriyaṃ vigata-rōdham aty-ūrjjitaṃ
 vilāṅghita-tamas tulā-virahitaṃ vinuktāśayaṃ
 avāṇ-manasa-gōcharam vijita-lōka-śakty agrimaṃ
 madiya-hṛidayē'niśaṃ vasatu dhāma divyaṃ mahat ḥ
 prabandha-dhvani-sambandhāt sad-rāgōtpādana-kshamā
 Maṅgarāja-kavēr vvāṇī Vāṇī-vipāyātē tarāṃ ḥ

259 (117).

On rock to the south of Kanchigubbi-doorway.

śrī Saūmya-saṃvatsaradoḷu Āśvayaja-ba 7 miyolu tāṃ śrī-Sōmanā-
 thapurav enisida Koṅgaṇāḍiṅg adaṃ anādiya grāmaṃ ḥ a-grāmadalu śrīmat-Paṇḍita-
 dēvara śiṣhyaru Kāśyapa-gōtrada dvija-kula-sampannarū sēnabōva Sāyannavarū
 avara madavalige Mahadēvigala priya-putra Hiriyannanū śrī-Gummaṭanātha-svāmi-
 gala dibya-śrī-padavanū daruśanavāgi parama-Jinēśvara-bhaktaru vara-guṇigalu
 mukti-pathavaṃ paḍadarū ḥ śrī

260.

*On rock to the right of the second doorway while ascending the hill
 from the doorway named Akhaṇḍabāgilu.*

(In Nāgari characters.)

Sakē 1655 Āśvīja-vadi 7 . . Khērāmāsā putra putra Makhisā . . . śrī-
 saka Vānāpōsā gayā saphaḷa śrī ḥ

261.

At the same place.

(In Nāgari characters.)

Sakē 1653 Āśvīja-vada 7 Khērāmāsā putra Hirāsāchhā paṇḍitunakhā jātrā
 saphaḷa

262.

At the same place.

(In Nāgari characters.)

Saké 1663 Āśvīja-vada 7 Khērāmāsā putra Dharamāsāchhā pautra Jāgā . . .
jātrā saphaḷaḥ

263.

At the same place.

(In Nāgari characters.)

Saké 1643 Pausa-vadi 12 Śukra-vārē Bhaṇḍevēḍa kīrtti-sahita Ugharavaḷa-jāti
Hīrasāha suta Hāsasā suta Chāgeḷa Sōnābāi Rājāi Gōmāi Rādhāi Munnaī-sahita
jātrā saphaḷakari Kārajakara

264.

On the right veranda of Akhaṇḍabāgilu.

Veya-nāma-saṃvatsarada Kārttika-suddha aṣṭami yi Guru-vāra

265.

On the pedestal of Bhujabalīrāmi to the right of the same doorway.

svasti śrī Mūlasaṅgha-Dēśiyagaṇa-Pustakagachchha-śrī-Gaṇḍavimukta- sa-
ddhānta-dēvara guḍḍa Bharatēśvara-danḍanāyaka māḍisida

266.

On the pedestal of Bharatēśvara to the west of the same doorway.

(Same as No. 265.)

267 (115).

On rock to the right of Akhaṇḍabāgilu.

svasti śrīman-mahā-pradhāna bhavya-jana-nidhānaṃ sēney-aṇḱakāra raṇa-ranga-
nīra śrīman-M-riyāne-danḍanāthānujaṃ dāna-Bhānujan enisida Bharatamayya-dan-
ḍanāyakan 1-Bharata-Bāhubali-kēvaḷigala pratimegaḷuman 1-basadigalun ā-tīrttha-
dvāra-paksha-śōbbārttbaṃ māḍisidan 1-raṅgada happaḷigeyuman 1-mahā-sōpāna-
paṇṭiyuman rachisidaṃ śrī-Gomata-dēvara suttalu raṅgama happaḷigevanu baḷaya-
sidan antuṃ alladeyūn 1-Gaṇḍavadi-nāḍol allig-allig eḷi nōṛppadam

ka

prakāṣa-yaśō-vibhāv enba-
ttu-kanne-vasadigalan oṣḍu jīṇṇōddhāra-
prakaraman innūṇan alau-
lika-dhīṭi māḍisidan eṣeye Bharata-chamūṇṇa

Bharata-chamūpati-sute-su-
sthire Śāntala-dēvi Būchi-rājāṅgane tad-
vara-taneyam Maṇi . . .

. n osadu barayisidan idam ||

268 (113).

At the same place.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

svasti samadhi-gata-pañcha-mahā-sabda mahā-maṇḍalāchāryyādi-praśastaya-virā-
jita-chihna-lāṅkītaruṇi visambōdhāvabōdhitaruṇi sakala-viṇaḷa-kēvaḷa-jūṇa-nētra-
trayarūṇi ananta-jūṇa-darśana-vīrya-sukhātmanakarūṇi viditātma-saddharmmō-
ddhārakarūṇi ēkatva-bhāvanā-bhāvitātmarūṇi ubha-naya-samarthi-sakharūṇi tri-
daṇḍa-rahitarūṇi tri-śalya-nirākrītarūṇi chatu-kashā-vināśakarūṇi chatur-vīdhav-
upasargga-giri-kandarādi-daireya-samanvitarūṇi pañcha-dasa-pramāda-vināśa-kart-
tugaḷuṇi pañchāchāra-vīryyāchāra-praviṇarūṇi saḍu-darūṣanada bhēdabhēdigalūṇi
saṭu-karṇma-sāraruṇi sapta-naya-niratarūṇi aṣṭāṅga-nimitta-kūśalarūṇi aṣṭa-
vidha-jūṇāchāra-sampannarūṇi nava-vidha-brahmachariya-vinirmūktarūṇi dāśa-
dharmma-śarmma-śāntarūṇi ēkādaśa-śrāvākāchāra-vupadēśa-bratāchāra-chāritrarūṇi
dvādaśa-tapa-niratarūṇi dvādaśāṅga-srūta-pravidhāna-sudhākararūṇi trayōdaśāchā-
ra-śīla-guṇa-dhairyyamāṇi sampannarūṇi embata-nālku-lakṣha-jīva-bhēda-mārgga-
narūṇi sarvva-jīva-dayā-pararūṇi śrīmat-Koṇḍakundānvaya-gagana-mārttaṇḍarūṇi
viditōṭaṇḍa-kushmāmāṇḍarūṇi Dēśigaṇa-gajēndra-sindhūra-mada-dhārāvabhāsura-
rūṇi śrī-mahā-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrīmat-tri-bhuvana-rā-
ja-guru-śrī-Bhānuachandra-siddhānta-chakravarttigalūṇi śrī-Sōmachandra-siddhānta-
chakravarttigalūṇi Chaturmūḷha-bhaṭṭāraka-dēvarūṇi śrī-Siṃhanandi-bhaṭṭāraka-
ryarūṇi śrī-Śānti-bhaṭṭārakāchāryyarūṇi śrī-Śāntikīrtti ra . . . bhaṭṭāraka-dēva-
rūṇi śrī-Kanakachandra-Maladhāri-dēvarūṇi śrī-Nēmichandra-Maladhāri-dēvarūṇi
chatu-saṅgha-śrī-sakala-gaṇa-sādhārāṇa ḍa-dēva-dhāmarūṇi Kaliyuga-gaṇa-
dhara-pañchāsata-munīndrarūṇi āvara śiṣhyarūṇi Gaurāśrī-kantiyarūṇi Sōmaśrī-kanti-
yarūṇi . . naśrī-kantiyarūṇi Dēvaśrī-kantiyarūṇi Kanakaśrī-kantiyara śiṣhya . . yip-
pattu-eṇṭu-taṇḍa-śiṣhyarūṇi verasu Hēbanandi-saṇivatsarada Phālgua-su 8 Bṛi śrī-
Gommaṭa-dēvara tīrttha-nanda . . pañcha-kalyāṇa

269 (114).

On a stone leaning against the same rock.

svasti śrī Mōlasaṅgha-Dēśigaṇa-Pustakagachchha-Koṇḍakundānvaya-śrī-Traivi-
dya-dēvara śiṣhyarūṇi Padmanandi-dēvarūṇi Nūḷa-saṇivatsarada-Chaitra-śu 1 Sōma-
vāradandu Nāka-śrī-manas-sarōjini-rāja-maṇḍalār Adaru maṅgaḷa-mahā śrī ||

270.

On the big boulder to the north of the same rock.

śrīmatu Āsvaija-sudha 9 lla Bēgūra gāmeya Narasappa-saṭṭiyara maga Baiy-
aṇanu svāmi-darusanava māḍi 1-kaṭṭe kaṭṭiy aravaṭṭige nilisidaru

271.

At the same place.

Sōmasēna-dēvara guḍḍa Gōpaya Baichakka

272.

At the same place.

... Bhuvanakīrtti-dēvara śishya ... kīrtti-dēvara nisidhi

273 (112).

At the same place.

śrī-Śāntikīrtti-dēvara śishyaru Hēmachandrakīrtti-dēvara nisiddhi 1 maṅgaḷa-
mahā śrī

274 (111).

On the same boulder.

śrīmat-parama-gambhīra-syādvādānūgha-lānchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam †

śrī-Mūlasaṅgha-payah-payōdhi-varddhana-sudhākarah śrī-Balātkāragana-ka-
mala-kalikā-kalāpa-vikachana-divākarah . . Vanavā takīrttidēvāḥ tat-śishy-
āḥ rāya-bhuja-Sudāma āchāryya mahā-vādi-vādīśvara rāya-vādi-Pitāmaha sa-
kala-viḍvaj-jana-chakravartti Dēvēndra-Viśalakīrtti-dēvāḥ tat-śishyāḥ bhāṭṭāraka-
śrī-Śubhakīrtti-dēvās tat-śishyāḥ Kalikāla sarvvajña-bhāṭṭāraka-Dharmabhūsha-
ṇa-dēvāḥ tat-śishyās śrī-Amarakīrtti-āchāryyāḥ tat-śishyāḥ māḷirvā . . ti-nṛpāṇam
prathamānala rasita . . nuta-pā yam ullāsaka . .
... Dēma chāryya-paṭṭa-vipulāyāchala karaṇa-mārttaṇḍa-
maṇḍalanāṃ bhāṭṭāraka-Dharmabhūshaṇa-dēvanāṃ tatvārtha-vārdhhi-
vārdhana-himāṃsunā . . Vārdhamāna-svāminā kārītō'ham āchāryyāṇam
svasti Śaka-varsha 1295 Paridhāvi-samvatsara-Vaiśākha-suddha 3 Budha-vārē †

275.

At the same place, in the first row on the top.

Vanavāsi-vasvā rada . . rā

276.

At the same place, in the fourth row.

Simhanandi-āchāryyaru ||

277 (119).

*On rock to the west of the flight of steps leading down from Akhaṇḍabāgilu.
(In Nāgarī characters.)*

Samvat 1719 varshē Vaiśāsha-sudi 7 Sômē śrī-Kāshṭāsāṅghē Maṇḍitaṭagach-
chhē . . śrī-Rājakirtih | tat-paṭṭē bha || śrī-Lakshmisēnas tat-paṭṭē bha || śrī-Indra-
bhūshaṇas tat-paṭṭē Śōśūva Ghēravāla-jāti Bōrakhañja-bāi-putra paṇ || bhā ||
Dhanāi tayō putra paṇ || Khāmphala Pūjanāi tayō putra paṇ || vana-jana || Paḍāi
sa-parivārē Gōmaṭa-śvāmichā jātrā saphala

278.

To the right of the above.

(In Nāgarī characters.)

Pātābāi Jagadāi paṇāsa jātrā saphala

279.

At the same place.

(In Nāgarī characters.)

Pūjanāi-putra Paṇḍi pā

280.

At the same place, below the foot-prints.

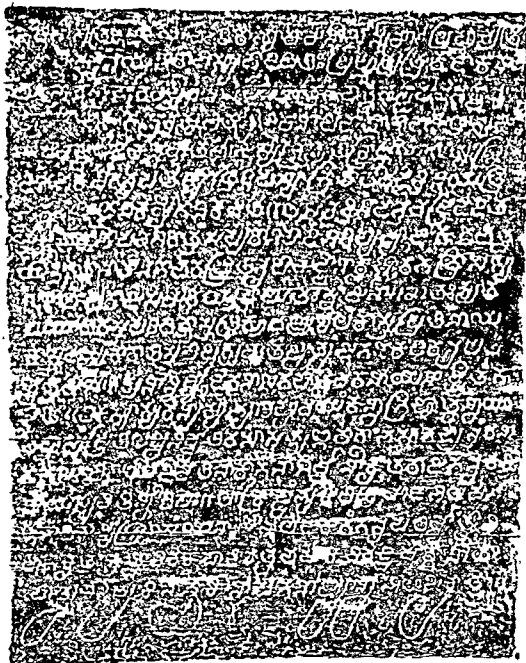
śrīmatu Āsvai-bahulaṇ 1 yalu Bhāragaveya Nāgappa-saṭhara maga Jinnaṇanu
Beluḡulada Chāruktitti-bhāṭara śrī-pādava kethisidaru śrī

281 (109).

On the Tyāgada Brahma-dēva pillar.

(North face.)

Brahmakshatra-kuḷōdayāchaḷa-śīrō-bhūshā-mayir bbbānumān
Brahmakshatra-kuḷābdhi-varddhana-yaśō-rōchis sudhā-dīdhitiḷ
Brahmakshatra-kuḷākaraḷaḷa-bhava-śrī-hāra-vallt-maṇiḷ
Brahmakshatra-kuḷāgni-chaṇḍa-pavannā Chāvunḍa-Iṭṭō'jani ||
kalpānta-kshubhitābdhi-bhishāṇa-baḷaṇ Pātājamallānujaṇ
jētun Vajviḷa-dēvam udyata-bhujasyēndra-kshitiṇḍrājāya
patyus śrī-Jagadēkavira-nripatēr jjaitra-dvipasyAgratō
dhāvad-dantini yatra bhagnam abhāntikaṇ mṛigāntkavat |
asmin dantini danta-vajra-dalita-dviṭ-kumbhi-kumbhōpaḷe



N^o 281.

virōttamṣa-purō-nishāḍini ripu-vyāḷāṅkuṣē cha tvayi
 syāt kō nāma na gōcharar prati-nripō maḍ-bāṇa-kṛishṇōraga-
 grāsasyēti Nolaṇba-Rāja-samarē yaḷ ślāghitaḷ svāminā ||
 khātaḷ kshāra-payōdhir astu paridhiḷ chāstu Trikūṭar puri
 Laṅkāstu prati-nāyakō'stu cha Surārātis tathāpi kshamē
 tam jētum Jagadēkavira-nripatē tvat-tējasēti kshaṇān
 nirvvyūḍham Raṇasiṅga-pārthhiva-ṇaṇē yēnōrjjitam garjjitam ||
 virasyāṣya ṇaṇēshu bhūrishu vyaṇ kaṇṭha-grahōtkaṇṭhayā
 taptās samprati labdha-nirvvyūṭi-rasās tvat-khaḷga-dhārāmbhasā
 kalpāntam Raṇaṇṅasiṅga-vijayi jīvēti Nākaṅgaṇa
 glrvvāṇi-kṛita-rāja-gandhakariṇē yasmai vittrpnāśishal
 ākrashṭum bhuja-vikramād abhilashau Gaṅgādhirāja-śriyaṇ
 yēnāḍau Chaladaṅka-Gaṅga-nripatir vvyarththābhilāshi-kṛitaḷ
 kṛitvā vira-kapāḷa-ratna-chashakē vira-dvishas sōṇitam
 pātum kautukinās cha kōṇapa-gaṇāḷ pūrnṇābhilāshi-kṛitaḷ ||

282 (110).

*On the same pillar.**(South face.)*

śri-Gommaṭa-Jinapāgrada chāgada kambakke yakshanam mādisidaṇi
 dhi-gambhira-guṇāḍhyam bhōga-Purandaran enippa herggaḍe Kaṇṇam ||

283.

*On rock to the west of Odegal-basti.**(In Nāgari characters.)*

Chitā manasa uvarā māṇakara i-kara

284.

*At the same place.**(In Nāgari characters.)*

Sakē 1642 Vaisāsha-vadi 13 Bu Gaḍāsā Dharmāsā Koṭṭasā sō Māntkasācha
 namaskāra || *(In Kannaḍa characters)* Māṇikasā

285.

*At the same place.**(In Nāgari characters.)*

..... sā pra kē 1642 . . . ka-vadi 13 Makhahtrā
 jātrā saphaḷa

286.

At the same place.

(In Nāgari characters.)

śrī-Kāṣṭhasaṅghē

287.

At the same place.

(In Nāgai characters.)

Śaka 1567 Pārthiva-nāma-saṃvatsarē Vaiśaṣha-māsē śukla-pakṣhē chaturdaśi-divasē śrī-Kāṣṭhasaṅghē va Ghēravāla-jāṭiya-Gōṇāsā-gōtrē Savadī-Bavusāryā Jāyanāi tayō putrau dvau prathama-putra Sannōjasāryā Yamāi tayō putrā yaru . . madhya-simā Saṅghavitryā . . Saṅghavitryārjunasṭa-grāmē sampranāmatī dvitīya-putra Saṅghavi-pada Jiyāryā Tānāi tayō putrau dvau Viṭṭhanāryā Kamalājā-putra Ēśōjā Padāji Saṅghavi dvitīya-putra Gēsājiti sampranāmatī Hirāsā Dharamāsā Mādagaḍi

288.

At the same place.

(In Nāgari characters.)

Sakē 1574 Chaitra-sudhi 5 Ālghā ॥ Jagasa Vālvāntapusā tyāche bhāū Gōṇāsā samasanī dharma-vashṭaḷaḥ

289.

At the same place.

(In Nāgari characters.)

Saka 1574 Chaitra-vada 10 paḥ Jināsā-suta Jinadāsa

290.

At the same place.

(In Nāgari characters.)

Chaitra-vadi 6 paṃp ॥ Saka 1574 sā ॥ Aḷisā jātrā saphaḷa

291.

At the same place.

(In Nāgari characters.)

śrī-Kāṣṭhasaṅgha-Mādavagḍi 1577 Manamatha-nāma-saṃvadasarē Kārtika-vadi 15 Hirāsā-Ghunnāleḥha putra Dharamāsā-Īrāī-putra Sānasā va Hirāsā Vash-tagadeśa tapa damā kāghe jātrā saphaḷa mātāleḥ jātrā

292.

*At the same place.**(In Nāgari characters.)*

Saké 1577 Manamatha-nāma-saṁvatsarē Kāratika-vadī Pāḍiva 1 Taḥṭhi mār-
amā Kālāvā mārāmā Jivāmā Jivāji pāhi Ghānayaji vānadikā Jāmakhēḍakara sātā
Kātmā karakā jātrā

293.

*At the same place.**(In Nāgari characters.)*

Saké 1674 Chai-vadī 6 Dhaghāūsā Mānikasā jātrā saphaḷi

294.

*At the same place.**(In Nāgari characters.)*

1764 Surajana saphaḷa

295.

*At the same place.**(In Nāgari characters.)*

Saké 1754 Chaitra-vadī 5 jātra karī saphaḷa

296.

*At the same place.**(In Nāgari characters.)*

Supujīśa Nēmāji Sāmaji sarata Yōgōi

297.

*At the same place.**(In Nāgari characters.)*

Saké 1640 Phālaguna-sudī 1 Gu Dēmāsā Mānikasā gavila .

(In Kannaḍa characters.)

Dēmāsā rajā

298.

*At the same place.**(In Nāgari characters.)*

Saké 1584 Vaisāsha-sudī 7 śrī-Kashtāsaṅghē Pitalā-gōtrē Lashasā-pu # Pīlāsā
Hīrāsā Rāmāsā jātrā saphaḷa

313 (118).

In the Chauvisa-tirthakara-basti.

(In Nāgari characters.)

Vôṃ nama siddhēbhyah Gômaṭa-svāmih Âdīśvaraḥ Muḷḷanātkah chōvisa-tir-
thapkarāṃki paratīmāḥ Chārukīrati-panḍitaḥ Dharamachandraḥ Baḷlātakāra-
upadasāḥ Sakē 1570 Sarvadhārti-nāma-saṃvatsaraḥ Vaiśākha-vadi 2 Sukura-vāra
Dēharāṅki pati Syabai . . . Gēravāḷḷah Yavarē-gōtraḥ Jināsāḥ Dhivāsaka putraḥ
Sadāvanasāḥ Vajhābūsāḥ Valāmāsakā putraḥ Takasā Manāsāḥ Kamulapūrē Sātasā
Bhāsasā vada . . bhōpata rasē rāva

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varmmana kaṅkariya
dhvani kivi-vuge durjjanaṅge bhayanuṃ sujanaṅg
anurāgamum udaṣugum
ghana-nādadin entu haṃsegaṃ naviliṅgaṃ

315.

Over the above.

Koḷipāke Māṇikya-dēvana guḍḍa Jina-varmma-jōgi kaṅkari-jagadāḷa Moramū-
ra Âdinātha nainō'stu

316.

On rock to the north-west of the same doorway.

śrīmat-rūvāri Bidigaḥ kammatāda sūḷ ērida muṭṭidara meyi jāyile peragagin

317.

At the same place.

para-nāri-putraka naṭṭara toḷtu keḷege kurppāta pisuṇa-gaḍa-sarppa todaḷḍara
Bīva bāvana baṇṭa guṇḍa-chakra Jeḍḍugaṇ

318 (120).

On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakereya vīra Vīrapallava-rāyana makāṃ Kede-Saṅkhara-nāyakaṃ Bellu-
gōḷa gha . . yechcha beḷa-baḍigara beṭṭake ||

319.

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gamba
over the same flight of steps.*

svasti śrī-Parābhava-saṃvatsarada Mārggaśira Ashṭami Śukra-vāradandu Ko-
maracha-ṇāḷakana tamuna Maleḷa-Appāḍi-nāyaka illidu Chikka-beṭṭakk echeha |

At the same place.

(In Nāgari characters.)

Sakē 1566 Pārthi-nāma-sampvatsarē Mēganēmāsā tasē māyi Jivāi Bhivajhā
Jēṭa-sudha 3

At the same place.

(In Nāgari characters.)

135 Jivā-Saṅgavi 135 Adu-Saṅgavichā Gōgāsā

At the same place.

(In Nāgari characters.)

bra ! Śāpasāji bra ! Ratnasāgara

At the same place.

(In Nāgari characters.)

Guḍaghaṭi-pura . . Gōvinda Jivāpēṭi savaḍi saphaḷi

At the same place.

1562 śrīmatu Pārthi-sampvatsarada Vaiśākha-suda pañchami Kamalaparada
Kamavovyenima Surapa Nagapana Valabha nama gōtra maga Jinapa Surapa igava-
rum Chikhaṇada seṭi . .

At the same place.

Hālejana Masapeya katti biḍuvāra gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-
seṭṭiya mada koḍa

At the same place.

śrīmatu Śālivāhana-Śaka-varuṣa 1602 Siddhārtthu-sampvatsarada Māgha-ba-
hula 10 yallu Munigundada simeya dēśa-kulakaraṇiyaramakaḷu Vāṅka-Honnappay-
yana anuja Veṅkappaiyyana putra Siddappaina anuja Nāgappaiyyana punya-
striyarāda Banadāmbikeyarū bandu daruśanavādaru bhadrām bhūyāt śrī ! Śrutasā-
gara-varnigala samēta yidē tithiyalli Māḍigōra Giḍagappa Nāgappana putra
Dānappa-seṭṭara punya-stri Nāgavvāna maiduna Bhishṭappanu daruśanav ādaru !

299.

At the same place.

(In Nāgari characters.)

Brahmarāṅga-Sāgara-paṃ || Jasavanta

300.

At the same place.

(In Nāgari characters.)

pa || Gōvindā mātḥa Gaṅgā

301.

At the same place.

(In Nāgari characters.)

Saṃvat 1719 varshē Vaiṣṇava-sudi 7 Chandrē śrī-Kāṣṭhāsaṅghē paṇḍita

302.

At the same place.

(In Nāgari characters.)

Sakē 1568 sāvachharē Phālaguṇa-vadi 6 tadā sa putra Tri-
chhaka yāyasā avāra a Raghu chhā Tri-
chhaka

303.

At the same place.

(In Nāgari characters.)

Āmbbājikā Janmājikā tapa

304.

At the same place.

(In Nāgari characters.)

Magha-sudi 6 Peḍeka trā ghaḍē jātrā saphaḷa

305.

At the same place.

(In Nāgari characters.)

Saṃvat 1666 Pārthiva-nāma-saṃvatsarē Māgha-sudi pādīva Māchā
putra Dhāvara jātrā saphaḷa

306.

*At the same place.**(In Nāgari characters.)*

Sakē 1566 Pārthi-nāma-saṁvatsarē Mēganēmāsā tasē māyi Jivāi Bhivajha
Jēṭa-sudha 3

307.

*At the same place.**(In Nāgari characters.)*

135 Jivā-Saṅgavi 135 Aḍu-Saṅgaviṭṭhā Gōgāsā

308.

*At the same place.**(In Nāgari characters.)*

bra || Śāpasāji bra || Ratnasāgara

309.

*At the same place.**(In Nāgari characters.)*

Guḍaghaṭi-pura . . Gōvinda Jivāpōṭṭi savadī sapha||

310.

At the same place.

1562 śrīmatu Pārthi-saṁvatsarada Vaiśākha-suda pañchami Kamalaparada
Kamavovyenima Surapa Nagapana Valabha nama gōtra maga Jinapa Surapa igava-
rum Chikhaṇada seṭi . .

311.

At the same place.

Hālejana Masaṇeya katti biḍuvara gaṇḍa voḍeyara heṇḍatiya gaṇḍa Boya-
seṭṭiya mada koḍa

312 (116).

At the same place.

śrīmatu Śālivāhana-Śāka-varuṣa 1602 Siddhārtthi-saṁvatsarada Māgha-ba-
huḷa 10 yallu Munigundada simeya dēsa-kulakaraṇiyara makaḷu Vāṅka-Honnappay-
yana anuja Veṅkappaiyyana putra Siddappaina anuja Nāgappaiyyana punya-
striyarāda Banadāmbikeyaru bandu daruśanavādaru bhadrām bhūyāt śrī | Śrutasā-
gara-varnigala samēta yidē tithiyalli Māḍigūra Giḍagappa Nāgappana putra
Dānappa-seṭṭara punya-stri Nāgavvana maiduna Bhishṭappanu daruśanav Adaru||

313 (118).

In the Chaurtsa-tirthakara-basti.

(In Nāgari characters.)

Võṇi nama siddhēbhyaḥ Gōmaṭa-svāmīḥ Ādīśvaraḥ Muḷḷanāṭkaḥ chōṽṣa-tīr-
thaṇṭikarāṇṭki paratīmāḥ Chārurikratī-panḍitāḥ Dharamachandraḥ Ballātakāra-
upadasāḥ Sakē 1570 Sarvadhārī-nāma-saṇṭvatsaraḥ Vaiśākha-vadī 2 Sukura-vāra
Dēharātīṅki patī Syahat . . . Gēravāḷḷaḥ Yavarē-gōtraḥ Jīmāsāḥ Dhītvāsākā putraḥ
Sadāvanasāḥ Vajhābūsāḥ Valāmāsākā putraḥ Takāsā Manāsāḥ Kamulapārē Sātāsā
Bhāsasā vada . . bhōpata rāsē rāva

314.

Beneath the foot-prints on rock to the right of the doorway of the fort.

Jina-varṇamāna kaṇḥkariya
dhvani kivi-vuge ḍurjjanaṅge bhayanūṇṇ sujanaṅṇ
anurāgaṇṇṇ udaṭṭsugaṇṇ
ghana-nāḍaḍṇṇ entu haṇṭṭsegaṇṇ naviliṇṇgaṇṇ

315.

Over the above.

Koḷipāke Māṇikya-dēvana guḍḍa Jina-varṇamāna-jōgi kaṇḥkari-jagadāḷḷa Moramā-
ra Ādinātha namō'stu

316.

On rock to the north-west of the same doorway.

śrīmat-rātvāri Bīḍigaṭ kamināṭada sūḷ ērida muṭṭṭidara meyi jāyile peragagin

317.

At the same place.

para-nāri-putraka naṇṭara toḷtu keḷege kurppāta piṣuṇa-gaḍa-sarppa todaḷḍara
Bīva bāvana baṇṭa guṇḍa-chakra Jēḍḍugaṇṇ

318 (120).

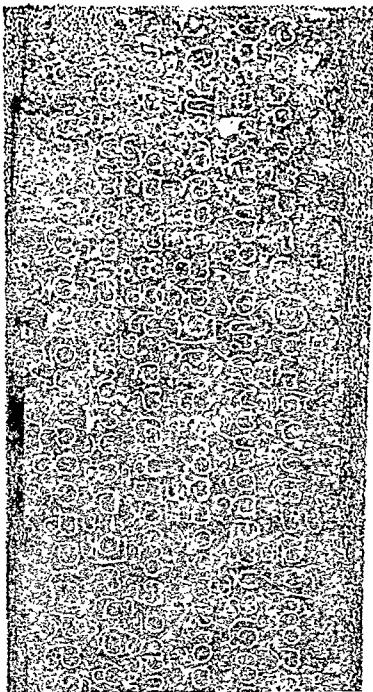
On rock to the east of the flight of steps leading to Doḍḍa-beṭṭa.

Arakereya vira Vīrapallava-rāyana makam Kede-Saṅkhara-nāyakaṇṇ Beḷḷu-
gōla gha . . yechcha beḷa-baḍigara beṭake ||

319.

*Beneath the foot-prints on rock to the south-west of the last Tōraṇa-gamba
over the same flight of steps.*

svasti śrī-Parābhava-saṇṭvatsarada Mārggaśīra Aṣṭami Śukra-vāradandū Ko-
maracha-ṇāṭikana taṇṇa Maleḷḷa-Appāḍi-nāyaka illidū Chikka-beṭṭakk echcha ||



№ 326.

320.

On rock to the east of the same Tōraṇagamba.

gaḍiba-gaddege ka 40

321 (121).

On rock behind the Brahma-dēva temple at the foot of the same hill.

Sidārti-sa ! Kārtika-suddha 2 ralu ! śrī-Brahma-dēvara maṭapavannu Hirisāli-
Giri-gauḍanā tanna Raṅgaiyana sēve !

322.

At the same place.

Vijayadhavaḷa

323.

On rock to the west of the same temple.

Jayadhavaḷa

324.

At the same place.

(In Nāgari characters.)

Sakē 1575 māsavā-Paṇḍava gōkēsvā-Sasnōjinvō saphaḷa jatra

325.

On rock to the east of the same temple.

Māṇi-Vīrabhadraṇa paṇḍarada napā . . kana Bairava Vireva . . hiba . . .
na tana

326 (122).

On rock near Jigaṇekattē, behind Doḍḍa-beṭṭa.

svasti prasiddha-saiddhāntika-chakravarttigal trivishṭapāvēshṭita-kīrttigal
Koṇḍakundānvaya-gagana-mārttaṇḍarum appa śrīman-Nayakīrtti-siddhānta-cha-
kravarttigala guḍḍa Bammadēva-heggaḍeya maga Nāgadēva-heggaḍe Nāgasamu-
dram endu keṇeyam kaṭṭisi tōṭavan ikkisidaḍ avara śiṣhyaru Bhānukīrtti-siddhānta-
dēvaru Prabhāchandra-dēvaru Bhattāraka-dēvaru Nēmichandra-panḍita-dēvaru
Bālachandra-dēvara sannidhiyalu Nāgadēva-heggaḍege ā-tōṭa gadde Avarehāḷa
sarbbha-bādhā-parihāravāgi varṣakke gadyāṇa 4 teruvantāgi makkaḷa makkaḷu par-
yyanta koṭṭa śāsanārthavāgi śrī-Gommaṭa-dēvara aṣṭa-vidhārchchanegē biṭa
datti !

Ins.

INSCRIPTIONS IN THE TOWN.

327 (124).

At Akkanabasti, on a stone near the doorway.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jyāt trailōkya-nāthasya śāsanañ Jina-śāsanam ||
 bhādrām bhūyāj Jinēndrānām śāsanāyāgha-nāśinō
 ku-tīrttha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ||
 svasti Śrī-janma-gēham nibhṛita-nirupamaurvānaḥuddāma-tējam
 vistārantaḥ-kritōrvvītaḥ aṇaḥa-yaśas-chandra-sambhūti-dhāman
 vastu-brātōdbhava-sthānakam atīśaya-satvāvalambam gabhīram
 prastutyam nityam ambhōnidhi-nibham esagam Hoysaḥōrvvīśa-vamśam ||
 adarolu Kaustubhad ond anargghya-guṇamam dēvēbhā uddāma-sa-
 tvad agurbham himaraśmīy ujvaḥa-kaḥa-sampattiyam pārijā-
 tad udāratvada peṇpan orbbane nīāntam tāḍi tān alte pu-
 tṭidan udvējita-vīra-vairi Vinayādityāvanīpālakaṁ ||

kam || vinayam budharām rañjise

ghana-tējam vairi-balaman alarise negaḍam

Vinayāditya-nīpālakan

anugata-nāmārtthan aṇaḥa-kīrtti-samartham ||

ā-Vinayādityana vadhu

Bhāvōdbhava-mantra-dēvatā-sannibhe sad-

bhāva-guṇa-bhavanam akhīḥa-ka-

ḥa-vīlasite Keḷeyab-arasiy embaḥu pesarim ||

ā-dampatige tanūbhavan

ādam Śachigam Surādhipatigam munn ent

ādam Jayantan ante vi-

śhāda-vidūrantaraṅgan Eḷeyāṅga-nīpam ||

ātam Chāḷukya-bhūpālana balada bhujā-daṇḍam uddāṇḍa-bhūpa-

brāta-prōttuṅga-bhūbhīd-vidāḥana-kuḷīśam vandi-sasyaughā-mēgham

śvētāmbhōjāta-dēva-dvirādāna-śarad-abhrēndu-kundāvadāta-

khyāta-prōdyad-yaśas-śrī-dhavaḷita-bhuvanam dhīran ēkāṅga-vīram ||

eḷeyan eḷeg eniś negaḍ irdḍ

Eḷeyāṅga-nīpāḥa-tīḷakan āṅgane chālviṅ-

eḷevaṭṭu śīḥa-guṇādīm

nerad Eḥala-dēviy antu nōntarum oḷarē ?

one negaḍ avar ibbarggam

tanúbhavar nneǵaldar alte Ballálam Vi-
shṇu-nṛipáḷakan Udayádi-
tyan emba pesarindam akhiḷa-vasudhá-taḷadoḷ ||
avarol madhyaman ágiyur bhuvanadoḷu pûrváparámbhódhiy ey-
duvinam kûde nimirechuv ondu-nija-báhá-vikrama-kṛīḍey u-
dbhavadind uttaman ádan uttama-guṇa-brátaika-dhāman dhará-
dhava-chôḍAmāṇi Yādvābja-dinapam śrī-Vishṇu-bhūpáḷakam ||
eḷeg eseṇa Kōyatûr ttat-

Taḷavanapuram ante Rāyarāyapuram ba-
ḷaḷa baḷeda Vishṇu-tējō-

jḷalanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||
initam durggama-vairi-durgga-chayamam koṇḍam nijākshēpadind
inibar bbhūparan ājiyol tavisidam tann-astra-saṅghātadind
inibargg ānatarg ittan udgha-padamam kārūnyadind endu tām
anitam lekkade pēḷvoḍ Abjabhavanur vibhrāntan appam balam ||

kaṁ || Lakshmi-dēvi Khagādhipa-
lakshmaṅ esedirdda Vishṇug ent ante valam
Lakshma-dēvi lasan-mṛiga-
lakshmanane Vishṇug agra-satiyene negaḷdaḷ ||
avargge Manōjanante sudati-jana-chittaman iḷkoḷalke sāl-
avayava-śōbheyind Atanuv emb abhidhānaman ānad āṅanā-
nivahaman echchu muyvan aṇam ānade bīraran echchu yuddhadol
tavisuvon ādan ātmabhavan apratimam Narasiṃha-bhūbhujam ||
paḍe-māt ēṁ bandu kaṇḍaṅ amṛita-jaladhi tām garbbadim gaṇḍa-vātam
nūdiv ātaṅ ennan embai praḷaya-samayadol mēreyam mṛi barppā-
kaḷalannaṁ Kāḷaṇṇaṁ mūḷida Kūḷikaṇṇaṁ juḡantāḡniyannaṁ
siḷilannaṁ siṃhadannaṁ Puraharan uri-gaṇṇannaṁ ī-Nārasimham ||

tad-arddhāṅga-lakshmi ||

mṛidu-paḍey Échala-dēvi-
sudatiye Narasiṃha-nṛipatig anupama-saukhya-
praḍe patṭa-mahā-dēvi-
padavige sale yōgyey āgi dhareyol negaḷdaḷ ||

vṛitta || lalanā-ḷilege munnav entu Kusumāstram puṭṭidom Vishṇugam
lalita-śrī-vadhuvīṅgav ante Narasiṃha-kshōṇipáḷaṅgav É-
chala-dēvi-vadhugam parārttha-charitam puṇyādhikam puṭṭidom
balavad-vairi-kuḷāntakam jaya-bhujam Ballāḷa-bhūpáḷakam ||
ripu-bhūpáḷēbha-simham ripu-nṛipa-naḷinānika-rāka-śaśāṅkam
ripu-rājanyaugha-mēgha-prakara-nirasanoḍḍhūta-vāta-prapātam
ripu-dhātīśādri-vajram ripu-nṛipati-tamas-stōma-vidhvamsanārkkam

svasti samadhighata-pañcha-mahā-śabda mahā-maṇḍalēśvaraṃ Dvāvatī-pura-
varādhīśvaraṃ¹ Tuḷuva-bāḷa-jalādhi-bāḍavāṇaḷaṃ dāyāda-dāvāṇaḷaṃ Pāṇḍya-kuḷa-
kamaḷa-vēdaṇḍa gaṇḍa-bhērūṇḍa maṇḍalika-bēṇṭekara Chōḷa-kaṭaka-sūrekara
saṅgrāma-Bhīma¹ kali-kāla-Kāma¹ sakāḷa-vandi-brinda-santarppaṇa-samagra-vita-
raṇa-vinōḍa¹ Vāsantika-dēvi-labḍha-vara-prasāda¹ Yādava-kuḷāmbara-dyumaṇi¹
maṇḍalika-inakuṭa-chūḍāmaṇi kadana-prachanḍa Malaparol-gaṇḍa Śanivāra-siddhi
giri-durgga-malla¹ nānādi-prasasti-saṅhitā śrīmat-Tribhuvanamalla Talakāḍu-
Koṅgu-Naṅgali-Noḷambavāḍi-Banavase-Hānuṅgal-goṇḍa bhuja-bāḷa Vira-Gaṅga-
pratāpa-Hoysala-Vira-Ballāḷa-Dēvar ddaḱshipa-maṇḍalamam dushṭa-nigraha-śiṣṭa-
pratipālana-pūrvvakam sukhā-saṅkathā-vinōḍadiṇ rājyaṃ-geyyuttire tat-pāda-
padmōpajīvi ॥

tad-arddhāṅga-lakṣmī ॥

ghana-bāhā-bahā|ormmi-bhāsīte mukha-vyākōṣa-pañkēja-maṇ-
ḍane dṛiṇ-mīna-viḷāse nābhi-vitatāvarttāṅke lāvanya-pā-

vana-vās-sambhṛite Chandramauli-vadhuv i-śrī-Āchīyakkam jagaj-
jana-saṁstutye kālāṅka-dūre nute Gaṅgā-dēvi tān allalē ||
svasty anavarata-vinamad-amara-mauli-mālā-mīlita-chaḷana-naḷina-yugaḷa-bhaga-
vaḍ-Arhat-paramēśvara-snāta-gandhōḍaka-pavitrikṛitōttamaṅgeyum chatur-vvidhā-
nūna-dāna-samuttuṅgeyum appa śrīmatu hiriya-herggaḍitīy Āchala-dēviy anvayav-
ent endōḍe ||

vara-kirtti-dhavalitāśā-
dviradaugham Māsavāḍi-nāḍa vinūtam
parama-śrāvakan amaḷam
dharāṇiyol i-Śiveya-nāyakam vibhuv esedaṁ ||
ātana satige sitāmbuja-
śītāṁsu-śarat-payōḍa-viśada-yaśas-śrī-
dhautā-dharātaleḡ akhila-vi-
nṭeḡe Chandavveḡ abaleyar dḍorey uṇṭē ||

tat-putra ||

Jinapati-pada-sarasiruha-
vinamad-bhṛūgam samasta-lalanānaṅgam
vinaya-nidhi viśva-dhātīyol
anupaman i-Bamma-dēva-heggaḍe negaḷdaṁ ||

tat-sahōḍaram ||

gata-duritan amaḷa-charitam
vitarāṇa-santarpitākhiḷārtthi-prakaram
kshitiyol Bāveya-nāyakan
ati-dhīram kalpa-vṛikshamam gele vandaṁ ||

tat-sahōḍari ||

sarasiruha-vadane ghana-kuche
harinākshi madōṭka-kōkila-svane madavat-
kari-pati-gamane tanūdari
dhareyol Kāḷavve rūpin āgaram āḍaḷ ||

tat-sahōḍari ||

dhareyol rūḍhiya Māsavāḍiy-arasam Hemmāḍi-dēvam guṇa-
karan ā-bhūpana chitta-vallabhe lasat-saubhāgye Gaṅgā-niśā-
kara-tārāchaḷa-tāra-hāra-śarad-ambhōḍa-sphurat-kirtti-bhā-
surey app Āchala-dēvi viśva-bhuvana-prakhyātīyam tāḷdidaḷ ||

tat-sahōḍaram ||

vara-vidvaj-jana-kalpa-bhūjan amaḷāmbhōrāśī-gambhīran u-
ddhura-darppa-pratināyaka-prakara-tivra-dhvānta-saṅghāta-saṁ-
haranārkam śarad-abhira-śubhira-viḷasat-kīrtty-aṅganā-vallabham
dhareyol Sōvaṇa-nāyakam negaḷdan udyad-dhairyya-śauryākaram ||

kaṃ || Girisutege Jahnukannego
 Dharasuteg Attimabbeg anupama-guṇado|
 dorey enal iut t-saka|ōr-
 vvareyo| Bāchavve ś|lavati sati nega|da| ||

tat-putraṃ ||

para-sainyāhi-vihaṅgan ūrjjita-yaśas-saṅgaṃ Jinēndraṅghri-pa-
 dma-rajō-bhriṅgan udāra-tuṅgan esedaṃ tann oppuv t-saḍ-guṇō-
 tkaradiṃ dēśiya-daṇḍanāyakan i|Abhiśtārttha-saṇḍāyakam
 dhareyo| Bammeya-nāyakam nikhi|a-dīnānatha-santrāyakam ||

tad-vanito ||

śatapatrēkshaṇe Malli-seṭṭi-vibhugaṃ niśśōsha-chāritra-bhā-
 siteg t-Māchave-Seṭṭikavvegav anūnātintya-saundaryya-nir-
 jita-Chittōdbhava-kāntey udbhavisida| Dōchavve sat-kānte tā-
 ra-tushārūpśu-lasad-yaśō-dhava|itāśā-chaḱrey t-dhāttriyo| ||

Bammeya-nāyakan-anujam ||

Māraṃ Madanākāraṃ
 hāra-ksbtrābdi-viśada-kiṛṭṭy-Adhāraṃ
 dhiraṃ dhareyo| nega|daṃ
 dūrikṛita-saka|a-durita-vima|Achāraṃ ||

tad-anuje ||

hariṇi-lōchane paṇkajānane ghana-śrōṇi stanābhōga-bhā-
 sure bimbādhare kōki|a-svane sugandha-śvāse chañchat-tanū-
 dari bhriṅgāvali-ni|a-kēse ka|a-haṃsi-yāney t-kambu-kan-
 dharey app Āchala-dēvi Kantu-satiyaṃ saundaryyadind ēlipa| ||

tad-anuje ||

indu-mukhi mṛiga-vilōchane
 Mandaragiri-dhairyye tuṅga-kucha-yuge bhriṅgt-
 bṛinda-śiti-kēśa-vi|asite
 Chendavve vinūtey āda| akhi|ōrvvareyo| ||

tad-anujam ||

hāra-Hara-hāsa-himaruchi-
 tāra-giri-sphaṭika-saṅkha-śubhrāmburaha-
 kshira-Surasindhu-śārada-
 nṛada-bhāsurā-yaśō'bhirāmaṃ Kāmaṃ|
 Sirigaṃ Vishnugav entu munnava Asamāstraṃ puṭṭidom Śambhugaṃ
 Girisaṅjātegav entu Shaḍvadanān ādom putraṃ ant tga| t-
 dharaṇi-viśruta-Chandramaṇi-vibhugaṃ śṛty-Āchhiyakkāṅgav u-
 ddhura-tējaṃ guṇi Sōman udbhavisidaṃ niśśima-puṇyōdayaṃ ||
 vara-Lakṣmi-priya-vallabhaṃ vijaya-kāntā-karṇanapāraṃ vibhā-

llāḷa-nṛipālakan dhareyum adbhīyum ullīnam eyde salvinam |
 tad-avanipan itta dattīyan
 adan Âchale Bālachandra-muni-rāja-śrī-
 pada-yugamaṃ pūjisi chatur-
 udadhivaram nimire kīrtti Jinapatig itta |

antu dhārā-pūrvvakam māḍi koṭṭa tad-grāma-sime | mūḍa Kembareya haḷlam |
 allim teṅka Meṭṭare | allim teṅka hiriya-heddāri | allim teṅka ālada-mara | allim
 teṅka Meliyajjan-obbe | allim teṅkal Aṅkada hāl-obbe | allim teṅka Nāgarakattakke
 hōda heddāri | allim paḍuva Kentatṭiya haḷlam | allim paḍuva mara-nelliya-guṇḍu |
 allim paḍuva Meṭṭare | allim paḍuva piriya-aṛeya kallatti | allim paḍuval Kaḍavada
 koḷa | allim paḍuva kallatti | allim paḍuva baṇḍi-dāriy-obbe | allim baḍagal ōṇiya
 dāri | allim baḍaga Dēvaṇana-kereya tāy-valla | allim baḍaga huṇiseya guṇḍu |
 allim baḍagal ālada guṇḍu | allim mūḍal obbe | allim mūḍa naṭṭa-guṇḍu | allim mū-
 ḍal Atteyaḷayanaguḍḍe | allim mūḍal ālada-mara | allim mūḍal Kembaraya haḷlam-
 am sime kūḍittu || sṭhaḷa-vṛitti || śrīkaraṇada Kēṣiyaṇana tamma Bāchanana kaiyir
 māraṃ koṇḍu Bekkana kiḷkereya Chāmagattamam biṭṭar adara sime | mūḍa
 Sāgara | teṅka Sāgara | paḍuva Hullagatta | baḍaga naṭṭa kal || hiriya Jakkiya-
 bbeya kereya tōṭa | Kētaṅgere | Gaṅgasamudrada kiḷēriya tōṭa | basadiya mundaṇa
 aṅgaḍi ippattu || nānā-dēsiyum nāḍum nagaramum dēvar aṣṭa-vidhārchchanage
 biṭṭ-āya davasada hēriṅge baḷla 1 aḍakeya hēriṅge hāga 1 meḷasina hēriṅge hāga 1
 arisinada hēriṅge hāga 1 hattiya maḷavege hāge 1 streya maḷavege hoṅge viṣa 1
 eleya hēriṅge aṇu-nūru ||

dānam vā pālanam vātra dānāch chhrēyō'nupālanam
 dānāt Svarggam avāpnōti pālanād achyutam padam ||
 bahubhir vvasudhā dattā rājabhis Sagarādibhiḥ
 yasya yasya yadā bhūmis tasya tasya tadā phalam ||
 sva-dattam para-dattam vā yō harēti vasundharam
 shashṭir vvarsha-sahasraṇi viśiṭhāyām jāyatō krimiḥ ||

maṅgaḷa-mahā śrī śrī śrī ||

328 (125).

On the south wall facing the main entrance to the same basti.

Kṣbayāhvaya-ku-vatsarō dvitaya-yukta-Vaiśākhakō
 Mahitanaya-vārakō yuta-balariksha-pakshētārō |
 pratāpa-nidhi-Dēva-rāṭ pralayam āpa hantāsamō
 chaturdaśa-dinē katham Pitripatō nivāryā gatih ||

329 (126).

At the east angle of the same wall.

Tāraṇa-saṃvatsarada Bhādrapada-bahula-daśamiyō Sōma-vāradalu Harihara-Rāya-
 nu svasthan ādanu ||

mav ent endade Gommatapurada mane-dere Akshaya-sampvatsara modalāgi āchan-drārka-tārambaram saluvant āgi haṇav-ondara modalinge eṇṭu-haṇavam tettu sukhav ipparu Tēligara gāṇav oḷagāgi aramaneya nyāyav-anyāya-maḷa-braya ēnu bandaḍam ā-sthaḷad āchāryyaru tāvē tettu nirṇayisuvaru okkala kāraṇa kathey illa i-śāsana-maryyādeyam mīṇidavaru dharmma-sthaḷava keḍisidavaru i-tirṭṭhada nakharaṅgaḷoḷage obbar-ibbaru grāmiṇiḷaḷ āgi āchāryyarige kauṭilya-buddhiyam kalisi vondak onda nenadu tolasātavam māḍi hāga beḷeyan ālihi beḍikoḷliṇ endu āchāryyarige manam-goṭṭade avaru samaya-drōharu rāja-drōharu Baṇaṇjiga-pageyaru netta-gayaru kole-kavartteg oḍeyaru idan aṇidu nakharaṅgaḷu upēkshisidar ādaḍe i-dharmmava nakharaṅgaḷe keḍisidavar allade āchāryyarum ḍurjjanarum keḍisidavar alla nakharaṅgaḷa anumataṇ illade obbar-ibbaru grāmiṇiḷaḷ āchāryyara maneyan akke aramaneyan akke hokkade samaya-drōharu mānya-mannaṇeya pūrvva-maryyāde naḍasuvaru i-maryyādeyam kiḍisidavaru Gaṅge-taḍiya kavileyam Brāhmaṇam konda pāpada hōharu ||

sva-dattam para-dattam vā yō harēti vasundharām
shashṭir vvarsha-sahasraṇi viśṭāyam jāyatē krimiḥ ||

334 (129).

Inside the same basti, to the south.

uktam śrī-Mūlasaṅghē'smin Balātkāra-ga
. Śāstrasārakhya-śāstrakṛit ||
śrīmat-parama-gambhīra-syādvādāmōgha-lāūchhanam
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
namah Kumudachandrāya vidyā-viśada-mūrttayē
yasya vāk-chandrikā bhavya-kumudānanda-nandinē ||
namō namna-janānanda-syandinē Māghanandinē
jagat-prasiddha-siddhanta-vēdinē chit-pramōdinē ||
svasti Śrī-janma-gēham nibhṛita-nirupamanurvānaḷōddāma-tējam
vistārantah-kṛitōrvvi-taḷam amaḷa-yaśas-chandra-saumbhūti-dhāmam
vastu-brātōdbha[va]-sthanakam atisaya-satvāvalambam gabhīram
prastutim nityam ambhōnidhi-nibham esegum Hoysaḷōrvviśa-vapśam ||

svasti śrī jayābhūdayam Saka-varsham 1205 neya Chitrabhānu-sampvatsara Śrā-
vaṇa-su 10 Brīl dandu svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍaḷāchāry-
yarum āchāryya-varyyarum śrī-Mūlasaṅghada Iṅgaḷēśvara-Dēśiyagaṇāgraganyā-
rum rāja-gurugaḷum appa Nēmicandra-paṇḍita-dēvara śiṣhyaru Bāḷachandra-dēvaru
śrīman-mahā-maṇḍaḷāchāryyarum āchāryya-varyyarum Hoysaḷa-Rāya-rāja-guru-
gaḷum appa śrī-Māghanandi-siddhanta-chakravartṭigaḷa priya-guḍḍugaḷum appa-
śrī-Beḷugugaḷa-tirṭṭhada Balātkāra-gaṇāgraganyarum aganya-puṇyaru appa sam-
asta-māṇikyā-nagaraṅgaḷu Nakhara-Jinalayada Ādidēvara anurita-paḍige Rācheyana-

halliya hola-vêreg olağâda Edavallageroya kelage pûrvva-datti modal-êriya tûtamum
 aınrita-padiya gadde . . . Ağa bñuniya sêruvege A-Balachandra-dêvara kayyalu
 samasta-mâpikya-nagarağalı bişikonda valaya-şâsanada kramav ont endaqe
 Racheyanahalliya Mallikarjuna-dêvara dêva-dânada gadde horagagi A-gaddeyi
 mûdalu natka kallu! allip tenka hâsare-gallu! allip tenka Giğiganâlada guñduga-
 lip mûdaya kiru-kattada gadde! nîr-ott olağâda chatus-sime! A-kiru-kattada pađu-
 vana kôdiyalu huñtu-guñdinali barada mukkođe hasube nette allip tenka hiriya-
 beñtada tappala hâsare-gallu! allip mûdaya Dêvalağereya tenka kôdiya guñdi-
 nali barada mukkođe hasube nette A-keçe-nîr otile sine! A-keçe badagana-
 kôdiya guñdinalli barada mukkođe hasube nette int 1-keçeyu kiru-kafe volağâda
 chatus-simeya gadde ||

335 (130).

At the same place, north side.

śrīmat-parama-gambhīra-syādvādāmōgha-lāuchhanam
 jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 svasti Śrī-janma-gēham nibhṛita-nirupamaurvāna[ōddāma-tējam
 vistārantaḥ-kṛitōrvī-taḥ amaḥa-yasāś-chandra-sambhūti-dhāman
 vastu-vrātōdbhava-sthānakam atisaya-satvāvalambam gabhīram
 prastutyaṁ nityam ambhōnidhi-nibham esaguṁ Hoysa[ōrvvīsa-vapśam ||
 adaroḥ kaustubhad ond anargghya-guṇamam dēvēbbhad uddāma-sa-
 tvad agurvam himaśmīy ujvala-kaḥa-sampattiyam pārijā-
 tad udāratvada pempan orvane nitāntam tāḍi tān alte pu-
 ṭṭidan udvējita-vīra-vairi Vinayādityāvanipālakam ||

ka || Vinayāditya-nripālana
 tanubhavan Ereyaṅga-bhūbbhujam tat-tanayam
 rinutam Vishnu-nripālana
 jana-pati tad-apatyan esedan 1-Narasimham ||

tat-putram ||
 gata-līlam Lālan ālambita-bahalabhaḥayōgra-jvaram Gūrjjaram san-
 dhṛita-śūlam Gaulan uchchailḥ-kara-dhṛita-vilasat-pallavam Pallavam prō-
 jhita-chēlam Chōlan ādam kadana-vadanadoḥ bhēriyam poysē virā-
 hita-bhūbhrij-jāla-kālānalan atula-balam Vīra-Ballāla-Dēvam ||
 chira-kalam ripugalḥ asādhyam enisrdd Uchchaṅgiyam mutti dur-
 ddhara-tējō-nidhi dhūligōṭeyane koṇḍ A-Kāma-dēvāvanī-
 svaranam sand-Oḍeya-kshitiśvaranam ā-bhaṇḍāramam strīyaram
 turaga-vrātāmumam samantu piḍidam Ballāla-bhūpālakam ||

svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēśvara Dvāravati-pura-
varādhīśvara | Tuḷuva-bāḷa-jalādhi-baḍavānala | dāyāda-dāvānala | Paṇḍya-kuḷa-
kamaḷa-vēdaṇḍa | gaṇḍa-bhērūṇḍa | maṇḍalika-bēṭekāra | Chōḷa-kaṭaka-sūrekāra |
saṅgrāma-bhīma | Kalikāla-Kāma | sakāḷa-vandi-brīṇḍa-santarppaṇa-samagra-vita-
raṇa-vinōḍa | Vāsantikā-dēvi-labdhā-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi |
maṇḍalika-makuṭa-chūḍamaṇi kadana-prachanḍa Malaparoḷ-gaṇḍa nāmādi-praśasti-
sahitaṁ śrīmat-Tribhuvana-malla Talakāḍu-Koṅgu-Naṅgali-Noṇambavāḍi-Bana-
vase-Hānuṅgal-Lokiguṇḍi-Kummaṭa-Erambaragey-oḷagāda samasta-dēsada nānā-
durggaṇḷaṁ līlā-mātradiṁ sādhyam-māḍikonḍa bhujabāḷa-Vīra-Gaṅga pratāpa-
chakravartti Hoysaḷa-Vīra-Ballāḷa-Dēvar samasta-maḥi-maṇḍalamaṇi dushṭa-ni-
graha-śiṣṭa-pratipāḷana-pūrvvakam sukha-saṅkathā-vinōḍadiṁ rājyam-geyyutt ire
tadiya-kara-taḷa-kalita-karāḷa-karavāḷa-dhārā-daḷana-nissapatnikṛita-chatuṛ-payōd-
hi-parikhā-parita-prithuḷa-prithvi-taḷāntarvarttiyūṁ śrīmad-dakṣiṇa-Kukkuṭēs-
vara-Jinādhinātha-pada-kuśēsayaḷaṅkṛitamūṁ śrīmat-Kamaṭha-Pārśvadēvādi-
nānā-Jina-varāgāra-maṇḍitamūṁ āppa śrīmad-Belgoḷa-tīrtthada śrīman-mahā-
maṇḍalāchāryyar ent appar endade ||

bhaya-lōbha-dvaya-dūranam Madana-ghōra-dhvānta-tībrāṁśuvam

naya-nikṣēpa-yuta-pramāṇa-parinirntārttha-sandōhanam

nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēsanam

Nayakīrtti-brati-rājanam nenedoḍam pāpōtkaram piṅgugum ||

tach-chhishyar || śrī-Dāmanandi-traividya-dēvarūṁ | śrī-Bhānukīrtti-siddhānta-
dēvarūṁ | śrī-Bāḷachandra-dēvarūṁ | śrī-Prabhāchandra-dēvarūṁ | śrī-Māghana-
ndi-bhaṭṭāraka-dēvarūṁ | śrī-mantravādi-Padmanandi-dēvarūṁ | śrī-Nēmichandra-
paṇḍita-dēvarūṁ | śrī Mūlasaṅghada Dēsiyagaṇada Pustakagachchhada śrī-Koṇ-
ḍakundānvaya-bhūṣaṇar appa śrīman-mahā-maṇḍalāchāryyar śrīman-Nayakīrtti-
siddhānta-chakravartti-gaḷa guḍḍam ||

kṣhiti-taḷadoḷ rājisidam

dhṛita-satyam negaḷda Nāga-dēvāmātyam

pratipāḷita-Jina-chaityam

kṛita-kṛityam Bomma-dēva-sachivāpatyam ||

tad-vanite ||

mudadiṁ paṭṭaṇa-sāmiy emba pesaram tādirda lakṣmī-samā-
spadan app-i-guṇi Malli-seṭṭi-vibhugam lōkōttamāchāra-sam-
padeg i-Mācheve-seṭṭikavvegani anānōtsāhanam tādī pu-
ṭṭida Chandavve ramāgra-gaṇye bhuvana-prakhyātiyam tādida ||

tat-putra ||

paramānandadin entu Nakapatigam Paulōmigam puṭṭidom
vara-saundaryya-Jayantan ante tuhina-kṣhīrōda-kallōḷa-bhā-
sura-kīrtti-priya-Nāga-dēva-vibhugam Chandavvegani puṭṭidom

sthiraṇ 1-paṭṭaṇa-sāmi viśva-vinutaṃ śrī-Malli-dēvāhvayaṃ ||
 kshitiyo| viśruta-Bamma-dēva-vibhugaṃ Jōgavvegaṃ prōdbhavat-
 sutan 1-paṭṭaṇa-sāmiḡ Arjita-yaśaṅ 1-Malli-dēvaṅgaṃ ū-
 rjiteḡ 1-Kamala-dēvigam janakan ambhōjāsyeḡ urvviṭaḷa-
 stuteḡ 1-Chandale-nāriḡ īsan eśeḍaṃ śrī-Nāga-dēvōttamaṃ ||
 kāritē Vira-Ballāḷa-pattana-svāmināmuna
 Nāgēna Paśva-dēvāgrē nṛitya-raṅgaśma-kuṭṭimē ||

śrīman-Nayakīrtti-siddhanta-chakravarttigalge parōksha-vinayārtthavāgimudujamu-
 maṃ nishidhiyumaṃ śrīmat-Kamaṭha-Paśva-dēvara basadiya mundaṇa kalu-kaṭ-
 tumam nṛitya-raṅgamumaṃ māḍisida tad-anantara ||

śrī-Nagara-Jinālayamaṃ

śrī-nīlayaman amaḷa-guṇa-gaṇaṃ māḍisidaṃ

śrī-Nāga-dēva-sachivaṃ

śrī-Nayakīrtti-vratīśa-pada-yuga-bhaktam ||

taj-Jinālaya-pratipāḷakar appa nagaraṅga ||

dhareyo| Khaṇḍaḷi-Mūḷabhadra-viḷasad-vaipśōdbhavar sstyā-śan-
 cha-ratar ssiṃha-parākramānṅvitar anēkāmbhōdhi-vēḷā-purān-
 tara-nānā-vyavahāra-jāḷa-kuṣāḷar vikhyāta-ratna-trayā-
 bharanar bBelgoḷa-tīrttha-vāsi-nagaraṅga| rūḍhiyaṃ tāḷdidar ||

Saka-varsha 1118 neya Rākshasa-saṃvatsarada Jēśiṭha su 1 Brihavāradandu Na-
 gara-Jinālayakke Yaḍavalageṛeya modal-ēriya tōṭanuma yāru-salage-gaddeyuma Uḍu-
 kara-maneya mundaṇa keṛeya keḷagaṇa beddale koḷaga 10 Nagara-Jinālayada baḍa-
 gaṇa Kēti-seṭṭiya kēri ā-teṅkana eraḍu mane ā-aṅgaḍi seḍey-akki gaṇa eraḍu ma-
 nege haṇa aydu ūriṅge maḷabiya haṇa māru ||

336 (131).

North of the inner door of the same basti.

svasti śrīmatu-Śaka-varshaṃ 1203 neya Pramaṭhi-saṃvatsarada Mārggaśira-su .
 Bri dandu śrī-Beluguḷa-tīrtthada samasta-nakharāṅgalige Nakhara-Jinālayada pōjā-
 kāriḡaḷu oḍambaṭṭu barasida sāsanada kramaṅv ent endade | Nakhara-Jinālayada
 Ādidēvara dēva-dānada gadde beddalu elli uḷḷadanu beḷada-kāḷadalu dēva[ra]ashta-
 vidhārchchane amṛitapaḍi-sahita śrīkāryyavanu nakaraṅgaḷu niyāmisi koṭṭa paḍi-
 yanu kundade naḍasuvevu ā-dēva-dānada gadde beddalanū ādhi kraya hāḷote gutage
 emma vaipśav ādiyāḡi makkaḷu makkaḷu dappade āru māḍidaḍaṃ rāja-drōhi samaya-
 drōhigaḷ endu voḍambaṭṭu barasida sāsana int appudakke avara voppa śrī-Gommaṭa-
 nātha || śrī-Beluguḷa-tīrtthada Nakara-Jinālayada Ādidēvara nityābhishēkake śrī-
 Huligeṛeya Sōvanna aksha-baṇḍāravāḡi koṭṭa gadyāṇam ayidu-honnaṅge hālu ba
 1 || Sarvvadhāri-saṃvatsarada dvitīya-Bhādrapada-su 5 Bri | śrī-Beluguḷa-tīrtthada
 Jinanāṭhapurada samasta-māpikya-nagaraṅgaḷu tammo | oḍambaṭṭu barasida

Ins.

40

śāsanada kramāv ent andode | Nāgara-Jinālayada śrī-Ādidēvara jirnnōddhārav upa-
karaṇa śrīkāryyakkeṇv dhārā-pūrvvakam māḍi āchandrārka-tārambaram saluvant-
āgi āy-eradu-pattānāda samasta-nākharāṅgalū sva-dēsi-para-dēsiyindam bandantaha
davaṇa-gadyāṇa-nūrakke gadyāṇam vondaṛōpādiya davaṇa Ādidēvarige saluvant-
āgi koṭṭa śāsana yidaṛōle virahita-guptavan āru māḍidādam avana santāna nissan-
tāna aya dēva-drōhi rāja-drōhi samaya-drōhigaḷ endu voḍambattu barasida samasta-
nakaraṅgaḷ oppa śrī-Gommaṭa ||

337.

On the Śāntinātha image in Maṅgāyi-basti.

śrīmat-Paṇḍitāchāryya guḍḍi Dēvarāya-Mahārāyara rāṇi Bhīmā-dēvi māḍisida
Śāntinātha-svāmi śrī ||

338.

On the Vardhamāna image in the same basti.

śrī-Paṇḍita-dēvara guḍḍi Basatāyi māḍisida Vardhamāna-svāmi śrī ||

339.

On the second door-frame of the same basti.

śvasti śrī Mūlasaṅgha-Dēsiyagaṇa-Pustakagachchha-Koṇḍakundānvaya śrī-
mad-Abhinava-Chārūkirtti-paṇḍitāchāryyara śishye samyaktva-chūḍāmaṇi rāya-
pātra-chūḍāmaṇi Beḷugulada Maṅgāyi māḍisida Tribhuvanachūḍāmaṇiy emba
chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||

340 (133).

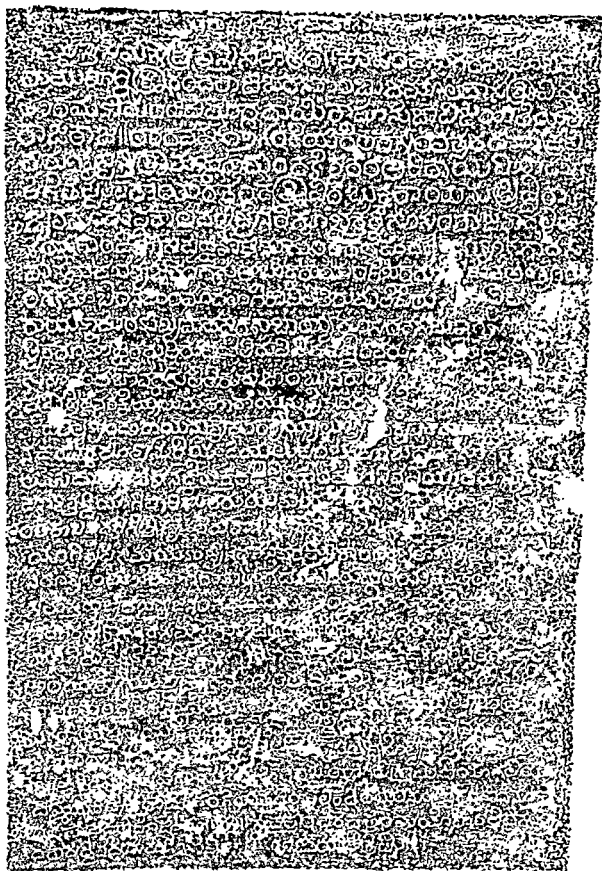
Right of the entrance to the same basti.

śrīmatu-Paṇḍita-dēvarugaḷa guḍḍagaḷada Beḷugulada nāda Chinna-goṇḍana maga
Nāga-goṇḍa Muttagada Honnēnahalliya Kala-goṇḍan oḷagāda gaṇḍagaḷu Maṅgāyi
māḍisida bastige koṭṭa Doḍanakaṭṭe gadde beddalu yi-dharmmakke aḷupidavaru
Vāraṇāsiyallu sahasra-kapileya konda pāpakke hōguvaru maṅgaḷa-mahā śrī śrī śrī ||

341 (132).

Left of the entrance to the same basti.

śvasti śrī Mūlasaṅgha-Dēsiyagaṇa-Pustakagachchha-Koṇḍakundānvayada śrīmad-
Abhinava-Chārūkirtti-paṇḍitāchāryyara śishyaḷu samyaktvady-anōka-guṇa-gaṇa-
bharaṇa-bhūshite rāya-pātra-chūḍāmaṇi Beḷugulada Maṅgāyi māḍisida Tribhuva-
nachūḍāmaṇiy emba chaityālayakke maṅgaḷa-mahā śrī śrī śrī ||



342 (134).

On the south wall of the same basti.

śrīmat-parama-gambhīra-syādvādamōgha-lāñchhanam
jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
tārāsphārālakaughō sura-kṛita-sumanō-vṛishṭi-puṣhpāśayālī-
stōmāḥ krāmanti dṛiḥa ja-dhara-paṭalt-ḍambhatō yasya mūrdhni
sō'yaṃ śrī-Guṇmaṭēśas tri-bhuvana-sarasī-rañjanē rājahamso
bhavya . . . ba-bhānur bBeluguḷa-nagarī sādhu jējtyatiram ||

Nandana-saṃvatsarada Puṣya-śu 3 lū Gerasoppeya Hiriya-Āyyagala śishyaru Gum-
maṭaṇṇagaḷu Gummaṭanāthana sannidhiyalli bandu chikka-beṭṭadalli chika-bastiya
kalla kaṭisi jirṇōddhāri baḍaga-rāgila basti mūru Maṅgāyi-basti vondu hāge ayidu-
basti-jirṇōddhāra vondu taṇḍakke āhāra-dāna ||

343 (135).

Below the above.

Vikāri-saṃvatsarada Śrāvaṇa-śu 1 Gerasoppeya Śrīmati-avvegaḷu samastaru-gōsh-
ṭiya koṭu ga 4 ||

344 (136).

At Bhaṇḍāri-basti, on the first stone on the east side.

svasti samasta-praśasti-sahitam ||

pāshaṇḍa-sāgara-mahā-baḍavāmukhāgni-Śrīraṅga-rāja-charanāmbuja-
mūla-dāsa

śrī-Vishṇu-lōka-maṇi-inaṇṭapa-mārgga-dāyī Rāmānujō vijayatē yati-rāja-
rāja ||

Śaka-varsha 1290 neya Kilaka-saṃvatsarada Bhādrapada-śu 10 Bṛi svasti śrīman-
mahā-maṇḍalēśvaram āri-rāya-vibhāḍa bhāshege tappuva rāyara gaṇḍa śrī-Vira-
Bukka-Rāyanu prithvi-rājyava māḍuva kālādalli Jainarigū bhaktarigū saṃvājav
ādalli Āneyagondi Hosapaṭṭana Penugunde Kallehada-paṭṭaṇav olaḡāda samasta-
nāḍa bhavya-janaṅgaḷu a-Bukka-Rāyaṅge bhaktaru māḍuva anyāyaṅgaḷanū binna-
ham-mādal āgi Kōvil-Tirumale-Perumāl-kōvil-Tirunārāyanapura-mukhyavāda sakaḷ-
āchāryyarū sakaḷa-samayigalū sakaḷa-sātvikarū mōshṭikaru tirupaṇi-tiruviḍi-taṇṇi-
ravaru nālvatt-eṇṭu-janaṅgaḷu sāvanta-bōvakkaḷu Tirikula-Jāmbuva-kulav-olaḡāda
hadineṇṭu-nāḍa Śrīvaishṇavara kaiyyalu Mahārāyanu Vaishṇava-darśanakkeḷ
Jaina-darśanakkeḷ bhēḍav illav endu Rāyanu Vaishṇavara kaiyyalu Jainara kai-
vididu koṭṭu yī-Jaina-darśanakke pūrvva-mariyāḍeyalu pañcha-mahā-vādyāṅgaḷū
kaḷaśavu saluvudu Jaina-darśanakke bhaktara deseyinda hāni-vṛiddhiy ādarū Vais-
hṇava-hāni-vṛiddhiyāgi pālisuvuru yī-maryyāḍeyalu yallā-rājyadolaḡ uḷḷantaha

bastigalige Śrivaishṇavarū śāsanava naṭṭu pālisuvaru chandrārka-sthāyiy-āgi
 Vaishṇava-samayau Jaina-darśanava rakshisikonḍu baheu Vaishṇavarū Jainarū
 vondu bhēdavāgi kāṇal āgaḍu śrī-Tirumaleya Tātayyaṅgaḷu samasta-rājyaḍa
 bhā-va-janaṅgaḷa anumataḍinda Beḷugulāḍa-tirtthadalli Vaishṇava-aṅga-rakshegōsuka
 samasta-rājyaḍoḷag uḷḷantaha Jainara bāgilu-gaṭṭaleyaḷagi manie-manega varshakke 1
 haṇa koṭṭu āy-ettida honniṅge dēvara aṅga-rakshagey ippatt-āḷaṇṇu santaviṭṭu mik-
 ka honniṅge jirṇa-Jinālayaṅgaḷige sotheyan ikūḍu yi-mariyāḍeyalu chandrārkar
 uḷḷannaṁ tappaliyade varsha-varshakke koṭṭu kirttiyaṇṇu' puṇyavanū upārjjisikom-
 budu yi-māḍida kaṭṭaleyaṇu āvan obbanu mīṇḍāvanu rāja-drōhi saṅgha-saṁdāy-
 ke drōhi tapasviy āgali grāmiṇiy āgali yi-dharmmava keḍsidar āḍaḍe Gaṅgeya taḍi-
 yalli kapileyaṇū Brāhmaṇaṇaṇū konda pāpadalli hōharu ||

ślō || sva-dattaṁ para-dattaṁ vā yō' harēti vasundharāṁ
 shasṭi-varsha-saḥsraṇi viśṭāyāṁ jāyatē krimi ||
(Subsequently added above.)

Kallehada Harvvi-seṭṭiya su-putra Busuvi-seṭṭi Bukka-Rāyarige binnaham-
 māḍi Tirumaleya Tātayyaṅgaḷa bijayāṁ-gaisi tarandu jirṇnōddhārava māḍisidarū
 ubhaya-samayavū kūḍi Busuvi-seṭṭiyarige Saṅgha-nāyka-paṭṭava kaṭṭidarū ||

345 (137).

On the second stone, in the same place.

śrīmat-parama-gambhīra-syādvāḍāmōgha-lāṇchhanam
 jtyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya

svasti śrī-janma-gēham nibhṛita-nirupamaurvānaḷōddāna-tējaṁ
 viśtāntaḷ-kṛitōrvvi-tāḷam amaḷa-yaśas-chāndra-sambhūti-dhāmaṁ
 vastu-brātōdbhava-sthānakam atisāya-satvāvalambam gabhiraṁ
 prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvviśa-vaṁśam ||
 āḍaroḷu kaustubhad onḍ-anargghya-guṇamaṁ dēvēbhāḍ uddāma-sa-
 tvad agurvvaṁ hiṇna-raśmiy ujvaḷa-kaḷā-sampattiyam pārija-
 tad udāratvada pempan orrvane nitāntam tāḷdi tān alte pu-
 ṭṭidan udvējita-vīra-vairi Vinyādityāvanti-pāḷakam ||

ka ||

vinayam budharāṁ raūjise
 ghana-tējaṁ vairi-balaman alālise negaḷḍam
 Vinayāditya-nṛipāḷakan
 anugata-nānārtthan amaḷa-kirtti-sannarttham ||
 ā-Vinayādityana vadhu
 bhāvōdbhava-mantra-dēvata-sannibhe sad-
 bhāva-guṇa-bhavanam akhila-ka-
 ḷa-viḷasite Kelayab-arasiy embale pesariṁ

ā-dampatige tanūbhavan
 ādam Śachigam Surādhipatigam munn ent
 ādam Jayantan ante vi-
 shāda-vidūrāntaraṅgan Ereyaṅga-nripam. ||
 ātam Chālukya-bhūpālana balada bhuja-dandam uddanda-bhūpa-
 brāta-prōttuṅga-bhūbhṛid-vidālana-kulīṣam vandi-sasyaughā-mēgham
 svētāmbhōjāta-dēva-dviradana-sarad-abhrēndu-kundāvadāta-
 khyāta-prōdyad yaśaś-śrī-dhavalīta-bhuvanam dītran ēkāṅga-vīram ||
 Ereyan eḷeg enisi negaḷdird
 Ereyaṅga-nripāla-tīḷakan aṅgane chelviṇ-
 g eṇevattū śīla-guṇadiṇ
 neṇed Ēchala-dēviyantu nōntāram oḷarē ||
 ene negaḷd avar irvarggam
 tanūbhavar nnegaḷdar alte Bālīāḷam Vi-
 śṇu-nripālakan Udayādi-
 tyan emba pesarindam akhūa-vasudhā-taḷadol ||

vṛi || avaroḷ madhyaman āgiyūṇ bhuvanadol pūrvāparāmbhōhiy e-
 yduvinam kūḍe nimūchchuv ondu nija-bāhā-vīkrama-kṛīḍey u-
 dbhavadind uttaman ādan uttama-guṇa-vrātaika-dhāmam dhavā-
 dhava-chūdāmaṇi Yādavābja-dinapam śrī-Viśṇu-bhūpālakam ||

ka || eḷeg eseṇa Kōyātūr-ttat-
 Tāḷavanapuram ante Rājārāyapuram ba-
 ḷvaḷa baḷeda Viśṇu-tējō-
 jvaḷanade benduvu baḷishṭha-ripu-durggaṅgaḷ ||

vṛi || initam durggama-vairi-durgga-chayamam konḍam niḷkshēpadind
 inibar bbbhūparan ājiyol tavisidam tanu astra-saighātadind
 inibargg ānatargg ittan udgha-padamam kārūnyadind endu tān
 anitam lekkade pēlvod Abjabbhavanam vibhāntan appam baḷam ||

ka || Lakshmi-dēvi Khagādhipa-
 lakshmaṅg esedirda Viśṇuḡ ent ante valam
 Lakshmi-dēvi lasan-niriga-
 lakshmanane Viśṇuḡ agra-satiy ene negaḷdal ||
 avargge maḷōjanante sudatt-jana-chittaman iḷkōḷalke sālv-
 avayava-śōbbheyind Atanuv emb abhiḷhānaman ānad auganā-
 nivahaman ecchehu muyvan aṇam ānade bīraran ecchehu yuddhādol
 tavisuvon ādan ātma-bhavan apratimam Narasimha-bhūbhujam ||
 paḍe-māt ēṇ bandu kaṇḍaṅg amṛita-jaladhī tām garbbadiṇ gaṇḍa-vātam
 nuḍiv ātaṅg ennan embai pralaya-samayadol mēreyaṇi miri baṇṇpā-
 kaḷalanam Kāḷanannam mūḷida-Kuḷikanannam yugāntāḡniyanam

siḍilannan siṃhadannan Puraharan uri-gaṇṇannan i-Nārasimhan !
 ripu-sarppad-darppa-dāvāna-baḥa-baḥa-sikhā-jāla-kāḷambuvāhan
 ripu-bhūpōdyat-pradīpa-prakara-paṭutara-sphāra-jhanjhā-samīran
 ripu-nāgāṇika-tārksyan ripu-nṛipa-naḷinī-shaṇḍa-vēdaṇḍa-rūpan
 ripu-bhūbhrīd-bhūri-vajran ripu-nṛipa-mada-mātāṅga-simhan Nṛisimhan !
 svasti samadhiyata-pāñcha-mahā-śabḍa mahā-maṇḍalēśvara ! Dvāravatīpura-varā-
 dhīśvara ! Tuḷuva-bāla-jaladhī-baḍavāna ! dāyāda-dāvāna ! Pāṇḍya-kūla-kamaḷa-
 vēdaṇḍa ! gaṇḍabhēruṇḍa ! maṇḍalika-bēṇṭekāra Chōla-kāṭaka-sūrekāra ! saṅgrāma-
 Bṛhma ! Kali-kāla-Kāma ! sakāla-vandī-brinda-santarppaṇa-samagra-vitaraṇa-vinō-
 da ! Vāsantikā-dēvī-labḍha-vara-prasāda ! Yādava-kulāmbara-dyumaṇi ! maṇḍalika-
 makuṭa-chūḍamaṇi kadana-prachaṇḍa ! Malaparol-gaṇḍa ! nāmādi-prasasti-sahita
 śrīmat-Tribhuvana-malla Talakāḍu-Koṅgu-Nāṅali-Noḷambavādi-Banavase-Hānu-
 nāgl-goṇḍa bhuja-bāla-Vīra-Gaṅga-pratāpa-Hoysala-Nārasimha-Dēvar ! dakṣiṇa-
 mahī-maṇḍalanān dushṭa-nigraha-śiṣṭa-pratīpālana-pūrvvakam sukha-saṅkathā-
 vinōdadin rājyan-geyyuttam ire tadīya-pitri-Vishṇu-bhūpāla-pāda-padmōpajīvi !

ā-negaḷda Nārasimha-dha-
 rānāthaṅ Amara-patige Vāchaspativōl
 tān esedan uchita-kāryya-vi-
 dhāna-dharan mānya-mantri Huḷla-chamūpan !

vṛi ! akaḷaṅkan pitri Vāji-vamśa-tīlakam śrī-Yaksha-rājan nijam-
 bike Lōkāmbike lōka-vandite suśīlāchāre daivan divi-
 śa-kadamba-stuta-pāda-padman Aruhan nāthan Yadu-kṣhōṇipā-
 laka-chūḍamaṇi Nārasimhan enal ē-pemp-uḷḷanō Huḷḷapan !
 dhareyan geldirda tiṇp-uḷḷanan udadhiyan ēn-einba gunp-uḷḷanan Man-
 daranan mārkkoḷva pemp-uḷḷanan amara-mahījātanan mikka lōkō-
 ttaran app ārpp-uḷḷanan Pullanan eśeva Jinēndrāṅgiri-pāṇḍēja-pūjō-
 tkaradol talpoyd alamp-uḷḷanan anukarisal marttyan āvoṇi samartthan !
 sumanas-santati-sēvitam guru-vachō-nirddishṭa-nttikraman
 samadārāti-bāla-prabhēdāna-karan śrī-Jaina-pūja-samā-
 ja-mahōtsāha-paran Purandaraṇa pempān tāḷdi bhaṇḍāri-Hu-
 ḷḷana-dāṇḍādhīpan irḍḍapan mahiyōl udyad-vaibhava-bhrajitan !
 satatan prāvi-vadhan vinōdam anṛitāḷapan vachal-praudhi san-
 tatan anyārthaman tḷdu koḷvude valan tējan para-strīyarol
 rati saubhāgyam anūna-kāṅkshe matiy āyt ellarggam ār ppōltapan
 bbrata-ratna-prakarake śīla-bhaṭar ol-gāb-uḷḷanan Huḷḷanan !
 sthira-Jina-śāsanōddharan āḍiyōl ār ene Rāchamalla-bhū-
 vara-vara-mantri Rāyane baḷikke budha-stutan appa Vishṇu-bhū-
 vara-vara-mantri Gaṅgapan matte baḷikke Nṛisimha-Dēva-bhū-
 vara-vara-mantri Huḷḷane peraṅg init uḷḷaḍe pēḷal āgaḍe !

Jina-gaditāgamārttha-vidar asta-samasta-bahir-prapañchar aty-
 anupama-suddha-bhāva-niratar ggata-udhar enippa Kukkuṭa-
 sana-Maladhāri-dēvare jagad-gurugaḷ gurugaḷ nija-vratakk-
 ene guṇa-gauravakke toṇey āro chamūpati-Huḷḷa-rājanā ḷ
 Jina-gēhōddharanaṅgaḷiṇ Jina-mahā-pūja-samājaṅgaḷiṇ
 Jina-yōgi-braja-dāuadiṇ Jina-pada-stōtra-kriyā-niṣṭhēyiṇ
 Jina-sat-puṇya-purāṇa-saṁśravaṇadiṇ santōshamaṇi tāḷdi bha-
 vya-nutaṇi nichchalum inte poḷtu-gaḷevaṇi śrī-Huḷḷa-daṇḍādhipaṇi ḷ

ka ḷ nippaṭaṇe jirṇṇaṇi ādudaṇ
 Uppaṭṭāyana mahā-Jinēndrālayamaṇi
 ni-pposatu māḍidaṇi karam
 oppire Huḷḷaṇi manasvi Baṅkāpuradoḷ ḷ

mattam alliye ḷ

vṛi ḷ kalitanamaṇi viṭatvamumaṇi uḷḷavaṇi ādiyoḷ orvvaṇi urvviyoḷ
 Kaliviṭaṇi enbaṇi ātana Jinālayamaṇi nere jirṇṇaṇi ādudaṇi
 kali sale dānadoḷ parama-saukhyā-ramā-ratiyoḷ viṭaṇi vini-
 śchalav enisirdaḷ Huḷḷaṇi adan ettisidaṇi Rajatādri-tuṅgamaṇi ḷ
 priyadindaṇi Huḷḷa-sēnāpati Kopāṇa-mahā-tīrtthadoḷ dhātṛiyuṇi vā-
 rdḍhiyuṇi uḷḷanaṇi catur-vvipsati-Jina-muni-saṅghakke niśchintamāga-
 kshaya-dānaṇi salva pāṇḍiṇi bahu-kanakamaṇi ā-kshētrajargg ittu sad-vṛi-
 ttiyaṇi int i-lōkaṇi ellama pogale biḍisidaṇi puṇya-puṇjaika-dhāmaṇi ḷ
 ā-Kellaṅgerey ādi tīrtthamaṇi adu munnaṇi Gaṅgarīṇi nirmmitaṇi
 lōka-prastutaṇi āytu kāla-vāśadiṇi nāmavāśēṣamaṇi balikk
 ā-kalpa-sthiraṇi āge māḍisidaṇi i-bhāsvaj-Jināgāramaṇi
 śrī-kāntaṇi tāḷadindaṇi eyde kaḷasaṇi śrī-Huḷḷa-daṇḍādhipaṇi ḷ

ka ḷ pañcha-mahā-vasatigaḷaṇi
 pañcha-su kalyāṇa-vāñchbeyiṇi Huḷḷa-chamū-
 paṇi chaturamaṇi māḍisidaṇi
 kāñchana-naga-dhairyaṇi eseṇa Kellaṅgereyoḷ ḷ

ka ḷ Huḷḷa-chamūpana guṇa-gaṇaṇi
 uḷḷ-anitumaṇi āro nereye pogalaḷi nerevar
 baḷḷadoḷ aḷeḷ udadhuva jaḷaṇi
 uḷḷ-anitumaṇi āro pavaṇisaḷi nerevanuar ḷ
 saṁśīta-sad-guṇaṇi sakala-bhavya-nutaṇi Jina-bhāṣhitārttha-nis-
 saṁśāya-buddhi Huḷḷa-pritana-pati kairava-kunda-hamsa-śu-
 bhrāṁśu-yaśaṇi jagan-nutadoḷ i-vara-Belguḷa-tīrtthadoḷ catur-
 vvipsati-tīrtthakṛiṇi-niḷayaṇi nere māḍisidaṇi daḷ int idamaṇi ḷ

ka ḷ Gommatā-pura-bhūṣaṇaṇi idu
 gommatamaṇi āyt ene samasta-parikara-sahitaṇi

samnadadiṃ Huḷḷa-chāmū-
paṃ mādisidaṃ Jinōttamālayaman idaṃ ||

vṛi || parisūtraṃ nṛitya-gēhaṃ pravipuḷa-vīlasat-paksha-dēsastha-sāiḷa-
sthira-Jaināvāsa-yugmaṃ vividha-suviḍha-patrōllasaḍ-bhāva-rūpō-
tkara-rājadvāra-harṃmyaṃ beras atuḷa-chaturvviṃśa-tīrtthēsa-gēhaṃ
paripūṛṇaṃ puṇya-puñja-pratiṇaṃ esedud ty-andadiṃ Huḷḷanindaṃ ||
svasti śrī Mūlasaṅghaḍa Dēsiyagaṇaḍa Pustakagacchhada Koṇḍakundānvaya-
bhūṣaṇaṇ appa śrī-Guṇachandra-siddhānta-dēvara śiṣhyar appa śrī-Nayakīrtti-
siddhānta-dēvar ent appaṇ endode ||

vṛi || bhaya-mōha-dvaya-dūraṇaṃ mādana-ghōra-dhvānta-tīvrāṇṣuvaṃ
naya-nikshēpa-yuta-pramāṇa-parinirṇātārththa-sandōhanaṃ
nayanānandana-sānta-kānta-tanuvaṃ siddhānta-chakrēsaṇaṃ
Nayakīrtti-brati-rājanāṃ nenedodaṃ pāpōtkaraṃ piṅgugaṃ ||
kṛita-dig-jaitrav idhaṃ barutte Narasiṃha-kṣhōṇipaṃ kaṇḍu san-
matiyiṃ Gommaṭa-Pārśvanātha-Jinaraṃ matt i-chaturvviṃśati-
pratimā-gēhamaṇ int ivarkke viṇataṃ prōtsāhadiṃ biṭṭan a-
pratimallaṃ Savanēraṇ ūraṇ abhayaṃ kalpāntaraṃ salvināṃ ||
adarke Nayakīrtti-siddhānta-chakravarttigalaṃ mahā-maṇḍalāchāryyaraṇ āchāry-
yar mīnāḍi ||

vṛi || tavad-auchityade Nārasinḷha-nṛipaniṃ tāṃ pettudaṃ sad-guṇā-
rṇnavan i-Jaina-grihaḷke māḍidan aḷhaṇḍaṃ Huḷḷa-daṇḍādhipaṃ
bhuvana-prastutaṇ opputirppa Savanēr emb ūraṇ ambhōdhiyup
raviyup chandranuṃ urvvarā-valāyamuṃ nilvannegaṃ salvināṃ ||
grāma-siney ent endade mūḍaṇa-deseyol Savanēra-Bekkaṇ-eḍeya sine karaḍiy-
are allim teṅka hiriy-obbeyiṃ pōgalu Bimbi-seṭṭiya kereya kōḍiya kiḷ-bayalu allim
teṅka Barahāḷa kerey achchugaṭṭu mēreyāgi hiriy-obbeya basuriya teṅkaṇa keṇb-
areya huṇise teṅkaṇa deseyolu Biḷattiya Savanēra eḍeya ereya diṇeya huṇiseya
koḷa hiriy-āla allim haḍuvalu hiriy-obbeya seḷḷa-moraḍiya haḍuvaṇa Baḷḷeyakereya
teṅkaṇa-kōḍiya Baḷariya bana allind atta Tarihaḍiya Kaliyamanakaṭṭada tāy-valḷa
Jannavuraḍa hiriy-kereya tāy-valḷa sine haḍuvaṇa deseyol Jannavurakkam
Savanēriṇḷgaṃ sāgara-maryyāde Jannavūra Savanēra kerey-ōriya naḍuvaṇa hiriy-
huṇise sine badagaṇa-deseyol kakkina kōbu adara mūḍaṇa Bīrajjana kere ā-kerey-
olage Savanēra Beduganahalliyā naḍuve basuriya dōṇe allim mūḍal Ālajjana kum-
mari allim mūḍa eḷilladare sine i-t-thaḷadind āda dravyamaṇ illiy-āchāryyar i-
sthānaḍa basadigala khaṇḍa-sphuṭita-jīrṇnōddhārakkam dēvata-pōjegaṃ raṅga-
bhōgakkam basadige beṣa-keyva prajegaṃ pishi-samudāyad āhāra-dānakkam salisu
vudu ||

idan āvaṃ nija-kāḷadol su-vidhiyiṃ pāḷippa lōkōttamaṃ
viditaṃ nirmaḷa-puṇya-kīrtti-yogaṇaṃ tāṃ tāḷdugaṃ mattam int-

idan āvaṃ kiḍip-ondu keṭṭa-bageyaṃ taṇḍ ātaṇ ālduṃ gaḇhi-
ra-duraṇtō (*Stops here*)

346 (137).

On the right side of the same stone.

śrīmat-Supārśva-dēvaṃ
bhū-mahitaṃ mantri-Huḷḷa-Rājaṅgaṃ tad-
bhāmini-Padmāvatigaṃ
kshēmāyur-vvibhava-vṛiddhiyaṃ māḷk abhavaṃ ||
kamanīyānana-hēma-tāmarasadiṃ nētrāsītāmbhōjadind
amaḷāṅga-dyuti-kāntiyuṃ kucha-rathāṅga-dvandvadiṃ Śrī-nivā-
sam enaḷu Padmala-dēvi rājisutam irppaḷu Huḷḷa-Rājāntaraṅ-
ga-marāḷaṃ ramiyippa padminiyavolu nitya-prasādāspadam ||
chala-bhāvaṃ nayanakke kārśyaṃ udarakk atyanta-rāgaṃ padau-
shṭha-lasat-pāpi-talakke karṅkaśate vakshōjakke kārshnyaṃ kacha-
kk alasatvaṃ gatig allad illa hṛdayakk endandu Padmāvati-
lalanā-ratnada rūpa-śīla-guṇamaṃ pōlvannar ār kkānteyar ||
Uragēndra-kshīra-nirākara-Rajataḡiri-śrī-sita-chehhatra-Gaṅgā-
Hara-hās-Airāvātēbha-sphaṭika-vṛishabha-śubhrābhra-nihāra-bārā-
mara-rāja-śvēta-pankēruha-Haḷadhara-Vāk-chhaṅkha-hamsēndu-kundō-
tkara-chaūchat-kīrtti-kāntaṃ budha-jana-viṇutaṃ Bhānukīrtti-vratindr-
aṃ ||
śrī-Nayakīrtti-munīśvara-
sūnu-śrī-Bhānukīrtti-yatipatig ittaṃ
bhō-nutan app ā-Huḷḷapa-
sēnāpati dhārey-eṇedu Savaṇēr-ūraṃ ||

347 (137).

On the left side of the same stone.

svasti śrī-jayābhyudayaś cha Saka-varuṣaṃ 1200 neya Bahudhānya-samvat-
sarada Chaitra-su 1 Su | Bhaṇḍāriyayyana basadiya śrī-Dēvaravallabha-dē[va]rige
nityābhishēkakke akshaya-bhaṇḍāravagi śrīmanu-maha-maṇḍaḷachāriyaru Uda-
chandra-dēvara śishyaru Munichandra-dēvaru ga 2 pa 5 kkaṃ ha'u māna 2
śrīmatu-Chandraprabha-dēvara śishyaru Padumaṇḍandi-dēvaru koṭṭa pa 9 ha 4
śrīman-maha-maṇḍaḷachāriyaru-Nēmichandra-dēvara tamma Sātappanavara maga
Padumaṇḍanavaru koṭṭa ga 1 pa 2 Munichandra-dēvara aḷiya Ādiyaṇṇa ga 1 pa 2½
Bamini-seṭṭiyara tamma Pārisa-dēva ga 1 pa 2½ Jannavurada sēnabōva Mādayya
ga 1 pa 2½ ātana tamma Pārisa-dēvayya Siṅgaṇṇa pa 6½ sēnabōva Padumaṇḍanana

maga Chikkaṇṇa ga pa 1 Bhāratīyakkana Nemmaveyakka pa 1 Aggappage ..
 śrīman-mahā-maṇḍalāchāriyarūṇ rāja-gurugaḷuṇ appa śrī-Mūlasaṅghaḍa samu-
 dāyaṅgaḷ Durmmukhi-sampvatsarada Āshāḍha-su 5 Āḷ śrī-Gommaṭa-dēvar śrī-Kama-
 ṭha-Pārisva-dēvaru Bhaṇḍāryyayana basadiyā śrī-Dēvaravallabha-dēvaru mukhya-
 vāda basadigaḷa dēva-dānada gadde beddalu sahita khāṇa abhyāgati kaṭaka-sēse
 basadi-manakshata yivu muntāgi yēnuvanuṇ kolliṇ endu biṭṭu śrī-Belugula-tīrtth-
 ada samasta-māṇikya-nagaraṅgaḷu Kabbāhu-nātha-aṇuvanaḍa gauḍu-prajegaḷu mu-
 ntāgi śrī-Dēvaravallabha-dēvara Hāḍuvarahallige Sambhu-dēva anyāyavāgi maḷa-
 brayavāgi komba gadyāṇa aydanu ā-Dēvaravallabha-dēvara raṅga-bhōgake salu-
 udu ā-hallīya aṣṭa-bhōga-tēja-sāmya kirukula yēn ādoḍaṇ ā-Dēvaravallabha-
 dēvara raṅga-bhōgake salu

348.

*On a stone leaning against the southern wall of the enclosure
 of the same basti.*

..... chhananṇ śāsanāṇ
 .. parōksha yya .. dbhu nuḍi lantaraka ..
 llāya-dēvaru tat-sishya jya .. datā tat-sishya ..
 Abheyanandi siddhānti-dēvaru dēva
 .. ddhānti-dēvaru vachandra Surakīrtti-traivi ..
 chandra-bhaṭṭā Guṇachandra- bhaṭṭāraka ..
 bhaṭṭārakaru kaṭakā tra ta kamala
 praha dhyaḥṇa-kalpavriksha-Vāsupū .. ya sikshati .. ka śrī ..
 du yōgi-tiḷa ḍaṇ śrīmā tayātma-
 ka tat-pa ve ॥ śrī-kū yava tāya
 ramala m anvayābhīdhāna abhinava-svāra cha chatu chakra-
 vartti mā ra t-prame
 gu
 ppa kkaṇ paḍi

349 (138).

On the west side of the same basti.

śrīmat-parama-gambhīra-syādvādamōgha-lāṇchhananṇ
 jīyāt trailōkyā-nāthasya śāsanāṇ Jina-śāsanāṇ ॥
 bhadraṇ bhūyāj Jinēndranāṇ śāsanāyāgha-nāśinō
 ku-tīrtthā-dhivānta-saṅghāta-prabhēda-ghana-bhānavō ॥

svasti Hoysala-vamśāya Yādu-mūlāya yad-bhavaḥ
 kshatra-mauktika-santānaḥ prithivī-nāyaka-maṇḍanaḥ ||
 śrī-dharmamābhyudayaśbja-shaṇḍa-taraṇis samyakṭva-chūḍāmaṇir
 nūtti-śrī-saraṇiḥ pratāpa-dharaṇiḥ ddānārtthi-chintāmaṇiḥ
 vamsē Yādava-nāmnī mauktika-maṇiḥ jātō jagan-maṇḍanaḥ
 kshirābhdhāv iva kaustubhō'tra Vinayādityāvanipālakaḥ ||

api cha || Śrī-kānta-kamantya-kēli-kamaḥollāsāt su-nityōdayād
 darppāndha-kshitipāndhakāra-haraṇād bhūyar pratāpānvayāt
 dik-chakrākramaṇād vishat-kuḷāya-pradhvamśanād bhūtaḷe
 khyātō'nvarttha-nijakhyayaisha Vinayādityāvanipālakaḥ ||
 Dhātṛa tri-ḷokōdara-sāra-bhūtair aṃśair mmudā svasya vinirmmitēva
 tasya priyā Kēliya-nāma-dēvī Manōja-rājya-prakṛitir bbabhūva ||
 tayōr abhūd bhū-nuta-bhūri-kīrttiḥ parākramākṛānta-dig-anta-bhūmiḥ
 tanūbhavaḥ kshatra-kuḷa-pradīpaḥ pratāpa-tuṅgōnv Eṛeyaṅga-bhūpaḥ ||
 vitarāṇa-latā-vasantar pramadā-rati-vārdhhi-tārakā-kāntaḥ
 sākshāt samara-Kṛitāntō jayati chiraṃ bhūpa-makuṭa-maṇiḥ Eṛeyaṅgaḥ ||

api cha || śarad-aṃṛita-dyuti-kīrttir mManasija-mūrttir vvirōdhi-Kuru-Kapikētūḥ
 Kali-kāla-jalādhi-sōtur jayati chiraṃ kshatra-maūli-maṇiḥ Eṛeyaṅgaḥ ||

api cha || Jaya-lakshmi-kṛita-saṅgaḥ kṛita-ripu-bhaṅgaḥ prapūta-guṇa-tuṅgaḥ
 bhūri-pratāpa-raṅgō jayati chiraṃ nṛipa-tirīṭa-maṇiḥ Eṛeyaṅgaḥ ||

api cha || Lakshmi-prēma-nidhir vvidagdha-janatā-chāturyya-charachēbā-vidhir
 vvira-śrī-naḷint-vikāsa-mihirō gāmbhīryya-ratnākaraḥ
 kīrtti-śrī-latikā-vasanta-samayas saundaryya-lakshminimayas
 sa śrīmān Eṛeyaṅga-tuṅga-nṛipatiḥ kaiḥ kair ṇṇa samvarṇnyatē ||

api cha || kaś śaknōty Eṛeyaṅga-maṇḍalapatēr ddōr-vvikrama-kridanaṃ
 stōtun Māḷava-maṇḍalēśvara-purīm Dhārām adbhākshīt kshapāt
 dōh-kaṇḍūla-karāḷa-Chōḷa-kaṭakam drāk kāndīśkam vyadhān
 nirdhāmākṛita Chakragoṭṭam akarōd bhaṅgam Kaḷiṅgasya cha ||
 kāntā tasya Latāntabāṇa-lalanā lāvanya-puṇyōdayais
 saubhāgyasya cha viśva-vismayakṛitaḥ pātri dharitri-bhṛitaḥ
 putrivād vilasat-kaḷāsu sakalāsv Ambhōjayōnēr vvadhūr
 āśid Échala-nāma-punya-vanitā rājāt yaśas-śrī-sakhi ||

api cha || kuntalā-kadālī-kāntā prithu-kucha-kumbhā madālasā bhāti sadā
 Smara-samara-sajja-vijaya-mataṅgōdbhava-chāru-mūrttir Échala-dēvī ||

api cha || Sachiva Śakṛam Janakātmajēva Rāmam Girindrasya sutēva Śambhuṃ
 Padmēva Vishṇuṃ madayaty ajasram sānaṅga-lakshmiḥ Eṛeyaṅga-bhū-
 paḥ ||

Kausalyayā Daśarathō bhuvi Rāmachandram śrī-Dēvaki-vanitayā Vasu-
 dēva-bhūpaḥ

Kṛishṇaṁ Sacit-pramadayēva Jayantam Indrō Vishṇuṁ tayā sa nṛpatir
jjanayānṇababhūva ॥

udayati Vishṇau tasminn anēsad ari-chakra-kulam iḷādhīpa-chandrō
adhikatara-śriyam abhajat kuvalāya-kulam aśvad amaḷa- dharmmāmbhō-
dhiḥ ॥

api cha ॥ nirdāḷita-Kōyatārō bhasmīkṛita-Kōṅga-Rāyarāyapurah
ghaṭṭita-Ghaṭṭa-kavāṭah kampita-Kāñchīpuras sa Vishṇu-nṛpāḷah ॥

api cha ॥ atula-nija-baḷa-padāhati-dhūḷikṛita-tad-Virāṭa-narapati-durggaḥ
vana-vāsita-Vanavāsō Vishṇu-nṛipas taraḷitōru-Vallūrah ॥

api cha ॥ nija-sēnā-pada-dhūḷi-karddamita-Malaprahāriṇt-vāriḥ
Kāḷapāḷa-śōpitāmbu-nisāṭikṛita-nija-karāsir avanipa-Vishṇuḥ ॥

api cha ॥ Narasimha-varmma-bhūbhujā-Sahasrabhujā-bhūja-Paraśurāmō'pi
chitram Vishṇu-nṛpāḷas śatakrītvō'py Aji-nihita-śatru-kshatraḥ ॥
Adiyama-prithu-śauryyāryama-Rāhuś Cheṅgiri-giriṇdra-bati-pavi-daṇḍ-
aḥ

Taḷavanapura-lakshmiṇ punar aharaj jayam iva ripōs sa Vishṇu-
nṛpāḥ ॥

api cha ॥ chakri-prēshita-Mājavēśvara-Jagaddōvādi-sainyārṇavam
ghūrṇnantam sahasāpibat karatālēnāhatya mṛityu-prabhuḥ
prāk paśchād asināgrahid iha mahim tat-Kṛishṇavēṇṇāvadhi
śri-Vishṇur bbhujā-daṇḍa-chūrṇnita-nitāntōttuṅga-Tuṅgāchāḷah ॥

api cha ॥ Iruṅgōḷa-kshōṇṭpati-mṛiga-mṛigārātir atulaḥ
Kadamba-kshōṇṭsa-kshītiruha-kuḷa-chechhēda-paraśuḥ
nija-vyāpāraika-prakaṭita-lasach-chhauryya-mahimā
sa Vishṇuḥ prithvīśō na bhavati vachō-gōchara-guṇah ॥
śākshāl Lakshmiṇ vipad-apagamē viśva-lōkasya nāmnā
Lakshmi-dēvī viśada-yaśasā digdha-dik-chakra-bhittih
dṛipyad-vairi-kshītīpa-Ditija-vrāta-vidhvamsa-Vishṇōḥ
Vishṇōs tasya prapaya-vasudhāst sudhā-nirmmitāṅgi ॥
brahmāṇḍa-bhāṇḍa-bharitāmāḷa-kīrtti-lakshmi-
kāntas tayōr ajani sūnur Ajātasatruḥ
prithvīśa-Pāṇḍu-Prithayōr iva Purpachāpō
Daityadvishat-Kamalayōr iva Nārasimhah ॥

api cha ॥ garbbam Barbbara muṇcha Kāñchana-chayam Chōḷāśu rāśikuru
kshēmam bhikshaya Chēra chivara-mukhō dūrēṇa vijjāpaya
svam Gaudēti Nṛsimha-bhūri-nṛpatēr mmadhyē-sadas sarvada
durvvāras sarati dhvaniḥ parijanā nirghāta-nirghōsha-jit ॥

api cha ॥ śauryyam naisha Harēḥ paratra taraṇer anyatra tējasvitam
dānitvam karipar paratra radhinām anyatra kīrttim radāt

rājyaṃ chandramasaṃ paratra viśhamāstratvaṃ cha Purpāyudhad
anyatrānya-jaṇē manāk cha sahatē śrī-Narasimhō nṛipah ||

api cha || sa bhujabaḷa-Vira-Gaṅga-pratāpa-Hoysaḷāpara-nāma ||
pālayati chatus-samayam maryaḍam ambunidhir ivati-prityā
Chāgala-dēvi-ramaṇō Yādava-kuḷa-kamaḷa-viṃśa-mārttaṇḍa-śrīh ||
chhitvā dṛipta-virōdhi-vaṃśa-gaṇaṃ dig-jaitra-yātrā-vidhāv
āruhyōdaya-bhūdharaṃ ravir ivādrim dīpa-vartti-śrīyā
natvā dakṣiṇa-Kukkuṭēśvara-Jina-śrī-pāda-yugmaṃ nidhiṃ
rājyasyābhayudayā kalpitam idaṃ svasyātma-bhaṇḍāriṇā ||
sarvvādhikāriṇā kārya-vidbau Yōgandharāyaṇād
api dakṣheṇa nṛtījña-gurūṇā cha Gurōr api ||
Lōkāmbikā-tanūjēna Jakki-rājasya sūnūnā
jyāyāsī lōka-rakṣaika-lakṣmaṇāmarayōr api ||
Maladhāri-svāmi-pada-prōthita-mudā Vāji-vaṃśa-gaṇanūṣumatā
hima-ruchinā Gaṅga-mahī-nikhila-Jināgāra-dāna-tōyadhi-vibhavaḥ ||
dūṛikṛita-Kaḷi-syūta-nṛi-kalaṅkēna bhūyāsā
charitra-payasā kīrtti-dhavaḷikṛita-diśālinā ||
tri-śakti-śakti-nirbbhinna-madavad-bhūri-vairiṇā
Hullaḷpēna jagan-nūta-mantri-māṇikya-maṇḍalinā ||
chatur-vvīṃśati-Jinēndra-śrī-nīlayam Maḷayāchalaṃ
sad-dharmma-chandanōdbhūtau dṛiṣṭvā nirmmāpitam tatah ||
dvītiyam yasya samyaktva-chūḍāmaṇi-guṇākhyayā
Bhavyachūḍāmaṇi nāma tasmai prītyādāt tatah ||
dānārttham Bhavyachūḍāmaṇi-Jina-vasatau vāsīnām san-munīnām
bhōgārttham chānu-jīṇnōddharaṇam iha Jinair ashtā-vidhy-archchanār-
ttham
śrī-Pārśva-svāminā cha tṛi-jagad-adhipatēh Kukkuṭēśasya patyuh
puṇya-śrī-kanyakāyā vivahana-vidhayē mudrikām arpayan vā ||

ēkāśṭy-uttara-sahasra-Śaka-varshēshu gatēshu Pramādhī-sampatsarasya Pushya-
māsa-śuddha-Śukravāra-chaturdāśyam uttarāyana-sankrāntau śrī-Mūlasaṅgha-
Dēsiyagaṇa-Pustakagacchha-sambandhinām vidhāya ||

Narasimha-Himādri-tad-udhrita-kalasa-brada-ka-Hulla-kara-jihvikeyā
nata-dhārā Gaṅgāmbuni sna chatur-vvīṃśati-Jinēśa-pāda-sarasīmadhyē ||
Savāṇēṇam adād bhōpatir aganīta-Bali-Karṇa-nṛipati-Sibi-Khacharapatih
pragunīta-Kubēra-vibhavas tri-guṇikṛita-simha-vikramō Narasimhah ||

atar pa[raṃ]grāma-sīmābhīdhāsyatē tatra pūrvvasyām diśi Savāṇēra Bekka-
na yaḍeya sīmē karaḍiy-are¹ allim teṅka hīriy-obbeyim pōgalu Bimbiseṭṭiya-kere-

ya kôdiya kibbayalu! allip teñka Barahâla-kereya aelchugattu mōreyâgi hiri-
obbeya basuriya teñkana kembareya hunise dakshinasyâp diši Bilattiya Savanēra
yadeya ereya dipeya huniseya kola hiriya-âla! allip haḍuvalu hiriya-obbeya sella mora-
diya haḍuvana Baḷleyakereya teñkana-kôdiya Baḷariya bana allind atta Tarihalīya
Kaliyamanakattada tây-valla Jannavurada hiriya kereya tây-valla stmel paṣchi-
mâyâp diši Jannavurakkam Savanēringam sāgara-mariyāde Jannavūra Savanēra
kerey-ēriya haḍuvana hiriya-hunise stmel uttarasyâp diši kakkina kôhu adara mûḍa-
na Brajjana-kerey ā-kereyolage Savanēra Beduganahalliya haḍuve basuriya dōpe!
allip mûḍal Ālajjana kummari allip mûḍa ehilladage stme!

sāmānyō'yaṃ dharmma-sētur nripāṇāṃ kâlē kâlē palāntyō bhavadbhiḥ
sarvān ētān bhāvināṃ pārtthivēndrān bhūyō bhūyō yāchatē Rāmachand-
rah!

sva-dattāṃ para-dattāṃ vā yō harēta vasundharāṃ
shashṭiṃ varsha-sahasrāṇi viśṭbhāyāṃ jāyatē krimih!
na visham visham ity āhur ddēva-svāṃ visham uchyatē!
visham ēkākinaṃ hanti dēva-svāṃ putra-pautrakāṃ!
śaraj-jyōtsnā-Lakṣmī-vapusi bahalāś chandana-rasō
diśādhiśa-strigāṃ sphurad-uru-dukūlaika-vasanāṃ
trijōka-prāsāda-prakāṭita-sudhā-dhāma viśadāṃ
yāśō yasya śrīmān sa jayati chirāṃ Hulla-pa-vibhuh!
astu svasti chirāya Hulla bhavatē śrī-Jaina-chūḍāmanē
bhavya-vyūha-sarōja-shaṇḍa-taṇē gāmbhīryya-vārānnidhē
bhāsvad-viśva-kaḷāvidhē Jina-nuta-ksatrābdhi-vṛiddhindavē
svōdyat-kṛtti-sitāmbujōdara-lasad-vārāsi-var-bbindavē!

śrī-Gomūṭa-purada tippe-suṅkadalli āḍakeya hēringē 200 hasumbege ayvattu
uppu hē ge bisige 1 hasumbe gōphala 5 melasu
hēringē baḷla 1 hasumbege māna 1 maṇipannāyadalli eleya
..... rega hāga 1 mēl-ele 200 gāṇa-dere initumaṇ tamma-suṅkad
adhikāradandu chatur-viṃśati-tṛtthakara pū
... pradhāna sarvādhiḱāri hiriya-bhaṇḍāri Hullaṃyāṅgaḷu heggade Lakkayyaṅ-
gaḷu heggade A Hoysaḷa-Nārasi-
mha-Dēvana kayya beḱikonḍu biṭṭaru! ippatta-nālvara mane-dere pa
..... tāṃ nuḱidudē sad-vāṇi tanna pēḷd andadoḷ ār
ṇaḱadoḷ ade mārggam endade nadedu

śāśiyind ambaram abjadiṃ tili-golaṃ nētraṅgaḷind ānanam
posa-māviṃ banam Indranim Tridivam āśē
..... kṛtti-dēva-muniyim saiddhānta-chakrēśanind

cesegun śrī-Jina-dharmīnam endade baḷikk ḍ-vaṇṇipaṇṇi bannipaṇṇi ॥
 tau labya chaṇṇā-nāyakahī śrī-Huḷlas Savaṇḍeṇu-
 m ḍvam aḍaḍāḍ ācha ta-śrī-Naya
 kṭya mudda dhārā-pūrvvakam urvvara-stuti-bhṛi
 mma śrī
 śrī ॥

bhavyambhōruha-bhāskaras Surasarīn-nīhāravu
 kṛi nīh purārthya-ratnākaraḥ ॥
 siddhāntāmbudhi-varddhamāṇṭakaraḥ Kandarppa-śailāśanis
 sō'yaṇ viśruta-Bhānukīrtti-muni taṇ bhūtaḷe ॥

350.

At the same basti, on a pillar in the room to the right of the entrance.

Piṅgaḷa-sa ddha 5 lu Sa gaṇa-Pusta ndānvayada
 rtti-panḍitācha tarakalagu ra madavaḷige Ki ākipūra dana
 mi seṇṭiyara Beḷugulake ba

351 (139).

In the cow-shed to the north of the Maṭha.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥
 svasti śrī-Varddhamānasya varddhamānasya śāsanē
 śrī-Koṇḍakunda-nāmābhūch chatur-aṅgula-chāraṇaḥ ॥
 tasyānvayē'jani khyātē vikhyātē Dēśikē gaṇē
 guṇi Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḥ ॥

avara santānadoḷ ॥

vṛi ॥ para-vādi-kṣhitibhrin-nisāta-kulīsam śrī-Mūlasaṅghabja-shaṭ-
 charaṇam Pustakagachchha-Dēśigagaṇa-prakhyāta-yōgīśvara-
 bharaṇam Maṇmatha-bhaṇjanam jagadoḷ ādam khyātan ādam Diva-
 karaṇandi-bratipam Jināgama-sudhāmbhōrāśī-tārādhipam ॥
 ant enal int enalk aṇiyen eyde jagat-traya-vandiyar appa pem-
 pam taḷedirdar embudane ballen ad allade saṇyamam chari-
 tram tapam emb iv attalagam intu Divākaranandi-dēva-si-
 ddhāntigargg endad ondu rasanōktiyoḷ An adan entu bannipem ॥

tat-śishyar appa ॥

nereye tanutram ikkidavol iṛda malan tine meyyan ormmeyum
 turisuvud illa nidde vare maggulan ikkuvud illa baḷilaṇ

kīru terey . embud ill ugaḷvud illa malaṅguvud ill Ahindranuṃ
neṛevane baṇṇisaḷ guṇa-gaṇāvaḷiyam Maḷadhāri-dēvaram ḷ.

avara śiṣhyar ḷ

vṛi ḷ Kaṇṭu-madāpahar ssakaḷa-jīva-dayāpara-Jaina-mārgga-rā-
ddhānta-payōdhigaḷu viṣhaya-vairigaḷ uddhata-karmma-bhañjanar
ssantata-bhavya-padma-dīnakṛit-prabharam Śubhachandra-dēva-si-
ddhānta-muṇḍraram pogalvud ambudhi-vēshṭita-bhūri-bhūtaḷaṃ
int ivara gurugaḷ appa śrīmad-Divākaraṇandi-siddhānta-dēvaru ḷ

vṛi ḷ ā-muṇi dīksheyam kuḍe samagra-tapō-nidhiy āgi dāna-chin-
tāmaṇiy āgi sad-guṇa-gaṇāgrāṇiy āgi dayā-dama-kṣamā-
śrī-mukha-lakṣhmīy āgi vinayārṇava-chandrikey āgi santatam
Śrīmati-gantiyar nnegaḷdar urvviyoḷ urvware kūrttu kīrttisalu ḷ
Śrīmati-gantiyar jīta-kāṣṭhigaḷ ugra-tapaṅgaḷindam int
ī-mahiyoḷ pogarttege negarttege nōntu samādhiyīm jagat-
svāmīy enippa pempina Jīnēdrana pāda-payōja-yugmamam
prēmāde chittadoḷ nilisi dēva-nivāsa-vibhūtiy eydidaḷu ḷ

Saka-varṣam 1041 neya Viḷambi-saṃvatsarada Paḷguṇa-śuddha-pañchami-
Budhavāradandu saṇnyasana-vidiyīm Śrīmati-gantiyar mṃmuḍipi dēva-lōkakke
sandar ḷ

agaṇitam ene chāru-tapam
pragunite guṇa-gaṇa-vibhūṣhaṇāḷaṅkṛitey int
agaṇita-nīja-guruge nisi-
dhigeyam Māṅkabbe-gantiyar mṃmāḍisidar ḷ
karuṇam prāṇi-gaṇaṅgaḷoḷ chaturatā-sampatti siddhāntadoḷ
paritōṣham guṇa-sēvya-bhavya-janadoḷ nirmatsaratvam mūṇi-
śvararoḷ dhīrate ghōra-vīra-tapadoḷ kaygaṇmi poṇmaḷ Divā-
karaṇandi-vrati pempan ēp tāḷedanō yōgindra-brindaṅgaḷoḷ ḷ

352 (140).

On a copper-plate in the same Maṭha.

[Ia] śrī svasti śrī Śālivāhana-saka-varuṣa 1556 neya Bhāva-saṃvatsarada
Āṣāḍa-sudda 13 Stiravāra Brahma-yōgaḍallu śrīman-mahā-rājādhirāja rāja-pa-
mēśvara ari-rāya-mastaka-śūla śaraṇāgata-vajra-pañjara para-nāri-sahōdara satya-
tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalasa-stāpanāchāry-
ya śhaḍ-darmma-chakrēśvarar āda Maiyisūra-paṭṭaṇa-puravarādhīśvarar āda Chā-
ma-Rāju-Voderaiyanavaru dēvara Beḷuguḷada Gumma [ṭa]-nātha-svāmīyavaru
archana-vṛittiya svāstiyānu stānadavaru tamma tamma anupa [Ib] tyadind ā-vart-
aka-gurastārige adahu-bōgyavīy āgi koṭṭu aḍahu-gāraru babu-kālā anōbbavisi

baruttā yiralāgi Chāma-Rāja-Voḍeyar-aiyanavaru vichārisi* aḍahu-bōgyāviya anu-
bhavisi baruttā yidante varttaka-gurustaranu karoyisi | stānadavarige nīvu koṭa-
nta sālavanu tīrisi koḍisivu yendu hēlalāgi varttaka-gurustaru ādida mātu tāvu
stānadavarige koṭantha sālavu tamma tande-tāyigalige punyav āgaliy endu dhāra-
dattavāgi dhāreyanu yeradu koṭṭevu yendu samastaru aḍalāgi | stānadavarige
varttaka-gurustaru kaiyallu | Gummaṭa-nātha-svā [IIa] miya sannidhiyalli dēvaru-
guru-sākshiyāgi dhāreyanu yarisi a-chandrārka-stāyavāgi dēvata-sēveyanu mādi-
koṇḍu sukadalli yīharu endu biḍisi koṭṭa dharmā-śāsana munde Beḷugulada stān-
adavaru svāstiyānu avānān obbanu aḍahu-hiḍidantavaru aḍava koṭantavaru dharu-
śāna-dharmakke horagu stāna-mānyake kāruṇav illa | yishṭakku mīri aḍava koṭa-
ntavaru aḍava hiḍidantavarānu 1-tājyakke adhipatīy āgiddantha dhoregaḷu 1-dēvara
dharmavanu pūrva-mērege naḍasal-uḷḷavaru | 1-mērege naḍasal ariyade upēkshoya
doregaḷige Vāraṇāsīyalli sahasra-[III] kapileyanu Brāhmaṇānu konda pāpakke
hōharu yendu baresi koṭṭa dharmā-śāsana maigaḷa-mahā śrī śrī śrī

353.

Pūrnaiya's sanad in the possession of the same Maṭha.

Śukla-saṁvatsarada Phalguna ba 8 Budhavāradalu śrīmattu Pūrnaiya-
navaru Kikkēri Āmḷa Gavudaiyage barasi kaḷuhista kārya aḍagi sa .. da
keḷagaṇa Dharmastāladindā Komāra-beggaṇḍiyavaru Śravaṇabalagulaḷakke dēvara
darusaṇakke bandu yiddu haḷūrige bandu yiddu arike-māḍikoṇḍadu pūrvakke
Kṛishna-Rāja-Vaḍayaravaru Śravaṇabalagulaḷadalli yiruva Chikka-Dēvarāya-
kālyāṇi-sampada dāna-śyāli-dharmakke Kikkēri-Tālūka Kabaḷu yamba grāma-
vanu naḍasikoṇḍu baruvante sannadu barasi koṭṭuddu hājaru yidhe yāndu
tāndu tōrisidarindā kaṭṭe-māḍsi yidhittu yī-Kabaḷu-grāmada huṭṭuvali yīga gu
80 60 yambattu varahā yiruvadarindā Śravaṇabalagulaḷadalli yiruva Chikka-
Dēvarāya-kālyāṇi-sampadalli naḍava dāna-śyāli-dharmakke Gomaṭēśvara-
pūjige Śravaṇabalagulaḷadalli yiruva maṭada saṇnyāsi Chāraḱīrti-paṇḍitāchārya
maṭakke da vechchakke sabā grāmaṇnu Prāmōdūta-saṁvatsarada āraḃyā
grāma yivara tābē-māḍsi nēmmadi-gūḍi naḍasikoṇḍu baruvadu yī-grāmādalli
pālu-būmi sāguvali māḍsikoṇḍu kere kaṭṭe kaṭṭisikoṇḍu grāmakke rājapattu tāndu
yēnu jāsti huṭṭuvali yivaru māḍikoṇḍāgyū sadari barada maṭada vechchakke dēvara
pūjige dāna-śyālige sabā upayōgā-māḍikoḷuvadē horatu sarakārada taṇṭe māda-
kelasav illā sarāga-gūḍi naḍasikoṇḍu baruvadu tāriku 28 ne māhe Mārchi sāla 1810
ne yisavṭiyallu* sadri barada mērige naḍasikoṇḍu barudu śrī* tājākalam yī-sanna-
du daptarakke barasi koṇḍu asala sannadunne hidakke koḍuvadu* ruju śrī* paiva-
staki Phalguna ba 10 Śukravāra stāla dākala

* The portions between these marks are in big characters.

ಸರ್ವಧರ್ಮ- Sarvadhāri-saṃ¹ kke Brahma-setṭi-guttige
 ಸುವರ್ಣಾದಾಯ- suvarṇādāya
 ವರಾಹ- vāra-huṭṭavaḷi
 ಕಬ್ಬುಗುಲಿ 2
 ಹುಲ್ಲಿನಾ ಕಾರಿ- hullina kharidi
 ಸಾಯಿರು ಪಾಠ- sāyiru paṭṭaḍe

ಸರ್ವಧರ್ಮ- ÷

ವಿರೋಧಿ- Virōdhi-saṃ¹ kke Brahma-setṭi-guttige
 ಸದರಾ ತಪಸ್ತಿ- sadara tapastī
 ಬಾಜೆ-ಬಾಬು ಹಾಡಾ- bāje-bābu hāla-dākhala
 ಯಿದಿಗಾ- yidiga-guttige
 ಅಲೆ- āle-suṅka
 ಜಾತಿ- jāti-mapiya
 ಗಾಣಿ- gāṇiga
 ಹಾಜಿ- hājāma
 ಕುಂಬಾರಾ- kumbāra

ಸರ್ವಧರ್ಮ-

ಸರ್ವಧರ್ಮ- ÷

ಅಂದಾ ಸಾಗುವಳಿ- āgatacca sānu¹ ÷
 ಹೊಸಾಹಲಿ- Hosahaḷli-grāma asali 1 ke bērtju¹
 ಪಾಕಿ ವಾಜೆ ಜರಿ ಯಿವಾಮತಿ ಕೊಪ್ಪಿ- paiki vājā jāri yināmati kōṭi
 ಜಾತಿ- jāti
 ಜಾತಿ ಬೆರಿ- jāti bēriju
 ಬಾಜೆ-ಬಾಬು- bāje-bāba paiki sāyiru-paṭṭaḍe

ಸರ್ವಧರ್ಮ-

ಕೆ ಪಾಂಚಾ- kē pañcha-sālā huṭṭavaḷi
 ಪಾರ್ಥಿವಾ- Pārthiva-saṃ¹ ke Dodḍe-gauḍana guttige
 ಸುವರ್ಣಾದಾಯ- suvarṇādāyake
 ಬೆದ್ದಾಲು- beddalu-kandāya
 ಬಾಜೆ-ಬಾಬು- bāje-bāba
 ಹೆಚ್ಚಿ- hecchige

೮೮|| chillare hullu hoṭṭu

೯೯||= kaivaḷi

೫||= sāyiru

೧೦೫||=

೧೧೫||= Virōdhi-saṃ | kke Doḍḍe-gauḍana guttige

೧೦೫||= suvarnādāya sābka mēre

೯೯||= vārada huṭṭuvaḷi

||= chillare bāje-bāba hullu hoṭṭu kharidi

೯೯||= kaivaḷi

೫||= sāyiru

೧೧೫||=

aindā sāguvaḷi āgatakka luksānu ೧೧೮

೯೯||= Uttainahaḷi-grāma asali 1 kato 1 ke saha

bēriju ೯೯||=

ke sāguvaḷi pañcha-sālu

೯೯||= Pārthiva-saṃ | kke savāra kachēri risāladāra Kēsarasīṅgaga jahagtru
huṭṭuvaḷi kāṇav illa

೯೯||= Vyaya-saṃ | kke amāni huṭṭuvaḷi

೫||= suvarnādāya

೯೯||= beddalu-kandāya

೧೦೫||= bāje-bāba

೫||= hechehige

೧೦೫||= śyānāya

೯೯||= terige

೯೯||= hoge meṇasige

೯೯||= halasu

೮೮|| teṅgu

೮೮|| jāti-kūṭa

||= kāla bāḍige

೯೯||= huṇaśe-mata

||= sārāyi

೧೦೫||=

೯೯||= bāḡāytu kandāya

āda bagye yi-dēvasthānagaḷige varshamprati dāgadōji āgatakkaddu māḍisatakka bagye sahā Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kṛishṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-sa-masta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṃsa-Karṇāṭaka-janapada-sam-pad-adhishṭhānabhūta-śrīman-Maḥisūra-mahā-samsthāna-madhya-dēdīpyamānā-vikala-kālānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-ma-hārāja-chakravarti-maṇḍalānubhūta-divya-ratna-simpḥāsanaṛūdha śrīmad-rājādhi-rāja rāja-paramēśvara prauḍha-pratāpāpratima-vīra-narapati birud-ent-embara ga-ṇḍa lōkaika-vīra Yādu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakrāṅkuśa-kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇīvarāha-Hanūmad-Garuḍa-ka-ṇṭhīravādy-anēka-birudāṅkītarāda Maḥisūra śrī-Kṛishṇa-Rāja-Vaḍayaravaru sarva-mānyavāgi appaṇe-koḍisidhēvey āda-kāraṇa yi-grāmagaḷannū yi-Vikṛiti-samvat-saradārabhya maṭhāda havālu-māḍikoṭṭu nirupādhika-sarvamānyavāgi naḍasikoṇḍu baruvante tāluku majakūra āmlage sannadu appaṇe-koḍisidhītāgi sadari sannadina mēre yi-mūru-grāmagaḷa yalle chatuṣ-sīmā-valagaṇa gadde bedḍalu mane-haṇa kempu-nūlu uppina mōle yichalu-pairu puravarga yēru-kāṇike nāma-kāṇike guru-kāṇike kāṇike bēḍike kabbiṇada pōmmu āle-pōmmu hatti-pōmmu mārga-karagaḷaḍi suṅka pōmmu jāti-kūṭa samayāchāra hullu-haṇa charādāya horādāya siḡe maḍḍi pa-taṅga poppaḷi giḍa-gāvalu brāhmaṇa-nivēśana sūdra-nivēśana soppina tōṭa tippē-haḷḷa śrīgandha horatāda maravaḷi phala-vṛiksha maddika muntāda ā-sakala-svāmyavannu rūhisikoḷḷuttā Śravaṇaḷeḷaḷa-grāmadalli nereyuva sante-suṅkada huṭṭuvāliyannu tegadukoḷḷuttā yi-aivajinalli dēvara sēvege upayōga-māḍikoḷḷuttā baruvadu yi-grā-magaḷalli hosadāgi kere kaṭṭe kālve aṇe muntāgi kaṭṭisi bāje-bābu muntāgi yāva bābinalli yēnu hechchu-huṭṭuvaḷi māḍikoṇḍāgyū sadari dēvara sēve muntāddakke upayōga-māḍikoḷḷuvadu yambadāgi Śravaṇaḷeḷaḷaḍa Chārukirṭti-paṇḍitāchāra maṭhakke Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kṛishṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-samasta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṃsa-Karṇāṭaka-janapada-sam-pad-adhishṭhānabhūta-śrīman-Maḥisūra-mahā-samsthāna-madhya-dēdīpyamānā-vikala-kālānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-mahārāja-chakravarti-maṇḍalānubhūta-divya-ratna-simpḥāsanaṛūdha śrīmad-rājā-dhirāja rāja-paramēśvara prauḍha-pratāpāpratima-vīra-narapati birud-ent-embara gaṇḍa lōkaika-vīra Yādu-kula-payah-pārāvāra-kālānidhi śaṅkha-chakrāṅkuśa-kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharaṇīvarāha-Hanūmad-Garuḍa-kaṇṭhīravādy-anēka-birudāṅkītarāda Maḥisūra śrī-Kṛishṇa-Rāja-Vaḍaya-ravaru Baḷaḷaḷaḍa dēvasthānagaḷa paḍitara dipāradhane rathōtsava varshamprati āgataḷa dāgadōji-kelasāda bagye sahā baresi koṭṭa sarvamānya-grāma-sādhana sahi !

āda bagye yi-dēvasthānagaḷige varshamprati dāgadōji āgatakkaddu māḍisatakka
 bagye sahā Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
 shṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-sa-
 masta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karṇāṭaka-janapada-sam-
 pad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamānā-
 vikala-kalānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-ma-
 hārāja-chakravarti-maṇḍalānubhūta-divya-ratna-simpḥāsanārūḍha śrīmad-rājādhi-
 rāja rāja-paramēśvara prauḍha-pratāpapratiṁa-vīra-narapati birud-ent-embara ga-
 ṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kalānidhi śaṅkha-chakraṅkuṣa-kuṭhāra-
 makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharapīvarāha-Hanūmad-Garuḍa-ka-
 ṇṭhīravādy-anēka-birudāṅkītarāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍayaravaru sarva-
 mānyavāgi appaṇe-koḍisidhēvey āda-kāraṇa yi-grāmagaḷannū yi-Vikṛiti-saṁvat-
 saradārabhya maṭhāda havālu-māḍikōṭṭu nirupādḥika-sarvamānyavāgi naḍasikōṇḍu
 baruvante tāluku majakūra āṁlāge sannadu appaṇe-koḍisidhītāgi sadari sannadina
 mēre yi-mūru-grāmagaḷa yalle chatus-stuṇa-valagaṇa gadde beddalu mane-haṇa
 kempu-nūlu uppina mōḷe yichalu-pairu puravarga yēru-kāṇike nāma-kāṇike guru-
 kāṇike kāṇike bēḍike kabbināda pommu āle-pommu hatti-pommu mārga-karagapaḍi
 suṅka pommu jāti-kūṭa samayāchāra hullu-haṇa charādāya horādāya siḡe maḍḍi pa-
 taṅga poppaḷi giḍa-gāvalu brāhmaṇa-nivēsana śūdra-nivēsana soppina tōṭa tippe-haḷḷa
 śrīgandha horatāda maravaḷi phala-vṛiksha maddika muntāda ā-sakala-svāmyavannu
 rūhisikōḷḷuttā Śravaṇabēḷagaḷa-grāmadalli nereyuva sante-suṅkada huṭṭuvaliyannu
 tegadukōḷḷuttā yi-aivajinalli dēvara sēvege upayōga-māḍikōḷḷuttā baruvadu yi-grā-
 magaḷalli hosadāgi kere kaṭṭe kālve aṇe muntāgi kaṭṭisi bāje-bābu muntāgi yāva
 bābinalli yēnu hechchu-huṭṭuvali māḍikōṇḍāgyū sadari dēvara sēve muntāddakke
 upayōga-māḍikōḷḷuvadu yambadāgi Śravaṇabēḷagaḷada Chārūktī-panḍitāchāra
 maṭhakke Ātrēya-sagōtra Āśvalāyana-sūtra Rik-śākhānuvartigaḷ āda yimmaḍi-Kri-
 shṇa-Rāja-Vaḍayaravara putrarāda Chāma-Rāja-Vaḍayaravara putrarāda śrīmat-
 samasta-bhūmaṇḍala-maṇḍanāyamāna-nikhila-dēśāvataṁsa-Karṇāṭaka-janapada-
 sampad-adhishṭhānabhūta-śrīman-Mahīśūra-mahā-saṁsthāna-madhya-dēdīpyamā-
 nāvikala-kalānidhi-kula-kramāgata-Rāja-kshitipāla-pramukha-nikhila-rājādhirāja-
 mahārāja-chakravarti-maṇḍalānubhūta-divya-ratna-simpḥāsanārūḍha śrīmad-rāja-
 dhirāja rāja-paramēśvara prauḍha-pratāpapratiṁa-vīra-narapati birud-ent-embara
 gaṇḍa lōkaika-vīra Yadu-kula-payah-pārāvāra-kalānidhi śaṅkha-chakraṅkuṣa-
 kuṭhāra-makara-matsya-śarabha-sālva-gaṇḍabhērūṇḍa-Dharapīvarāha-Hanūmad-
 Garuḍa-kaṇṭhīravādy-anēka-birudāṅkītarāda Mahīśūra śrī-Kriṣṇa-Rāja-Vaḍaya-
 ravaru Bāḷagaḷada dēvasthānagaḷa paḍitara dīpārādhane rathōtsava varshamprati
 āgatakkā dāgadōji-kelasada bagye sahā baresi kōṭṭa sarvamānya-grāma-sādhana
 sahi ||

āditya-chandrāv anilō'nalaś cha dyaur bhūmir āpō hridayam Yamaś cha¹
 ahaś cha rātriś cha ubhē cha sandhyē dharmaś cha jānāti narasya
 vṛttaiṃ ॥

sva-dattād dviguṇaiṃ puṇyaiṃ para-dattānupālanaṃ¹ |
 para-dattāpahārēṇa sva-dattaiṃ nishphalaiṃ bhavēt ॥
 sva-dattā putrikā dhātri pitṛi-dattā sahōdari¹ |
 anya-dattā tu mātā syād dattānābhūmim parityajēt ॥
 sva-dattaiṃ para-dattaiṃ vā yō harēta vasundharaiṃ¹ |
 shashṭim varsha-sahasraṇi viśhṭhāyām jāyatē krimiḥ
 mad-vaiṃśajāḥ para-mahipati-vaiṃśajā vā yē bhūmipās satatam ujvala-
 dharma-chittāḥ¹ |
 mad-dharmam ēva satatam paripālayanti tat-pāda-padma-yugaḥ ॥ śīrasā
 namāmi ॥

ba tārikha 9 nē māhe Āgishta san 1830 ne yisavi khatta aramane Subarāya
 munashi hajūru puranūru * sadari apane-koḍisiruva mērige asali-grāma mūru
 dākhalī-grāma yaraḍu kere vandu kaṭe mūrakke saba jāri yināmati sivāyi sāliyā-
 nā Kaṇṭhirāyi vambhainūru-aruvat-āru varahalu byāḷe bēriju uḷḷa yi-grāma-
 gaḷannu nimma havālu-mādikonḍu dēvasthānagaḷa dipārādhane paḍitara utsava
 muntāgi nirupādhika-sarvamānyavāgi naḍasikonḍu baruvadu ruju Śrī-Kṛishṇa *
 (Seal here).

355.

On the back of the prabhārāḷi of Anantanāthasvāmi in the same Maṭha.
 (Grantha and Tamil characters.)

śrīmad-Anantanāthāya namaḥ

ashta-saptaty-adhikāt sapta-śatōttara-sahasrakād guṇitē¹ |
 Śālivāhana-śaka-nṛipa-saṃvatsarakē samāyātē ॥ 1 ॥
 ēkāṇna-vimśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē¹ |
 śrī-Vardhamāna-Jinapati-mōksha-gatābdē cha sañjātē ॥ 2 ॥
 ēka-nyūna-śatārdhāt Prabhavādi-gatābdakē saṅguṇitē¹ |
 ēvaṃ pravartamānē Nāḷa-nāmābdē samāyātē ॥ 3 ॥
 Minē māsi sitē pakshē pūrṇimāyan tithau punaḥ
 Avāk-Kāṣṭhi vikhyāta-Belguḷē nagarē varē ॥ 4 ॥
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha¹ |
 ājavanījava-nāśāya sva-svarūpōpalabdhayē ॥ 5 ॥
 śrī-Chārūkṛtti-guru-rāḍ-antēvāsitvam īyushām¹ |
 manōratha-saṃriddhyai Sanmatisāgara-varṇinām ॥ 6 ॥

* The portions between these marks may be His Highness' own hand-writing.

Dharaṇēndra-śāstriṇā śumbhat-Kumbhakōṇaṃ upēyushā |
Anantanātha-bimbō'yaṃ sthāpitas saṃ pratishṭhitaḥ || 7 ||
śrī-pañcha-gurubhyō namaḥ

356.

At the same place, on the back of the prabhāvaḥ of Gommaṭēśvara.

(Grantha and Tamil characters.)

śrī śrī-Gōmaṭēśāya namaḥ aśīty-adhika-sapta-śatōttara-sahasra-saṅgūṇita-Śāli-
vāhana-śaka-varshē ēka-viṃśaty-adhika-pañcha-śatōttara-dvi-sahasra-pramita-śrī-
mahati Mahāvīra-Varddhamāna-tīrtthaṅkara-mōksha-gatābdē ēka-pañchāśad-
gūṇita-Prabhavādi-samvatsarē sati pravartamāna-Kāḷayukti-nāma-samvatsarē dak-
ṣhiṇāyanē grishma-kālē Āshāḍha-śukla-pūṇimāyāṃ śubha-titau śrī-Dakṣiṇa-Kāśi-
nīrviśēsha-śrīmad-Belguḷa-Bhaṇḍāra-śrī-Jina-chaityālayē nitya-pūjā-śrī-vihāra-
mahōtsavārtthaṃ śrīmad-Charukīrtti-paṇḍitāchāryya-varyyāgrāntēvāsi-śrī-San-
matisāgara-varṇināṃ abhishṭa-saṃsiddhyārtthaṃ śrīmad-Gōmaṭēśvara-svāmi-prati-
kṛitir iyaṃ śrī-Taṇjaparim adhivasadbhyaṃ Gōpāla-Ādinātha-śrāvakaḥhyaṃ prati-
shṭā-pūvakam sthāpita || bhadrāṃ bhūyāt ||

357.

At the same place, on the back of the Navadēvatā image.

(Grantha and Tamil characters.)

śrī-Śālivāhana-śakābdāḥ 1780 Prabhavādi-gatābdāḥ 51 l śellānina Kāḷayukti-
nāma-samvatsara Āshāḍha-suddha-pūṇimā-tithiyil śrīmad-Belguḷamaṭhattil śrī-
man-nitya-pūjā-nimittam śrīmat-Pañcha-Paramēśṭhi-pratibimbam ānādu Taṇja-
nagarāṃ Perumāḷ-śrāvakarāl śeyvitta ubhayam || varddhatam nitya-maṅgalam

358.

At the same place, on the back of the Gaṇadhara image.

(Grantha and Tamil characters.)

Vṛishabhasēna-gaṇadharan Bharatēśvara-chakravartti Gautama-gaṇadharan
Srēṇika-mahā-mahādalēśvaran *(In Kannada characters)* Kaḷasadall iruva Padumaīy-
yana dharmma

359.

At the same place, on the back of the Pañcha-Paramēśṭhi image.

(Grantha and Tamil characters.)

Beliguḷa-maṭattukku Mannārkōvil Śinnu-mudaliyār peṇṣādi Padmavatiyammaḷ
ubhayam śubham

360.

At the same place, on the back of the Chaturviṃśati-tirthakara image.

(Grantha and Tamil characters.)

svasti śrī Belguḷa-maṭhasya Tachchūrū-Ajjikā-dharmah

361.

At the same place, on the back of the prabhāvali of Ananta-tirthakara.

(Grantha and Tamil characters.)

śrī-Śālivāhana-śakābdāḥ 1780 śrīmat-paścīma-tīrtthaṅkara-mōksha-gatāb-
dāḥ 2521 Prabhavādi-gatābdāḥ 51 1 śēllāniṅṅa Kāḷayukti-nāma-saṃvatsara-Āśā-
ḍa-śuddha-pūrṇimā-tithiyil śrīmat-Belguḷa-nagara-Bhaṇḍāra-Jinālayattil Ananta-
vṛitōdyāpanā-nimittam śrī-Vṛishabhādy-Ananta-tīrtthakara-paryyanta-chaturdaśa-
Jina-pratibimbam ānadu Tañjanagaraṃ Śattiram Appāvu-śrāvakaṛāḷ śeyvitta
ubhayam varddhatām nitya-maṅgalam ||

362 (142).

To north of samādhi-maṇṭapa on the rock north of Tāvarekere.

śrī-Saka-varusha 1565 neya

śrīmaṅch-Chārusukirtti-panḍita-yatiḥ Sōbhānu-saṃvatsarē
māsē Pushya-chaturdāśī-tithi-varē kṛishnē su-pakshē mahān
madhyāhnē vara-Mūla-bhē cha karaṇē Bhārgavya-vāre Dhṛivē |
yōgē Svargga-puraṃ jagāma matimān traividya-chakrēsvaṛaḥ ||

śrī

363.

On rock in front of Chandrayya's field north of Bōlare.

śrī-Chāmuṇḍa-Rāyana bastiya śime

364.

On rock in front of the Halasinabādi entrance.

śrī-Nagara-Jinālayada keṇe.

365.

*On the top portion of the 3rd pillar in the lower row in the maṇṭapa
north of Kalyāṇi.*

śrī-Chikka-Dēva-Rājendra-mahā-svāmiyavara kalyāṇi

366.

On rock in Sayyad Sab's back-yard behind the Hindustani School.

svasti śrīman-mahā-maṇḍalēśvaram tṛibhuvana-malla Talakāḍu-goṇḍa bhuja-
bāla-Vīra-Gaṅga-Vishṇuvarddhana-Hoysala-Dēvara vijaya-rājyam uttarōttarābhi-
vṛiddhi-pravarddhamānam ā-chandrārka

(Stops here.)

367.

Below a Jina figure on a boulder south of Jakki-kattē.

śrīmat-parama-gambhīra-syādvādāmōgha-lāūchhanam
jlyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
śrī-Mūlasaṅghada Dēsiyagaṇada Pustakagachchhada Śubhachandra-siddhānta-
dēvara guḍḍi daṇḍanāyaka-Gaṅga-Rājan attige daṇḍanāyaka-Boppa-dēvana taya
Jakkamavve Mōkshatilakaman nōntu nōmbare Nayanada-dēvara māḍisi pratish-
ṭheya māḍisidaru maṅgala-mahā śrī śrī

368.

On another boulder at the same place.

svasti śrīmat-Subhachandra-siddhānti-dēvara guḍḍam śrīman-mahā-pracha-
ṇḍa-daṇḍanāyaka Gaṅgapayyagaḷ attige Śubhachandra-dēvara guḍḍi Jakkamavve
keṛeya kattiṣi Nayanada-dēvara māḍisidaru maṅgala-mahā śrī śrī

369.

On rock west of Javaranakattē.

Puttasāmi-Chennanana koḷada mārga

370.

On another rock at the same place.

Chennanana koḷada mārga

371.

On rock east of Channanana's pond.

Puttasāmi-sattara maga Chennanana hālu-goḷa

372.

At the same place.

Chennanana amṛita-koḷa

373.

At the same place.

Chennanana Gaṅga-Bāvanī koḷa

374.

At the same place.

śrī-Puṭṭasāmi-saṭṭara makaḷu Chikanana tamma Chennanana adi-tartada koḷa jaya jaya

375 (123).

On rock in Channanṇa's grove.

Puṭṭasāmi-saṭṭara śrī-Dēvirammana maga Chennanṇana maṇṭṭapa ādi-tirttada koḷav idu hālu-golanōv idu amurta-golanōv idu Gaṅge-nadiyōl Tuṅgabadriyōv idu Maṅgalā-Gauureyōv idu Rundavanavōv idu sraṅgāra-tōṭavōl ayi ayiyā ayi ayiyē vaḷe tirtta vaḷe tirtta jayā jayā jayā jaya

376.

On a boulder (kōḍugallu) in Chikka-Ijjaya's field, south of the village.

(The top portion is worn out.)

śrī-Gommaṭa-dēvar aṣṭa-vidhārchanege . . . hiriya . . . yikūla da .
 . . . lajana Kayi-kantiya ja biṭṭa dattiya śrīman-mahā . . . chāryyaru
 Hiriya-Nayakirtti-dēvaru Chikka-Nayakirtti-dēvaru ā-chandrārkkā-tāraṇbaraiṇ
 salisutt iharu maṅgaḷa-mahā śrī śrī śrī Kshaya-saṃvatsarada Chaita-sudha 7
 Ā¹ śrīman-mahā-maṇḍala-chāryyaruṇ Hiriya-Nayakirtti-dēvara sisshyaru Cha-
 ndra-dēvara sut-ālayada chaturvviṇṣa-tirttha-karige riya kayyalu
 sāsanada sārige

(rest effaced).

377 (143).

In Bāṇḍvara-Basavayya's field, east of the village.

svasti śrīmat-Taḷakāḍu-goṇḍa-bhujabala-Vīra-Gaṅga-Poysaḷa-Dēvaruṇ hiriya-
 daṇḍa-nāyakaruṇ rāje uttarōttarav āge śrī-Gōmaṭṭēsvara-dēvara balada dasoya haḷ-
 lava kaṇḍu chāladiṇ chāladaṇka-Rāva Heḍe-jīya Gavare-seṭṭiya magan Beṭṭi-
 seṭṭiya Rāvabeya magan Machi-seṭṭi Jakki-seṭṭi-makkaḷu Madi-seṭṭi Machi-
 seṭṭi madalāda yivaru tale-hoge uḍakita vatsarada Chaitra . . .
 daṇṇ . .

ADJACENT VILLAGES.

378.

At Jinandthapura, on the jambs of the outer entrance to Śāntiśvara-basti.

(Left side, south face.)

svasti śrī Jaganaja . . baḷiya Punakālara magam Jūnikavana tammam Chōḷa-
Permmadiyara maḡulārada gaṇḍa . . Sāvitara-dēva . . sa . . . muga ri . .
. la laran aḍi raṃ kādi kondu
jāla . . ndra Gaṅgara biḍina uraṃ kacheyare bhu . . semara surigela kaḷagam enitu
ri yisi jasakke

(Left side, west face.)

kabandada ni . . tanna mommakkaḷu . . gasu siḍil ta . . maḷ tulida . . g
ēkanta goḷ mari satta leṅkara anda pakinemba si giṅge
. ra sā ra pari guḷ tabba . . ka lallade

(Right side, north face.)

Gaṅgarapa Jina-tīrtthada bā [taḷ agra-gaṇyanu . . űga Chōḷa-sa . . paḍav
avarigeḷ . . sandan āga nilega jana ldata . . lu yavan aḷpa Chanda-
ma gu . . dāgi yadiṃ Jina-pūjeyan eyde maḍidamḷ laga chitra . .
. tanaga bida . . la sa na . . di maha-sanyasanam gayy anippa . .
tanna . . dina baran eraya . . ta sanu

(Right side, west face.)

. śramar ida Bema Kāma sale rāda sanyāsanadi . . dirana ma . .
pa netṭ andavad i . . saṅga ni . . jar ville Baleha . . gāvigaḷ ātma yentaḷ chitta
. . kuḍ edeyan iri moda tide . .

379.

In the same basti, on the south-west pillar of the raṅga-maṅṭapa.

(North face.)

śrī śubham astu¹

svasti sādabhudaya-Śalivāhana-saka-varusa 1553 Prajōtpatya-saṃvatsarada
Paḷṇa-sudha 3 In Kammamenya-Lōhita-gōtrada Nara-Mali-setṭi maga Paḷeda
Padumaṇṇanu yi-basti pratishṭe jīrnōḍara maḍidaru maṅḡala-maha śrī śrī śrī

380.

On the pedestal of Śāntiśvara in the same basti.

svasti śrī Mūlasaṅgha-Dēsiyagaṇa-Postakagachchhada Koṇḍakundānvaya
Kollāpurada Sāvantana basadiya pratibaddhada śrī-Maghanandi-siddhānta-dēvara
śishyaru Śubhachandra-traividya-dēvara śishyar appa Sāgarapaṇḍi-siddhānta-
dēvarige Vasudhaika-bāndhava śrīkaraṇada Rēchimayya-daṇḍanāyaku Śānti-
nātha-dēvara pratishṭheyam māḍi dhārā-pūrvvakam koṭṭaru ||

381.

On two mukkoḍe-stones at the sides of the entrance to the same basti.

Saṅgama-dēvana koḍagiya mane

382.

At the same village, on rock in Śivanaije-gauḍa's back-yard.

śrīmatu Trikaḷa-yōgigaḷu maṭha modalol irddaru śrī-Mūlasaṅghada Abbaya-
dēvaru nāma . . de tam mukshi-padava . . ra idda ||

383.

At the same village, on the legs of the image inside Aregallu-basti.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1812 neya Virōdhi-nāma-
sarpvatsarada Vaiśākha-bahula-pañchamiyallu śrīmad-Belguḷa-nivāsiy āgidda Mēru-
giri-gōtrajar āda śrī-Bujabalaiyyanavarige niśrēya-sukhābhyudaya-prāptyarthav-
āgi pratishṭheyam māḍisidaṇ

384 (144).

To the right of the doorway of the same basti.

śrīmat-parama-gambhīra-syādvādāmōgha-lāuchhanam
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
bhadrām astu Jina-śāsanāya saṃpadyatām pratividhāna-hētavē
anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||

svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahā-rājādhirāja paramē-
śvara parama-bhaṭṭārakam Satyāśraya-kula-tīlakam Chāḷukyaābharanam śrīmat-Tri-
bhuvanamalla-Dēvara rājyam uttarōttarābhivṛddhi-pravarddhamānam A-chandr-
Arkka-tāramburam saluttam iro ||

Vinayāditya-nṛipālam

jana-vinutam Poysaḷambarānvaya-dinapam

Manu-mārggan enisi negaḷdaṇ ||

vana-nidhi-parivṛita-samasta-dhātṛi-taḷadoḷ ||

tat-putra ||

Eṛeyaṅga-Poysalaṁ ta-
 l̥t areyaṭṭi virōdhi-bhūparam dhurad-eḍeyol
 taṛisandu geldu virakk
 eṛevaṭṭ āgirdu sukhade rājyaṁ-geydaṁ ||
 ā-negaḷd-Eṛaga-nṛipāḷana
 sūnu bṛihad-vairi-marddanam sakaḷa-dhari-
 tri-nāthan artthi-janata-
 Kāninaṁ dharege negaḷda Ballāḷa-nṛipaṁ ||

ātana tamma ||

Koṅg-ēḷuṁ Maley-ēḷuma-
 n aṅgayg aḷavaḍisi Lokkiguṇḍivarapaṁ dē-
 sāṅgaḷan iḷkuḷi-goṇḍa nṛi-
 siṅgaṁ śrī-Vishṇuvarddhanōrvvipāḷaṁ ||

svasti samadhiḡata-paṅcha-mahā-śabda mahā-maṇḍalēsvaraṁ Dvārīvati-pura-
 varādhiśvaraṁ Yādava-kuḷāmbara-dyumaṇi saṁyakta-chūḍāmaṇi Malaparoḷ-gaṇḍa
 rāja-mārttaṇḍa Talakāḍu Koṅgu Naṅgali Koyatūr tTereyūr Uchchaṅgi Taleyūr
 pPombuchcham end ivu-modalāge palavu-durggagaḷaṁ koṇḍu Gangavaḍi-tombatt-
 aṛusāsiraṁaṁ pratipāḷisi sukhadiṁ rājyaṁ-geyyutt ire tat-pāda-padmaḡajivigaḷ ||
 vṛi |

Jina-dharinmāgrāṇi Nāgavarimmana sutāṁ śrī-Māramayyaṁ jaga-
 d-vinutaṁ tat-sutaṁ Ēchi-Rājan amaḷaṁ Kaṇḍinya-saḍ-gōtran ā-
 tana chittōtsave Pōchikabbe avargg att-utsahadiṁ puttidaṛ
 [. . .] bBamma-chamūpan emban adhaṭaṁ śrī-Gaṅga-daṇḍādhipaṁ |

antu ||

adaṭ ārpp unnatī satyaṁ aṇmu chāḷam āyup saucham audāryaṁ a-
 ṇmu diṭaṁ tannale ninduv emba guṇa-saṁghātaṅgaḷaṁ tāḷḍi lō-
 kada vandi-prakaraṅgaḷaṁ taṇipi kaḷ kēnārtthiy end ittu chā-
 gada pempindame Gaṅga-Rājan esedaṁ viśvaṁbharā-bhāgaḍol ||
 Talakāḍaṁ seḷad ante Koṅgaṁ olaḷkoṇḍ ā-Baṁ . . yaṁ tāḷḍi dōr-
 bbaḷadiṁ Cheṇḡgiriyaṁ kaḷalechi Narasiṅgaṅg antakāḷasamaṁ
 niḷayaṁ-māḍi nimirechechi Vishṇu-nṛipaṁ ānyānārggadiṁ Gaṅga-maṇ-
 ḍaḷaṁaṁ koṇḍan arāti-yōṭha-mṛiga-siṅgaṁ Gaṅga-daṇḍādhipaṁ |

ātana piri-y-anna ||

vyāpita-dig-valaya-yaśa-
 śrī-pati vitarāṇa-vinōda-pati dhana-pati vi-
 dyā-patiy enippa Bamma-cha-
 mūpati Jina-pati-padaḷbja-bhriṅgan anindyaṁ |

Atana sati ||

parama-śrī-Jinan Aptam
gurugaḷu śrī-Bhānukīrtti-dēvar lakshmi-
karan enippa Bamma-dēvan
purushan enalu Bāgaṇabbe paḍedaḷe jasaman ||

kaṇ ||

Ā-satige puṇyavatige vi-
lāsada kaṇi sakaḷa-bhavya-sēvyam garbbhā-
vāsadin udayisidaṁ sasi-
bhāsuratara-kīrttiy Ēcha-daṇḍādhiṣam ||

vri ||

mādisidaṁ Jinēndra-bhavanaṅgaḷan ā-Kopaṇādi-tīrtthadalu
rūḍhiyin ēlge-vett eseva Beḷgoḷadalu bahu-chitra-bhittiyim
nōḍidarām manaṅgoḷipuv embinam Ēcha-chamūpan artthi kai-
gūḍe dharitri koṇḍu konedāḍe jasam nalidāḍe lileyim ||

antu dāna-vinōdanuṁ Jina-dharmmābhyūdaya-pramōdanuṁ āgi pala-kāla
sukhadal iṇḍu baḷika sanyāsana-vidhiyim śarīramam biṭṭu Sura-lōka-nivāsiy
ādan itta ||

vri ||

malav aty-uddhata-dēśa-kaṇṭakaran ātand otti beṅkoṇḍu dō-
r-bbaladiṁ Koṅgaran otti vairi-nīparam bennattī tūḷḷ (ōvisutt) anya-mam-
ḍalamam tat-patigeye māḍi jagadoḷu birakke tān int ugun-
daley ādam kali Gaṅgan agra-tanayam śrī-Boppa-daṇḍādhipam ||

svasti samadhiyata-paṇcha-mahā-śabda mahā-sāmantādhipati mahā-pracha-
ṇḍa-daṇḍanāyaka vairi-bhaya-dāyaka drōha-gharaṭṭa saṅgrāma-jattalaṭṭa¹ haya-
Vatsarājam¹ kāntā-manōja¹ gōtra-pavitra¹ budha-jana-mitraṇ¹ śrīmatu-Boppa-
dēva-daṇḍanāyakam¹ tamm aṇṇan appa Ēchi-Rāja-daṇḍanāyakaṅge parōksha-
vinayam nisidhigeyam nilisi ātana mādisida basadige¹ khaṇḍa-sphuṭitakkav Ahāra-
dānakkam¹ Gaṅgasamudradalu 10 khaṇḍuga gaḍeyum hūvina-tōṭamum basadiya
mūḍaṇa kiṇu-gereyup¹ Bekkana-keṇya berddaleyup tamma gurugaḷ appa śrī-Mūla-
saṅghada Dēsigagaṇada Pustakagachchhada śrīmatu-Subhachandra-siddhanta-
dēvara śiṣhyar appa Mādha[va]chandra-dēvargge dhārā-pūrvakam māḍi koṭṭa
datti ||

ślō ||

sva-dattam para-dattam vā yō harēta vasundharām¹
shashṭir vvarsha-sahasraṇi viṣṭāyam jāyatē krimiḥ ||
Sītā-kāntige Rukmiṇi-

g átata-yeśan Êvi-Râjan arddhâṅganey ê-
 mâto dore sari samam tone
 bhûtaḷadoḷag Êchikabbe ka rūpiṃ ||
 dānadoḷ abhimānadoḷ i-
 māninig eṇey illa satiya
 kēnārtthiy endu kuḍuvaḷe
 dānaman Êchabbey Attimabbarasiyavol ||

intu parama- rāja-daṇḍanāyana daṇḍanāyakiti śrīmatu-Śubhachandra-
 siddhānta-dēvara guḍḍi Êchikabbeyuṃ tamm atte Bāgaṇabbeyuṃ śāsanamaṃ
 ṇīlīsi mahā-pūjeyam māḍi mahā-dānam geydu teṅgina-tōṇṭavam biṭṭar maṅḡala
 śrī ||

385.

At the same village, on a rock near the tank.

Sādhāraṇa-saṃvatsarada Śrāvaṇa su 1! Â! śrīman-mahā-maṇḍaḷāchāryyarum
 rāja-gurugaḷum appa Hiriya-Nayakīrtti-dēvara siśyaru Nayakīrtti-dēvaru tamma
 gurugaḷu Bekkanalu māḍisida basadiya Chenna-Pārisvadēvara ashta-vidhārchanege
 Hiriya-Jakkiyamveya-kereya hindana nandana-banadoḷage gade salage kha 2 ..
 rrvakam māḍi koṭṭaru maṅḡala-mahā śrī śrī śrī

386.

At the same village, on a rock near Kālē-gauḍa's wet land.

..... si śrī bhana
 gire māḍi
 dra-bratiya muni-rājarinda viḷu
 bharadinda samādhi muṃ nāḍuṃ prabhu-brātamuṃ
 nered int ellarum irddu koṭṭar amaḷāmbhō-rāsiyuṃ Mēru-bhā-
 dharamuṃ chandranuṃ arkanuṃ vasudheyuṃ nilvanneḡaṇi salvinam ||
 int i-dharmamaṃ kiḍisidavaru Gaṅgeya tāḍiyal ekkōṭi-muṇḍrararaṃ kavileyuṃ
 Brāhmaṇaruṇam konda brahmattiyalu hōharu !

387.

At the same village, on a stony mound in Kālē-gauḍa's land.

śrīmatu-Siṅgyapa-nāyakara komarana nirūpadinda Bekkana Guruvapa Sōvapan
 olaḡāda prabhugaḷu Chāmuṇḍa-Rāyana bastige samarpisida sme śrī

*At the same village, on a rock below a waved-leaved fig-tree
to the south-west.*

śrī-Vishṇuvardhana-Dēvara hiriya-ḍaṇḍanāyaka Gaṅgapayya Svāmīdrōha-gha-
raṭṭa śrī-Belūgulada tirttadalu Jinanāthapurava māḍi ya . . stayasa radalu
. ha-gharaṭṭan emba koḷaga jagaḷav-āḍida
. Vishṇuvarddhana-Dēvara ko parihāra || Drōhagharatṭan
echcha kōlu

*At the same village, on a samādhi-maṇṭapa in a field to the
north-west of Śāntinātha-basti.*

Om namaḥ siddhēbhyah! svasti śrīman-mahā-maṇḍalāchāryyarum rāja-guruga!
enipa Belikumbada śrī-Nēmichandra-panḍita-dēvar ent appar ene ||
vri ||

parama-Jinēśvarāgama-vichāra-viśāradaṇ Ḍatma-sadguṇō-
tkara-paripūrṇan unnata-sukhārtthi vinēya-janōtpala-priyam
nirupama-nitya-kirtti-dhavaḷkṛita n endu lōkam ā-
daripudu sūri nidhi-chandramanam muni-Nēmichandranu ||

avara priya-śiṣhyar appa śrīmad-Bāḷachandra-dēvara tanayana svarūpa-nirūpa
. nantannana vāgviḷāsav ārppam tannana
sachcharitra gadolu || jana-Jina-maṇi . . nihā . . kam niyave . . na rū-
pa-yauvana-guṇa-sampattiyind ātam vattigu bhuvana-bhūshana-Bāḷa-
chandra ruhaka . la . dya bahaḷa-chadu gaja-rāja tibra-jvarō . .
. karkkaśaḥ prutikā riya Saka-varshada 1136 neya Śrīmukha-sam-
vatsarada Kārttika-śudha 5 Sō¹ prabhāta-samayadoḷ sanyasana-samanvitam ||
kam ||

pañcha-namaskāra nana
sañchalisaḍ ent oppudu sakaḷa

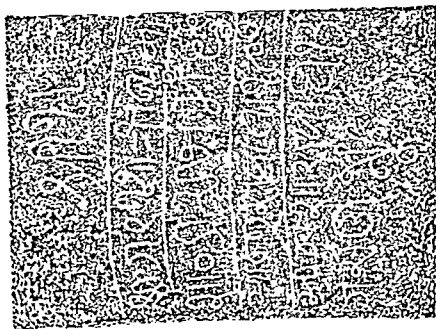
. badu g Aruha

. ra Divija-vadhuge vallabhan ādam ||

. yamma sādarakā
. ya yallarup || antu dēvara dhi yara dahana-stānadoḷ parōksha nimi-
ttav āgi Bairōjanip māḍisida Bāḷachandra-dēvara maga na śilā-kūṭam ||
māta śilā-brata guṇa da vibhava bhūṭaḷa-
doḷ Kāḷabbeyo Sītege Rugminige Ratige sari dore sama v enisid ā-mahā-
sati kshayi stānaman arido Bhāva-samvatsarada Jēshṭha-ba¹
dvi¹ niśāntadoḷ sallēkhana-vidhiyimp samādhiya paḍedu Svargga-prāptey āḍalu ||
śrī Śāntināthaya ||



Nº 394.



Nº 206

390.

At Jinnénahalli (same hobli), on a stone in Yaṇṇappa's hay-yard.

śrī Śaka-varsha 1596 Pramādiccha-sampvatsarada Vaiśākha-bahula 11 yalli
Samudrādīśvara-svāmiyavara nitya-samārādhane nityōtsaha koḷa-tōṭa-manṭapada
sēvege Puṭasāmi-seṭṭiyara maga Chennanānu biṭṭa Jinneyanahalliya-grāma
maṅgala-mahā śrī śrī śrī

391.

At the same village, on a rock on the bund to the west of Ālatti-katte.

śrī-Chāmuṇḍa-Rāyana bastiya sime || śrī

392.

*At Hālumattigaṭṭa (same hobli), on a stone to the right of the entrance
to Mallēśvara temple.*

(Top portion effaced.)

rusa vika varu Saṅkaṇṇage koḍagi-tōṭa dā silā-
sasana ka-raṇa-vi kana Saṅkaṇṇagavū Chikka-Saṅkaṇṇa
. pra na barakoṭa koḍaga lā-sasana maṅgala-mahā śrī
śrī

393.

On a pillar in front of the same temple.

De ya-nāyakana maga Mādeya-nāyaka māḍisida Nandi

394.

At Kabbālu (same hobli), on a stone in Choṭṭitamma's field west of Amma temple.

svasti Satyavākya-Permmānāḍigala paṭṭhaṇṇgaṭṭ-ida padinaydu-varisādanu
Maṭṭiyara-Būvayyana magam Bidiyāta turuyan ikkisi kādi sattu divan ēriḍ A-
seṭṭhittiya magala gaṇḍa kkaḷgaru vaḷag and ikkaḷga pa pokka bāl
segevu

395.

At Kaṇṭhirāyapura (same hobli), on a rock to the north of Bairappa's field.

śrīmatu-Papḍita-dēvarugala guḍḍugaḷu Beluḷuḷada-nāḍa Chennanā-gaṇḍana
maga Nāga-goṇḍa Muttagada-Honna liya Kalla-goṇḍa Bairā-goṇḍan oḷagāda
gaṇḍugaḷu Maṅḷayi māḍisida bastige koṭṭa Voḍḍara-katteya gadde beddalu yi-dhar-
tṭamakke tapidavaru Vāraṇāsiyalu hasra-kapileya konda pāpake hōba
la-mahā śrī śrī śrī

396.

At the same village, on a stone under a chujjalū (Helicteres isora) tree in Bommanṇa's field and also on a rock to the west of Holagere-Javara's field.
 śrī-Chāmuṇḍa-Rāyana basti sime

397.

At Sāṇenahalli (same hobli), on a stone in Karivōbe-gauḍa's field to the north-west of the village.

śrīmat-parama-gambhīra-syādvādāmōgha-lāñchhanam
 jīyāt-trailōkya-nāthasya śāsanam Jina-śāsanam ||
 bhadram astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē
 anya-vādi-mada-hasti-mastaka-sphāṭanāya ghaṭanē paṭiyasē ||
 namaḥ siddhēbhyaḥ || namō Vitarāgāya || namō Aruhantānam ||
 svasti śrī-Koṇḍakundākhyē vikhyātē Dēśikē gaṇē
 Simhaṇandi-munīndrasya Gaṅga-rājya-vinirmmitam ||
 svasti samadhigata-pāñcha-mahā-śabḍa mahā-maṇḍalēśvaram Dvāravati-pura-
 varādhīśvaram Yādava-kuḷāmbara-dyumaṇi samyaktva-ctūḍāmaṇi Malaparol-
 gaṇḍādy-anēka-nāmāvali-samāḷaṅkṛita appa śrīman-mahā . . . lēśvara Tribhuvana-
 malla Talakāḍu-goṇḍa bhuja-bāḷa-Vīra-Gaṅga-Vishṇuvarddhana-Hoysaḷa-Dēvara
 vijaya . . . m uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāraṁ salu-
 tam ire tat-pāda-padmōpajīvi ||
 vṛtta . . .

janatādhāraṇa udāraṇa anya-vanitā-dūraṇa Vachas-sundari-
 ghana vṛtta-stana-hāraṇa ugra-raṇa-dhiraṇa Māra pai
 janakaṇa tana ene Mākaṇabbe vibudha-prakhyāte dharmma-prayu-
 kte nikāmaṭṭa-charitre tāya enaḷ i mahā-dhanyanō ||

kanda ||

vitasta-maḷam budha-jana-
 mitraṇa dvija-kuḷa-pavitraṇa Ēcham jagadoḷu
 pā kuḷa-kanda-gha-
 nitraṇa Kaunḍinya-gōtraṇa amaḷa-charitraṇa ||
 Manu-charitaṇa Ēchigāṅkana
 maneyoḷu mu . . . na samōhamuṇa budha-janamūṇa
 Jina-pōjane Jina-vandane
 Jina-mahimeḷa āva kālamūṇa sō guṇa

kaṇa ||

uttama-guṇa-tati vanitā-
 vṛttiyaṇa oḷakonḍuḍu endu jagam ellam kaiy-

ettuvinaṃ amaḷa-guṇa-sam-

pattige jagadolage Pōchikabbeye nōntaḷu ||

ant inisiḍ Echi-Rājana Pōchikabbeya putran akhiḷa-tīrthakara-parama-
dēva-parama-charitākarnnanōḍirṇa-vipuḷa-puḷaka-parikaḷita-vārabāṇanuv asama-
samara-rasa-rasika-ripu-nṛipa kaḷāpāvalēpa-lōpa-lōlupa-kṛipāṇanuv āhārābhaya-bha-
ishajya-śāstra-dāna-vinōdanuṃ sakaḷa-lōka-śōkāpanōdanuṃ ||

vṛitta ||

vajraṃ Vajrabhṛitō haḷaṃ Haḷabhṛitaś chakraṃ tathā Chakriṇaś
śaktiś Śaktidharasya Gāṇḍiva-dhanur Gāṇḍivakōḍaṇḍinaḥ
yas tadvad vitanōti Viṣṇu-nṛipatēś kāryyaṃ kathāṃ māḍṛisair
Gaṅgō Gāṅga-taraṅga-raṅjita-yaśō-rāsis sa varṇnyō bhavēt ||

int enipa śṛīman-mahā-pradhānaṃ daṇḍanāyakaṃ Drōha-gharaṭṭaṃ Gaṅga-
Rājaṃ Chōlana sāmantaṃ Adiyamaṃ ghaṭṭadiṃ mēlāda Gaṅgavāḍi-nāḍa gaḍiya
Talaḷakāḍa bīḍinoḷu padiy-ippant irḍḍu Chōlaṃ koṭṭa nāḍaṃ kuḍade kāḍi koḷḷim ene
vijigīṣhu-vṛittiyindam etti baḷam eraduṃ sārchchidalli ||

vṛitta ||

ittapa bhūmi-bhāgaḍol ad anyar ad ēke bhavat-pratāpa-sam-
pattiya varṇana-vidhige Gaṅga-chamūpa jigīṣhu-vṛittiyind
ettida ninna kayya niśitāsiya tau-mone benna bāran e-
ttutt ire pōgi Kaṅchi gurīy appinam oḍida Dāman eydanē ||
kadanadol andu ninna taravāriya bārige meyyan oḍḍal ā-
rade naḷid innuv ant adane jānisi jānisi Gaṅga tanna nam-
bida sudati-kadambad eḷḍe pavuane pōgire pulle-vechchu-ve-
chchidapan aharnniṣaṃ Tiguḷa-Dāman araṇya-śaraṇya-vṛittiyim ||
enitānuṃ bavaraṅgaḷoḷu palabaram beṅkoṇḍa gaṇḍindam o-
v-enisuttap Talaḷakāḍol innevaram iḷḍ iḷḷaḷu karaṃ Gaṅga-Rā-
jana khaḷgāhatig aḷki yuddha-vidhiyoḷ benn-ittu nāy unṇad o-
ḍinal unḍ irḍapan attā Śayva-śamiyol sāmanta-Dāmōdaraṃ ||

embinam onde meyyoḷ avayavadin eydi mūḍalisi dhṛiti-giḍisi beṅkoṇḍu mattap
Narasiṅga-varmma mōḍal-āge ghaṭṭadiṃ mēlāda Chōlana sāmantar ellaraṃ beṅko-
ṇḍu nāḍ āḍuḍ ellaman ēka-chchhatraḍ unḍige sādhyam-māḍi kuḍe kritajāna-Viṣṇu-
nṛipati mechchi mechchideṇ bēḍikoḷḷim ene ||

kanda ||

avanipan enag ittapan en-
ḍavar-ivara-vol uḷida-vastuvam bēḍade bhū-
bhuvanaṃ baṇṇise Gōvin-
da-vāḍiyam bēḍida Jinārchchana-lubha ||
gommaṭam ene muni-samudā-

yam manadol mechchi mechchi bichchalısuttum

Gommaṭa-dēvara pūjega a-

dam mudadiṃ biṭṭan alte dhirōdattam ||

ādiy āgirppud Ārhata-samayakke Mūlasaṅgham Koṇḍakundaṇvayam

bādu vēd adam baḷayipud alliye Dēsigagaṇada Pustakagachchada

bōdha-vibhavada Kukkuṭāsana-Maladhāri-dēvara sisshyar enipa pempin-
g adam esad irppa Śubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamū-
pati ||

Gaṅgavāḍiya basadigaḷ enit olav anitumam tām eyde posayisidam

Gaṅgavāḍiya Gommaṭa-dēvargge suttālayaman eyde māḍisidam

Gaṅgavāḍiya Tigulāra beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi koṭṭam

Gaṅga-Rājan ā-munnina Gaṅgara Rāyaṅgaṃ nūrmmaḍi dhanyan altē ||

antu bēḍikoṇḍu śrī-Pārśva-dēvara pūjegaṃ Kukkuṭēśvara-dēvarggaṃ biṭṭar
Saka-varshaṃ 1041 neya Viḷambi-saṃvatsarada Phāḷguṇa-śuddha dasami Bri-
havāradandu Śubhachandra-siddhānti-dēvara kālam karechchi biṭṭa dattiya Gōvinda-
vāḍige mūḍaṇa-sime tśāḷṇa-diṣeya ereya ko . . Tōṇṭigereya niruha kKellahanahalliga
hōda baṭṭeya dibbeya sārāṇa hulumāḍiya gaḍi teṅkalu Arhanahalliyindā . . madipura-
kkam Hiriya-dēvara beṭṭakkam hōda hebbatṭeye gaḍi haḍuvalu Hiriya . . . haḷḷa Na-
jugere Bekkan anipa . . . baḍakalu Gaṅgasamudrakke Chalyada haḍuvaṇa dīṇneyim
paḍuvalu gaḍi yint i-chatus-simeyam pūrvvi . . . Bekkana . . num pratyadhi-
vāsada . . paḍu Gommaṭapurada paṭṭaṇa-śvāmi Malli-seṭṭiyaru . . . seṭṭi
Gaṇḍanārāyaṇa-seṭṭiyum mukhyav āda nakara-samūhamum irḍḍu māḍida mary-
yāde yint i-dharmmamam pratipālisuvargge mahā-puṇyam akkum ||
vṛittam ||

priyadind int idan eyde kāva purushargg āyū mahā-śrīyum a-

kkey idam kāyade kāyva pāpige Kurukshétrōrvviyoḷu Vāraṇā-

śīyoḷ ekkōṭi-munḍraram kavileyam vēḍāḍhyaram kondud on-

d ayasam sārggum enutte sārīdapud i-śailāksharam santatam ||

biruda-rūvāri-mukha-tiḷakam Gaṅgachāri khaṇḍarisidam ||

398.

At the same village, on a rock in Puṭṭē-gauḍa's wet field.

. . risi-dēvage biṭṭa dattiya gaḍḍeya mmaḍetti Kavi-seṭṭiyum ma-
danā biṭa gade salage ondu koḷaga

399.

At the same village, on the pedestal of the broken image in the ruined basti.

śrī-Vṛishabha-svāmi

400.

At the same basti, on the pedestal of an image built into the eastern basement.

śrī-Mūlasaṅgada Dēśigaṇada Postakagachchhada śrī-Subhachandra-siddh-
ān[ta]-dēvara guḍḍi Jakkiyavve-daṇḍanāyakiti Sahaḷi ṭa dēvargge
pratisṭṭeyam mādi Jakkiyave ḍara maga Payamagada sa
. chunaṛeya ḍavāḍiya yalu salage beddale koḷagaṃ 5
Gōvindapaḍiya koḷaga 1 bedale kaṇḍuga

401.

At Rāgibommanahalli (same hobli), on a stone near the village entrance.

śubham astu
. namas tuṅga-śiraś-chumbi-chandra-chāmara-chāravē
. trailōkya-nagarārambha-mūla-stambhā
śrī-vijayābhyudaya . . . Śālivāhana-śaka-varsha 1595 ne Parridhāvi-samvat-
sarada Kārtika-su 10 lu Maisūra da Dēva-Raj-ayanavaru . . . rāje
. ga channa . . praje . . . Brāhmarrige anna-satrakke biṭa grāma Rāgibom-
menahalliya svāmyava biṭa daruṃma

402.

At Bommēnahalli (same hobli), on a stone in front of a ruined temple in the tank-bed.

(One side of the stone is broken.)

. chāmara-chāravē
trailō ya Śaṃbhavē⁶
svasti śrīma bhuvana-malla Talakāḍu-Koṇ
. . . ḍi-Baṇavāse-gonḍa bhujā-baḷa-Vira-Gaṇ ḷa-Dēvara vijaya-rājyam
uttarōttarā nam ā-chandrārka-tārambaraṃ salutta
. . na Bimmayanahalliyalu Halagereya vunda Hoysala-setṭiya
magam Rābiganaha kāra-setṭi Mādi-gavudana magam Malla-gavu-
nḍa gavuṇḍanuṃ¹ avara basavagam Binnāchāriya ma
riyam Kiriya-Basavāchāri saṃsāra-bhītaṃ ā . . . ya keṛeyam kaṭṭisi dēvāyavam mā-
ḍisi tanna . . . tāne tapaśviy āgi dharuṃmamam pratipīlisi ātana tannam
Chandāchāri Atana magam Hoysa . . chāri Kunnāchāri Adalāchāri Bibbāchāri
Māḍāchāri² Saka-varsha 1062 neya Kālayukta-samvatsarada Āsvaja-śuddha paḍiva
Sōma-vāraṇḍanu ā-dēvara śāṇa-nivēdyakkam Malla-gavuṇḍanuṃ avara māva Bi-
cha-gavuṇḍanuṃ muntāgi biṭṭar ā-keṛeya keḷagaṇa gadde nāl-gaṇḍuga-biṭṭu beddale

khaṇḍuga ondu int i-dharmmamam naḍaisidavargge Kurukshêtra-Vāraṇāsiyalu sāsi-
ra-kavileyam vēda-pāragargge dānam-goṭṭa phalam akku ||
sva-dattam para-dattam vā yō harēti vaśundharā
shashṭir vvarsha-sahasrāṇi viśṭāyām jāyatē kṛimi ||
Maulāchāriyūṃ ātan uliya Kātāchāriyūṃ i-dēvaram māḍidaru

403.

At Hihdalahaḷli (same hōbli), on a rock in Nanjē-gauḍa's field..
yī-hola-gaḍege tapidare tamma tāya Vāraṇasil āke . . śrī

404.

At Hirēbēṭti (same hōbli), on a stone to the right of the Īśvara temple.
śrī svasti śrīmatu-Sarvvajitu Kārttiga . . dda 1 lu marada . .
ji . . vara raṇa baru samaraṅgadoḷu sa ida baleva
tu . . tanna makkaḷu Makamale-dēvake Pemmanṇa . . ya
. ya i-tuṇuva m kū ma hu nanu Sargastaru
māḍi parōksha-vineyārttav āgisida bragalū maṅgaḷa-mahā śrī śrī śrī śrī

405.

At Vaḍḍarahaḷli (same hōbli), on a viragal in front of the Īśvara temple.
Āṅgira-saṃvatsarada Phālugaṇa-su 1 Ā svasti samasta-prasasti-sahitam Voḍa-
rahaḷiya Chēcha-gavudana maga Kēta-gavudanu Turakara huylyilali kādi
Svarggastan ādan āgi ātana makkaḷu Ālappa Bayireyaṅgaḷu etisida bfragalu

406.

At the same village, on a stone lying to the right of the Mārammā temple.
Sāryari-saṃvatsarada Śrāvaṇa-śu 1 lū śrīmanu-Nūgubāḷiya Dāsapa-Nāyakara
komāra Tirumalarāja-Nāyakarū¹ Dāsapa-Nāyakari . . punyav āḷali . . du Kikēriya
siha da Gaṅgapa-dēva tamm ayana suyina . . v āgi koṭa Dāsapura Hiri-Tirām-
alarājaya yidake tapidōnu Kāṣili tamu tande tāyi konda pātākake hōhārū ||

407.

At Sunḍahaḷli (same hōbli), on a stone in Lingē-gauḍa's back-yard.
. saṃvatsarada Mārggaśira-śu 10 Briha-vāra n-mahā-
maṇḍalāchāryyaru Nēmichandra-paṇḍita-dēvaru paṭṭaṇa-śvāmi Naga-
dēva-heggaḍevuṃ Keṇcha-gauḍanuṃ na maga Māra-gauḍa keṇeyam
kaṭṭidan aley endu āta hārisuvud illa tā teruva aydu haṇavina do . . .
. beddale haḍuvana Mutteri-sine ātana ma payyanta saluvan-
t āgi koṭa pataḷe aḷihidava kavileya konda¹

CHIKKA BETTA.

408.

On rock to the south of Pārśvanātha-basti, to the south of No. 3.
Namō'stu

409.

At the same place, to the east of No. 6.
Śriratta

410.

At the same place, to the west of No. 16.
Sindayya

411.

At the same place, to the west of No. 52.
..... giṅgha kunda Gangara-baṇṭa ṁgada naṇṭa

412.

On rock at the back of Kattale-basti.
Chandayya

413.

On rock in front of Chandrandha-basti, to the east of the Bali-piṭha.
..... Chāmuṇḍayya

414.

At the same place, to the north-west of No. 413.
Seṭṭapaiya

415.

On rock to the north-west of the same basti, at a distance of about 5 feet.
Sivamarana-basadi

416.

Above the foot-prints to the west of the same basti.

Basaha

417.

On rock in front of Supārśvandātha-basti.

śrī-Vaijāyā

418.

At the same place.

śrī-Jakkayya

419.

At the same place.

śrī-Kaḍuga

420.

At the same place.

..... chanamā

....

421.

On rock to the right of Chāmunḍarāya-basti, below No. 92.

mahā-maṇḍa . . śva . .

422.

At the same place, to the north of No. 93.

śrī-Basa

423.

At the same place, to the east of No. 422.

Basavayya

424.

At the same place, to the east of No. 111.

śrī-Mara

425.

At the same place, below No. 424.

Naraṇayya

426.

At the same place, to the north of No. 113.

. . . . rasapa Vama ya nishidhige

427.

On rock to the east of Eraḍukatte-basti, to the south of No. 126.

Kagāttara

428.

On rock near the steps of Gandhavāraṇa-basti, to the north-west of No. 133.

śṛṇmatu-Ravichandra-dēvara pāda

429.

On rock in front of Tērina-basti, to the north of No. 134.

. . . . svareda Badra . . . nar ageda kola

430.

On rock behind Śāntiśvara-basti, to the north-east of No. 144.

śṛmat-kammaṇa-Chanda-achāriga

431.

On rock in front of Iruve-Brahmadēva shrine.

Vabōjanū

432.

At the same place, below No. 154.

Melapayya

433.

At the same place, to the east of No. 153.

śṛ-Prithuva

434.

At the same place, to the north of No. 431, above the Jina figure.

Chandrāditam

435.

At the same place, by the side of No. 434.

Nāgavarmanam baredam

436.

At the same place, to the north-east of No. 435.

. . nigarajeyana tamśavatra-gaṇḍa

437.

At the same place, to the north-east of No. 432.

Puliyanna

438.

At the same place, below No. 437.

Saulayya

439.

At the same place, to the north-east of No. 438.

Kṣavayya

440.

At the same place, to the north of No. 439.

namō'stu

441.

At the same place, below No. 440.

śrī-Ēchayyam virōdbi-nishṭhuram

442.

At the same place, to the east of No. 441.

Bāsa

443.

On rock to the south of the door inside Kañchinadoṇe on the same hill.
 muṇu-kallam Kadamba tarisi . . .

444.

On rock near the eastern entrance to the enclosure on the same hill.
 Jinana doṇe

445.

On rock to the west of Lakki-doṇe, outside the enclosure.
on the same hill.

śri-Jina-mārggan niti-sampannan Sarppa-chūḷamaṇi

446.

At the same place, above No. 445.
 śri-Biddarayya

447.

At the same place, to the north of 446.
 śrimad- Akacheyam

448.

At the same place, below No. 447.
 śri-para-veṇḍir annan Īsarayya

449.

At the same place, to the north-west of No. 448.
 śri-kavi-Ratna.

450.

At the same place, to the north-east of No. 449.
 śri-Machayya

451.

At the same place, below No. 450.
 śri-Chanapansa

452.

At the same place, to the north of No. 451.

śrī-Nāgati-Aḍḍana ḍaṇḍe

453.

At the same place, below No. 451.

śrī-Baṣaṇ aṇṇana ḍaṇḍe

454.

At the same place, to the north of No. 453.

śrī-Rājana chaṭṭa

455.

At the same place, to the south-east of No. 452.

śrī-ḍaḍḍavara-ḍaṇṭaṇ

456.

At the same place, to the north of No. 455.

śrī-Nāgavarṇma

457.

At the same place, below No. 456.

śrī-Vatsarājāṇ Bāḍḍityaṇ

458.

At the same place, to the north-west of No. 449.

śrīmat-Malegollāḍa Aritṭṭanēmi-ṇaḍḍitar para-samaya-dhvaṇṇsaka

459.

At the same place, below No. 458.

śrī-ḍaḍḍavara-ḍaṇṭaṇ

460.

At the same place, to the south-east of No. 459.

śrī-Nāgayaṇ

452.

At the same place, to the north of No. 451.

śrī-Nāgati-āḍana daṇḍe

453.

At the same place, below No. 451.

śrī-Bāsan annana daṇḍe

454.

At the same place, to the north of No. 453.

śrī-Rājana chaṭṭa

455.

At the same place, to the south-east of No. 452.

śrī-baḍavara-baṇṭaṃ

456.

At the same place, to the north of No. 455.

śrī-Nāgavarṃma

457.

At the same place, below No. 456.

śrī-Vatsarūjaṃ Bāḥḍityaṃ

458.

At the same place, to the north-west of No. 449.

śrīmat-Malegolḷaḍa Ariṭṭanōmi-panḍitar para-samaya-dhvaṃsaka

459.

At the same place, below No. 458.

śrī-baḍavara-baṇṭaṃ

460.

At the same place, to the south-east of No. 459.

śrī-Nāganyayaṃ

461.

At the same place, to the north of No. 460.

śrī-Dēchayya

462.

At the same place, to the north of No. 461.

śrī-Sindayya

463.

At the same place, to the south-east of No. 462.

śrī-Gōvanayyā byīla-Chaturmukhaṃ

464.

At the same place, to the north of No. 463.

śrī- . . givarmanṇaṃ bhāvasi maḷā ti-mārttaṇḍaṃ

465.

At the same place, to the west of No. 464.

śrī-Maḷadhāri-dēvar-ayyan appa śrī-Nayanandi-vimuktara guḍḍaṃ Madhuvay-
yarṇa dēvaraṃ bandisidaṃ ||

vidhu-Vidhudhara-bāsa-payōm-

budhi-phēna-viyachcharāchaḷōpama-yaśan abhy-

adhikatara-bhaktiyindaṃ

Madhuvayṇa band illi dēvaraṃ bandisidaṃ ||

466.

At the same place, below No. 465.

Kannabbarasiya tamina Chāvayyanuṇṇaṃ Dammaḍayyanuṇṇaṃ Nāgavarimmanuṇṇaṃ
band illi dēvaraṃ bandisidaṃ ||

467.

At the same place, to the north-west of No. 466.

śrī sanda Belgoḷadale nindu . . ḍane vittu Andamārāyya manadal Aggaḷa-dēvar
embaram kaṇba baḡeyindaṃ | śrī-perḡeḡe-Rētayyana vēde Saṅkayya

468.

At the same place, below No. 467.

śrīnat-Eḡeyapa-gāmuṇḍanu Maddayyanu band illi vrata-konḍar

469.

At the same place.

śrī-Pulikkalayya

470.

At the same place, to the north of No. 469.

śrī-Kaūchayya

471.

At the same place, to the north of No. 470.

śrīman Enagaṃ kriyada dēva basada

472.

At the same place, to the north of No. 471.

śrī-Mārasingayya

473.

At the same place, below No. 470.

Kattayya

474.

At the same place, to the east of No. 472.

Pulichōrayyaṃ maha-dhvajad ōja . . maṇi-vitānad ōja-tējaṃ

475.

At the same place, below No. 445.

śrī-Kopaṇa-tīrtthada

DODDA BETTA.

476.

On a bell to the left of the door in front of Gômaṭeśvara.

Ôṃ namô sidyébya ṽ śrī-Gômaṭeśa prasana Dharaṇappā-sūja ṽ Hubbaḷḷi sma-
raṇārtha chiṃ ! Mātappā arpaṇa Hubbaḷḷi

477.

On the left side of the image of Guḷakāyaji on the same hill.

śrī-Malli-seṭṭiya magalāda Ra . . yigala nisidhi

478.

*On rock near the maṇḍapa to the west of the doṇe
on the same hill.*

kāla . . kara . . ha . . la neruvāda . . . | amara . . vage . . chale . . kasa . . ya
gaḍe-gauḍagaṃ . . . naṇṭara paṃ . . na bāna ṛida yugala na
chanda . . ppam Keṇcha-gauḍa garu yaṅka dhāra-ya
. da

479.

*Above the carving of Chakrabhīmanakōṭe to the right of the first
Tōraṇa-gaṇḍa on the same hill.*

Paṇḍitayya .

THE VILLAGE.

480.

*On the back of the prabhāvali of the image of Vardhamāna-svāmi
in the Maṭha at Śravaṇa-Belgoḷa.*

(Grantha and Tamil characters.)

śrī-Vardhamānāya namaḥ || Śālivāhana-śakābdaḥ 1780 śrīmat-pāścima
tīrthaṅkara-mōksha-gatābdaḥ 2521 Prabhavādi-gatābdaḥ 51 | śellāniṇṇa Kālayukti-
nāma-saṃvatsara-Āśhāḍha-śuddha-pūṇimā-tithiyil śrīmad-Belgu-maṭhattil nitya-
pūjā-nimittamāga śrī-Saṃmatisāgara-vaṇigaḷudaiya abhiśhṭa-siddhyartham
śrī-Vīra-Varddhamāna-svāmi-pratibimbaṃ Kāñchi-dēśam Śeṇṇiyambakkam Appā-
sāmiyāl beyvitta ubhayam ēdhatā nitya-maṅgalaṃ

481.

On the prabhāvali of the image of Chandranātha-svāmi in the same Maṭha.

(Grantha characters.)

śrī-Chandranāthāya namaḥ ||

asṭha-saptatīy-adhikāt sapta-śatōttara-sahasrakād gunitē |
Śālivāhana-śaka-nṛipa-saṃvatsarakē samāyātō 1 ||
ekāṇṇa-viṃśati-yutāt pañcha-śata-sahasra-yugmakād gunitō |
śrī-Varddhamāna-Jina-pati-mōksha-gatābdō cha sañjātō 2 ||
ēka-nyūna-śatārḍhāt Prabhavādi-gatābdakō cha saṅgunitō |
ōvam pravarttamānō Nāḷa-nāmābdē samāyātō 3 ||
Minē māsi sitō pakshē pūṇimāyān tithau puṇaḥ |
Avak-Kāṣṭhi vikhyāta-Belguḷō nagarē maṭhē 4 ||
śrī-Chārūkirtti-gururād-antēvāsitvam tyushām |
mauōratha-saṃpiddhyanī Saṃmatisāgara-varṇinām 5 ||
Kumbhakōṇa-purasthā śrī-Nekkā śrīAvakti śubhā |
sthāpayāmāsa sad-bimbaṃ Chandranātha-Jinēśam 6 ||
pratishṭhā-pūrvakan nitya-pūjāyā svōpalabdhyay 7 ||
pañcha-saṃsāra-kāntāra-dahanāya śivāya cha 8 ||

bhadraṃ bhūyāt

482.

*On the back of the prabhatraṭi of the image of Nēminātha-svāmi in the same Maṭha.
(Grantha characters.)*

śrī-Nēmināthaya namaḥ

ashta-saptaty-adhikaṭ sapta-śatōttara-sahasrakād guṇitē¹
 Śālivāhana-śaka-nṛpa-sampvatsarakē samāyatē¹
 ēkāṇṇa-viṃśati-yutāt pañcha-śata-sahasra-yugmakād guṇitē²
 śrī-Varddhamaṇa-Jina-pati-mōksha-gatābdē cha sanjātē³
 ēka-nyūna-śatārddhāt Prabhavādi-gatābdakē cha saṅguṇitē⁴
 ēvaṃ pravarttamānē Nāḷa-nāmābdē samāyatē⁵
 Mīnē māsi sitē pakshē paurṇamāsyān tithau punaḥ⁶
 Avak-Kāṣṭhi vikhyāta-Belgule nagarē varē⁷
 Bhaṇḍāra-śrī-Jaina-gēhē śrī-vihārōtsavāya cha⁸
 ananta-bhava-dāvāgni-śamanāya śivāya cha⁹
 śrī-Chārūkirtti-guru-rāḍ-antēvāsitvaṃ tyushaṃ¹
 manōratna-sampiddhyai Sanmatisāgara-varṇināṃ²
 Śāttanna-śrēṣṭhina śumbhat-Kumbhakōnam upēyushā³
 śrī-Nēminātha-bimbō'yaṃ sthāpitā sa pratishthitah⁴

483.

*At the same village, on the back of the Śitalānātha image in
Pandit Dōrbali-śāstri's house.
(In Nāgari characters.)*

sam¹ 1576 va¹ śā¹ 1441 pra¹ kara pra¹ ku¹ sahita Pau¹ māsō¹ śrī-ṇa¹ Jñā
 Sōnisiha-bhāryā Dharṇmāt-nāmnā putra sō¹ Singhāriyā śrēyōha¹ vi¹ . . māsō¹ āu¹
 pa¹ 6¹ Sōmē¹ śrī-Śitalanātha-bimbam¹ kārītam¹ pra¹ śrī¹ vṛ¹ ta pāpa¹ śrī-Vīla-
 sāmuskṛibhiḥ

484.

*At the same village, on the pedestal of a Jina image in
Garagaṭṭe Vijayarājayya's house.*

śrīmad-Dēvaṇandi-bhaṭṭarakara guḍḍi Mālabbe Kaḍasatavādiya Tīrtthada-
 basadige koṭṭal

485.

*At the same village, on the pedestal of a Jina image
in Garagaṭṭe Chandrayya's house.*

śrīmat-Kannabe-kantiyaru Kaḷasatavādiya Tīrtthada-basadige koṭṭar

486.

At the same village, on rock to the east of Jakkikaṭṭe.

Mallishēṇa

487.

At the same place, to the east of No. 486.

Virappa

488.

At the same village, on rock to the east of Channappa's pond.

Chikappaṇa tamma Chennappaṇa koḷa

489.

At the same place.

Puṭasāmi-Chennappaṇa maṭṭapa koḷa tōṭa

490.

At the same place.

Chikappaṇa ta Chennappaṇa koḷa

491.

At the same village on rock to the left of the steps leading to the small hill.

śrī-Raṇadhira

492.

On the same hill, on a rock below the big rock to the east of Lakkidōṇe.

sāsira-gadyāṇa

493.

On a rock above Jalada-guṇḍi on the way to Jmandhāpura.

Hāl-orati

494.

On a rock to the north of the same Jalada-guṇḍi.

śrī-Jinnāthapurada śime

On the large hill, on a stone slab to the north-west outside the inner enclosure.

Virôdhikrutu-samvatsarada Jêṣṭha-śudha 10 śrī-mūlasaṅgha-dēsigāṇa-pustaka-gachchha-Koṇḍakundānvayada śrīmada Abhinava-Paṇḍitāchāryyara śiṣhya samm-yakta-chūḍamaṇi enisida ā-bhavyôttamanu Talehada Nāgiseṭṭiya suputra Pāiseṭi śrī-Gummaṭanātha-svāmiya pūjege sampageya marana balisamarpsida paladinda Jinēśvarana charaṇa-smaraṇāntaḥkaraṇaṇu sukha-samādhiyinda sugati prāptan adudakke maṅgaḷa-mahā śrī śrī śrī

At the same place, on a rock to the south of No. 495

svasti śrīmatu Jinasini-bhaṭāraka-paṭṭāchāryyaru Kollāpuradavarū (davarū) saṅga sabavāgi Raudri-samvatsarada Vaisākha-sudda 10 sakravāra-dina daruśanava māḍidarū|| si . . da koṭṭa

At the bottom of the eastern pillar in front of the maṅṭapa to the right of
Gōmaṭēśvara.

(North face).

. . śrī-Vyaya-samvatsarada Māgha-śudda 13 neya trayōḍasiyalu ōja-kula . .
laseṭṭi Padmāvati-vajra-kachā. ka . . mappa nāu aṇu-mandi ke . . tha . .
. dake da

At the base of the middle pillar in front of the same maṅṭapa.

(North face).

śrī-Vyaya-samvatsarada Māgha-śudha 13 neya trayōḍasiyalu Kiriya-kālana-siṭiyara aliyindiru seṭṭi Nēmāna-seṭṭiyara maga seṭṭi Braṇṇmāya-seṭṭi Gommaṭa-nāthana pādada munde tasā . . yau āgi kambaya didanu¹

In the same maṅṭapa, on the west pillar.

(East face).

. . subham astu¹ Vikrama-nāma-samva rājya
.

(North face).

saka na nami ra ñi chalu lu . . .

500.

On the car at the Têrina-manṭapa to the right of the Matha.

Śalivāhana-śaka 1802 ne Vikrama-nāma-samvatsarada Māgha-śuddha 5 lu
Virajēndrapyaṭṭeyall iruva Rāyaṇna-śeṭra attige Jinnamana śēvartta॥

TRANSLATIONS.

INSCRIPTIONS ON CHANDRAGIRI OR CHIKKABETTA.

I.

Date about A. D. 600.

Success! Be it well. Victory has been achieved by the venerable Vardhamāna, the establisher of the glorious holy faith and the embodiment of the nectar of happiness resulting from the perfection attained; who has acquired supreme honor in the world by his inconceivable greatness and has attained the great position of an *Arhat* by the abundance of his religious merit which procured for him the name *Tirthakrit* (or Tirthankara); and the singular power of whose range of knowledge pervades things movable or immovable, having their support in both the universe and the non-universe.¹ And after him², victorious today in holy Viśālā³ is his doctrine, beneficial to the world, guileless and refuting hostile creeds.

Now indeed, after the sun Mahāvira—who had risen to elevate the whole world and who had shone with a thousand brilliant rays, his virtues, which caused the blooming of the lotuses, the blessed people⁴, nourished in the lake of the supreme Jaina doctrine which was an abode of pre-eminent virtues—had completely set, Bhadrabāhu-svāmi,—of a lineage rendered illustrious by a succession of great men who came in regular descent from the venerable supreme *ṛishi* Gautama-ganadhara, his immediate disciple Lōhārya, Jambu, Vishṇudēva, Aparājita, Gōvardhana, Bhadrabāhu, Viśākha, Prōshṭhila, Krittikārya, Jayanāma, Siddhartha, Dhṛitishēṇa, Buddhila, and other teachers,—who was acquainted with the true nature of the eight-fold great omens and was a seer of the past, the present and the future, having learnt from an omen and foretold in Ujjayani a calamity lasting for a period of twelve years, the entire *saṅgha* (or community) set out from the North to the South and reached by degrees a country counting many hundreds of villages and filled with happy people, wealth, gold, grain, and herds of cows, buffaloes, goats and sheep.

¹ *Ālōka* or space has two divisions: (1) the universe (*lōka*) and (2) the non-universe or the beyond (*alōka*). *Outlines of Jainism*, p. 22

² Tat in *tadanu* refers to Vardhamāna.

³ Probably Vaiśālī.

⁴ *Bharya-jana*, a term used by the Jainas to denote their own sect.

Then, separating himself from the *saṅgha*¹, an *dchārya*, Prabhāchandra by name, perceiving that but little time remained for him to live and desiring to accomplish *saṁdhi*², the goal of penance associated with right conduct³, on this high-peaked mountain—which forms an ornament to the earth and bears the name Kaṭavapra⁴, with rocks dark as a mass of great water-laden clouds and variegated with the embellishment of masses of the flowers and fruits of various choice trees, and with extensive lowlands, valleys, ravines, great caverns and inaccessible places filled with herds of boars, panthers, tigers, bears, hyenas, snakes and deer—bade farewell to, and dismissed, the *saṅgha* in its entirety, and, in company with a single disciple, mortifying his body on the wide expanse of the cold rocks, accomplished (*saṁdhi*)⁵.

And in course of time seven hundred *ṛishis* or saints (similarly) accomplished (*saṁdhi*)⁶.

Victorious be the doctrine of Jina!

2 (15)⁷:

Date about A. D. 650.

Having, by means of groves surpassing Nandana⁸, caused the outer hill to render the directions yellow by its rice plants interspersed with red water-lilies swarming with buzzing bees; teaching the knowledge of Bhagavat, an ocean yielding the wealth of mercy to all creatures; the chief of the virtuous, born to the virtuous Kanakasēna, having accomplished⁹ (*saṁdhi*) on the summit of the hill¹⁰—Alas! the illustrious Baladēva-muni, having forsaken the outer hill and betaken himself to the accomplishment of *saṁdhi*, again departed to the world of *Siddhas* (or perfected beings).

¹*Atah-tasmāt* = *saṅghāt*. The ablative is here used in the sense of separation, *saṅghād viśiṣhya* according to the grammatical dictum *lyab-lōpē pañchamī*.

²This word is not used in the sense of mere concentration of the mind; it conveys the additional sense of a religious vow known as *sallekhaṇā*, according to which the Jains starved themselves to death. This is clearly indicated by the expression *saṁdhi-maraṇē prayatitavyam*. Cp. also Raviśhēṇachārya's *Padmācharita*, II, 187—to *saṁdhi* *saṁāsādyā kṛitā dēha-visarjanam*.

³*Sucharita* = *samyak-chāritra*, one of the three jewels.

⁴This appears as Kalvappu or Kalbappu in the Kannada inscriptions.

⁵*Ārādhitavyam* does not convey any idea of worship here; it is used in the same sense as *ārādhyitum* in the expression *saṁdhi* *ārādhyitum* occurring above, only the object of the verb is left out as it can be easily supplied.

⁶*Ārādhitam* is here used in an active sense and stands for *ārādhitavat*, the object *saṁdhi* being understood as in the previous sentence. This sentence makes it clear that the inscription is not a synchronous record. It was put on the stone long after Prabhāchandra's death.

⁷The figures in brackets represent the numbers of the inscriptions in the old edition.

⁸Indra's grove.

⁹See note 5 above.

¹⁰The stanza has no finite verb.

3.

Date about A. D. 950.

Śrīdēva's feet. Vamani

4.

Date about A. D. 900.

Mallisēna-bhaṭāra's lay disciple Cīāreṅgayya bowed to the holy place.

5 (12).

Date about A. D. 700.

Tirthada-goravaḍiga¹ (or the guru of the *tirtha* or holy place), having observed the vow, [ended his life].

6 (11).

Date about A. D. 700.

Uḷḷikkal-goravaḍiga¹ (or the guru of Uḷḷikkal), having observed the vow, ended his life.

7 (10).

Date about A. D. 700.

?Dhaṇṇekuttārēvi-guravi², [female] disciple of Pērumālu-guravaḍiga¹, . . . ended her life.

8 (9).

Date about A. D. 700.

Guṇasēna-guravar of Kottāra, disciple of Mōni-guravar of Agali, having observed the vow, ended his life³.

9 (6).

Date about A. D. 700.

Pānapa-bhaṭāra of Neḷubore, having observed the vow, ended his life.

10.

Date about A. D. 800.

Śrīdhara (name of a visitor).

¹Gorava or gurava is a *taḍbhava* form of the Sanskrit word *guru*, and *gṛi*, meaning 'foot', is used in an honorific sense like the word *pada* in Sanskrit.

²Guravi is the feminine of *gurava*.

³Maḍippīdar. Maḍipu or maḍippu is the causative form of *maḍi*, to end.

11.

Date about A. D. 650.

..... A great *āchārya*, accompanied by many disciples, [came] to the South. Queen? Kampitā¹, by the virtues of pre-eminent movable and immovable objects, made with lamps, incense and sandal. Even king Dīṇḍika was present there as a witness. Having left the whole group (*gaṇa*) consisting of the four castes and having given up food, etc., and even the body, the *āchārya* Arishṭanēmi, mounting, on the Kaṭavapra hill here, the lofty elephant of pure meditation² on the self, attained perfection, honored by Siddhas and Vidyādhara.

12 (3).

Date about A. D. 700.

Having uprooted the tree of sin, having smote the mountain of ignorance, having cut asunder the silly but firm king of false doctrine, and having trampled on the five scent elephants (the five senses), the lord of heavenly learning named Charitaśrī, having, on (the hill named) Kālbappu praised by the gods and sages, observed the vows of a *muni*, attained happiness.

13.

Date about A. D. 700.

Free from the dark stain of desire and hatred, a pure-souled warrior, a *rishi* or sage of supreme glory of Vēgār, Sarvajña-bhaṭṭāraka, on the summit of strewn with pure flowers, ascended the high heaven.

14.

Date about A. D. 800.

Arishṭanēmi-dēva, having attained the period of liberation, [ended his life] at the holy place Kālbappu.

15.

Date about A. D. 800.

Be it well. The epitaph of Mahāvīra Āldura-tammaḍiga! who by *sanyasana*³.

¹Kampitā is also capable of being taken as an attribute of *dēva* in the sense of trembling; but it is more likely that it is a proper name here.

²According to the Jainas meditation is of four kinds, namely, *ārita-dhyāna*, *raudra-dhyāna*, *dharma-dhyāna* and *śukla-dhyāna*. The last, which leads to liberation, is the one mentioned here. *Ārita-raudra-dharma-śuklāni. Parā moksha-kēta*. (Tatvārtha-sūtra, IX, 28-29.)

³*Sanyasana* here does not mean mere renunciation of the world; it conveys the sense of abstinence from food, fasting as a form of suicide, and is more or less synonymous with *sallekhaṇa* and *samādhi*. See page 2, footnote 2.

16.

Date about A. D. 950.

(Fragment.)

..... the tree with undiminished

17 (4).

Date about A. D. 700.

....., having observed the vow, ended his life.

18 (5).

Date about A. D. 700.

Be it well. Jambū-nāygir, having observed the vow at the holy place, ended her life.

19.

Date about A. D. 700.

Be it well. The epitaph of Kittere . . ya, disciple of the *bhaṭṭānaka*, the *tammaḍi* or guru of? Thitṭagapāna.

20 (2).

Date about A. D. 700.

Nāgamati-gantiyar¹, female disciple of Mōni-guravadiga² of Chittūr in Adeyara-nāḍu², having observed the vow for three months, ended her life.

21.

Date about A. D. 700.

Having come from Madhurā of the southern region and been bitten by a snake owing to a curse, Akshaya-kīrti, while those? acquainted with the symptoms were in doubt as to how he will fare, emerged from the ocean of? suffering (*tuntaka*), and, having observed the vow with devotion on this great mountain, became a participator in the happiness of the world of gods delightful to the eye and the mind.

Written by Pallavāchāri.

22.

Date about A. D. 700.

O maiden, hear of him of Kaṭantūr who, having ascended the holy mountain

¹*Kanti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun.

²Probably identical with Adeyara-rāshṭra named in a grant of the Pallava king Nandivarman (*Ind. Ant.*, VIII, 168).

Kaṭavapra, engaged himself for one hundred and eight years in the practice of severe penance which was as difficult as walking on the sharp edge of a sword or on fire, or passing over the great fangs of a cobra. The great guru accomplished *samādhi*, and, having observed the vow, attained perfection.

23.

Date about A. D. 700.

Obeisance. Be it well. Obeisance to the *sūri*¹ named Guṇadēva by whom versed in the sciences and who, having on the famous mountain Kaḷvāp practised the twelve kinds of penance² and completely accomplished (*samādhi*), attained the abode of gods.

24 (7).

Date about A. D. 700.

Baladēva-guravaḍigaḷ, disciple of Dharmasēna-guravaḍigaḷ of Veḷmāda of Kittūr, having observed the vow of *sanyāsana*³, ended his life.

25 (8).

Date about A. D. 700.

Ugrasēna-guravaḍigaḷ, disciple of Paṭṭini-guravaḍigaḷ of Malanūr, having observed the vow of *sanyāsana* for one month, ended his life.

26 (20).

Date about A. D. 700.

. occupied the seat of honor while the sons honored him. Thus did? Pēgurama attain the splendour of the world of gods.

27.

Date about A. D. 700.

Māsēna, a *rishi* or sage of supreme glory, having, on the mountain Kaḷvappu, correctly observed the vow in consonance with the rules of the Siddhas enunciated

¹Sage. A title of respect applied to Jaina teachers.

²According to the Jainas penance is primarily of two kinds—external (*bāhya*) and internal (*anta-ranga*), each being again subdivided into six kinds. Their names, as given in *Tatvārthasūtra* IX, 19-20, are *anaśana* (not taking food), *avamādaya* (eating less than what one desires), *viritti-parisanakhyāna* (a pledge when going to receive food), *rasa-parityāga* (giving up tasteful things), *evirakta-sāyāsana* (sitting and sleeping alone), *lāya-kṛtī'a* (mortification of the body); *prāyaścitta* (expiation), *vinaya* (reverence), *raiyāpṛīya* (service to the old, infirm, etc.), *siddhyāya* (study of the scripture), *vyutsarga* (non-attachment to the body), and *dhyāna* (meditation).

³See page 4, note 3.

by the *saṅghas*, ascended the high heaven, full of palaces and shining with the splendour of variegated gold, being conveyed with high honors by the thousand (? gods).

28 (23).

Date about A. D. 700.

Be it well. Meḷḷagavāsa-guravar of Inuṅgūr expired on the Kaḷbappu mountain.

29 (31).

Date about A. D. 700.

(The meaning of this inscription is not quite clear.)

Be it well. The epitaph Guṇabhūṣita (or adorned with good qualities). Descended from virtuous gurus, a follower of the? Sandviga-gaṇa, on the top of the mountain the space being quite insufficient on the ground below an? abode¹ of self-respect and virtue

30 (16).

Date about A. D. 700.

. mmadigal, having observed the vow, expired.

31 (17-18).

Date about A. D. 650.

When the faith (the Jaina religion), which had greatly prospered at the time when the pair of the great sages Bhadravāhu and Chandragupta shed lustre on it, became afterwards a little weak, the coral-lipped Śāntisēna-muni renovated² it; and, on the mountain at Velgoḷa, having given up food and other things, became the lord of the cessation of birth.

32 (19).

Date about A. D. 700.

Siṅganandi-guravaḍigal, disciple³ of Veṭṭeḍe-guravaḍigal, having observed the vow, expired.

33 (13).

Date about A. D. 700.

The guravaḍigal of the *mūṇja* grass group⁴ of Peḷjeḍi of Talekaḍu, disciple of Kāḷāvir-guravaḍigal, having observed the vow of *sanyāsana* for twenty-one days, ended his life.

¹ *Geli* for *keḷi* which means 'an assemblage, a group'

² The Tamil form *akk* for the Kannaḍa *agisi* is used

³ *Māḍakkan*, a *-tadbhava* of *māvaḷa*, is commonly used in the sense of a pupil or disciple in Tamil.

⁴ *Kāḷāpala* also means 'a bundle.' The guru probably belonged to a particular sect which had the *mūṇja* grass for its emblem.

34 (14).

Date about A. D. 700.

Nāgasēna-guravaḍiḡa, disciple of Rishabhasēna-guravaḍiḡa, thus ended his life by the rites of *sanyāsana*.

I bow to the sinless Nāgasēna, pre-eminent in virtues, conqueror of the assemblage of enemies through Nāganāyāka, the honored of kings, an abode of unblemished fortune, giver of all desires and destroyer of pride.

35 (24).

Date about A. D. 800.

Be it well. While the obtainer of the band of five great instruments, drum and flag, the *mahā-sāmantādhipati*, Raṇaḡaḷōka-śrī-Kambayyan, son of śrī-Ballabha-maharājādhirāja- [para] mēśvara-maharāja, was ruling the earth. Ba rasa made a grant of land to sēna-aḍiḡa from among the fields of Per-gGaḡvappu (the great Kaḡvappu) Kaḡvappu. The grant was made on the occasion of the queen of Manasiḡa's concluding her vow of silence owing to sickness. The boundaries of the field granted are:—Kilkere of Taṭṭagḡere; further on the inscribed stone; from there the black rock the big banian sand and the tamarind tree; going further river rock and the big silk-cotton tree of? Kovaḡḷa. There the boundary ends. The king's accountant, Diṇḡiga-gāmuṇḡa, Vallabha-gāmuṇḡa, Rundi-Vachcha, Ruṇḡi-Māramina, Śrīvikrama-gāmuṇḡa of Kāḡaḷūr, Kalidurga-gāmuṇḡa, Agadipo Raṇapāra-gāmuṇḡa, Uttama-gāmuṇḡa of Andamāsāl, the Naḡ-gāmuṇḡa (gāmuṇḡa of the *nāḡu*) of Navilūr, and U . . ḷāmandu of Gōvindapāḡi of Belgōḷa made a grant to Gōvindapāḡi near Belgōḷa.

The earth has been enjoyed by many kings, including Sagara; whosoever at any time is the owner of the earth, to him belongs, at that time, the reward (of making or maintaining a gift). He who takes away land, whether given by himself or others, is born as a worm in ordure for sixty thousand years.

36.

Date about A. D. 750.

Sarbanandi, disciple of? Paraviya-guru of Chikur¹; he [was also known as] Basuḡḡva.

¹ It is also possible to render the expression thus: the guru of Chikurāparavi or the guru of Paravi of Chikur. Paruvi, Paravi or Paril occurs in several inscriptions as the name of a district. Parivipura was the traditional capital of the Bāḡas.

37.

*Date about A. D. 1000.*The illustrious Ganga family¹.

38.

Date about A. D. 750.

Vitarāṣi (name of a visitor).

39.

Date about A. D. 980.

Chāvundayya, with the honorific prefix śri. (Name of a visitor.)

40.

*Date about A. D. 990.*Kaviratna (the jewel among poets¹, with the honorific prefix śri. (Name of a visitor².)

41.

Date about A. D. 1000.

The illustrious Ankabōya (name of a visitor.)

42.

Date about A. D. 1000.

Viddepayya, with the honorific prefix śri. (Name of a visitor.)

43.

Date about A. D. 1100.

The illustrious Akalanka-paṇḍita (name of a visitor.)

44.

Date about A. D. 1100.

Suba, with the honorific prefix śri. (Name of a visitor.)

45.

Date about A. D. 1000.

Destruction of the [No]lamba family, a servant of the brave, of the courier.

¹The inscription is apparently unfinished.²He is evidently the Kannada poet Ratna-or Ranna who flourished at the close of the 10th century.

46.

Date about A. D. 1050.

Be it well. Anna's Kāleya-Paṇḍiga¹ bowed to the holy place Kālvappu.

47.

Date about A. D. 1050.

..... of Bhirjaga-rāya of Kā came here and bowed to the god.

48.

Date about A. D. 1100.

Kottayya, lay disciple of Abhayāṇandi-paṇḍita, came here and bowed to the god.

49.

Date about A. D. 1000.

Āsu , lay disciple of Davanāṇḍi-bāḷara², came and bowed to the holy place.

50.

Date about A. D. 800.

The great sage Alasakumāra.

51.

Date about A. D. 1200.

Śrīkaṇṭhayya (name of a visitor.)

52.

Date about A. D. 1050.

Śrīvarma-Chandragītayya bowed to the god.

53.

Date about A. D. 1050.

Isakayya, with the honorific prefix śrī. (Name of a visitor.)

54.

Date about A. D. 1100.

Bidhiyyamma, with the honorific prefix śrī. (Name of a visitor.)

¹Or Paṇḍiga of Appanākālo (? name of a place).

²Bāḷara is the tadbhava form of bhāṣṭraka.

55.

Date about A. D. 900.

Śrī-Nāgapāṇḍi [and] Kittayya bowed to the god.

56.

Date about A. D. 1100.

Be it well. Chief of the *mahā-sāmantas*, who had acquired the band of five great instruments. (Titles of a visitor.)

57.

*Date about A. D. 1150.*Mārasandra gave a field, and Bīra rice¹.

58.

Date about A. D. 1000.

Mālava-Amāvar (name of a visitor.)

59 (38).

Date A. D. 974².

Be it well. Having made the ocean the boundary, and enjoying by the power of the sword of his arm the circle of the earth, the jewel adorning the kings of the Ganga lineage was (like) the rainy season to the moon the faces of the women of his enemies.

Of him who was like bright moonlight to the water-lily the Ganga family, pre-eminent in all the world; who had the title Satyavākya-Koṅṇivarma-dharma-mahārājādhirāja; who became known as the king of the Gūjaras (Gūjarādhirāja) by his conquest of the northern region for Kṛishṇa-Rāja³; who displayed his prowess in breaking the pride of the mighty Alla who stood up against Vanagajamallā⁴; who preserved⁵ by his valour all the insignia of royalty including the throne for Gaṇḍamārtanda⁶; who dispersed the bands of the Kirātas dwelling on the skirts of the Vindhya forests; who [protected] by the strength of his arm the army of the emperor which had been sent into Mānyakhēṭa⁷; who [celebrated],

¹Galave may be for kaḷave which means 'rice'.

²In the Melagani inscription (*Epigraphia Carnatica* X, Mulbāgal 84) Mārasimha II is said to have died in Śaka 696, Bhāva.

³The expression may also mean—"who became acquainted with the king of the Gūjaras during Kṛishṇa-Rāja's conquest of the northern region".

⁴Kṛishṇa-Rāja III.

⁵The expression is also capable of being rendered thus. "who had all (his) insignia of royalty including the throne preserved by Gaṇḍamārtana's valour".

⁶Malkhēṭ in the Nizam's Dominions, the capital of the Rāshtrakūṭas.

his prowess the coronation festival of the illustrious Indra-Rāja; who
 Vajjala who was ready for war, having been encouraged by
; who was celebrated in songs for capturing all the possessions, including
 jewelled earrings and rutting elephants, of the ruler of the
 Navāsi country who bowed down in fear; who received obeisance from those
 in the Maṭūra race; who destroyed in war all the Nolamba kings who mis-
 behaved themselves through self-conceit owing to the arrogance of the strength of
 of hundreds of princes and the pride of troops of elephants; who rooted out
 the thorns (or troublesome fellows) of his kingdom; who reduced to powder the hill-
 fort of Uchchangī¹; who killed the Śabara leader named Naraga; who by his valour
 made the Chēra, the Chōla, the Pāṇḍya and the Pallava bow down before him;
 who maintained the doctrine of Jina; who the great banner²; who
 great gifts by seizing the wealth of powerful hostile kings; who protected the earth
 . . . building bridges; and who had the title Nolambakulāntaka-
 ēva (destroyer of the Nolamba family)—may the record of prowess and the record
 of piety travel to all regions to the end of time² as long as the moon and stars
 endure!

(The upper portion of the west face is mostly defaced.)

. by some means or other garland of
 flowers worn on the head Ganga-
 chūḍāmāni (the crest-jewel of the Gangas)
 Pallava king Guttiya-Ganga Nolambāntaka
 (destroyer of the Nolambas) who put down the excessive arrogance of the strength
 of arm a hostile
 elephant prowess like a water-lily
 Nolambāntaka the Chōla and the
 Pallava the great king Mārasiṃha who was a source of joy
 and a moon among the Kshatriyas
 Ganga-chūḍāmāni became a
 forest-fire to the lion Rājāditya, the crest-jewel of the Chalukyas, who, on
 the throne at the great festival of victory, had, through anger, thus made
 a brave declaration of war. When the earth was disquieted with the doubt whether
 the deceitful enemies, Madhu, Kaiṭabha and other chiefs of the demons, destroyed
 by the enemy of Mura (Viṣṇu), had thus risen again, Nolambāntaka made the
 whole world happy with the of the demon-like Naraga, which in-
 termingled with the tears of joy of the earth.

¹In the Bellary District, just over the borders of Mysore, near Dāvāngere.

²*Akalpāntaram*, "till the advent of another kalpa", is probably a mistake for *akalpāntam*.

(The upper portion of the north face is almost entirely defaced.)

.....
 whom the world as king Guttiya-Ganga (the Ganga of Gutti)
 the earth to Indra-Raja, having put down the host of wicked kings
 who is extolled by the world as Ganga-chūdāmaṇi. The
 prowess of king Mārasimha, who, the rutting elephant the *mahā-sāmanā*,
 who was proud of his daring, accomplished the coronation of the lord ,
 is proclaimed with praises by the whole circuit of the earth.
 who performed the anointment of king Indra to the kingdom of the earth, who
 vanquished the younger brother of Pātālamalla and who
 Ja , his warlike son, on the battle-field.

Please tell me whether I shall praise the prowess which put to flight and conquered Alla, whose strength was too great to be realised; or I shall praise the glory which drove away Vajjala, who was famous in the world; or I shall praise the heroism which utterly destroyed the of the Pallava king: I do not know which to praise of Chalad-uttaraṅga¹ (the lintel of firmness of character). Famous was the glory² of Maṇḍalika-Triṇētra (a Triṇētra or Śiva among the *maṇḍalika*s or chieftains) as if to make the Kāpālikas arrange in a string all the newly cut off heads of the Pallavas and firmly proclaim to hostile chieftains—"Aho! Do not allow your newly cut off heads to be added to this string; have audience and live happily in the ranks of his servants". The achievement of king Guttiya-Ganga became the theme of praise in all the three worlds,—the achievement of taking, to the astonishment³ of the world, the fortress of Uchchaṅgi, renowned as the fortress which had previously proved impregnable even to Kāḍuvatti who quitted it after having surrounded and besieged it for a long time inspiring terror by his eminent prowess. The head of Naraga, who had acquired such renown that he was looked upon as either a Kāla (Yama), a Ravana or a Śiśupāla, fell with the greatest ease into the hand of the servant's servant of Ganga-chūdāmaṇi. Has he promised protection?; do not fear, it is the protection offered by Yama himself. Has he promised you any gift?; yes, it is already in your hands. Can the promise of Ganga-chūdāmaṇi ever fail⁴?

¹Chalad-uttaraṅgam is clearly a mistake for the genitive Chalad-uttaraṅgana with which the words *śauryamam*, *lōgyam* and *cīramam* have to be construed

²Oṭṭaje which means 'a heap, etc' also means 'greatness, glory'.

³Aṇṇiḡol, besides meaning 'to kill', has also the signification 'to be astonished'. Cp. Triṇētra-numan aṇṇiḡolisiḍa sāhaṣiḍo! Kadana-Triṇētranum—said of Arjuna. *Pampa-Bhārata*, XIV, prose passage after verse 37.

⁴This verse is quoted in Nāgavarma's *Kāryāvalōkana* (page 9) and in Keśirāja's *Sabdamanidar-paṇi* [page 68.]

Having in the same manner fought and conquered great enemies on the banks of the Tapi in the vicinity of the Vindhya forests, at the excellent city of Mānyakhôta, at Gônâr, at Uchchaṅgi, in the Banavâsi country, at the fortress of Pabbase, and in various other places; having set up great flags at various places and made great gifts; and having thus become famous—the Ganga-Vidyâdhara, the hero among the Gangas, the lion of the Gangas, the crest-jewel of the Gangas, the Ganga Cupid, the Ganga diamond, the lintel of firmness of character (Chalâduttaraṅga), the Ganga of Gutti (Guttiya-Ganga), the incarnation of virtue, the sole hero of the world, the keeper of promises, a sun to (destroy) his enemies, the rough in battle, a Triṇêtra (Śiva) among chieftains,—the illustrious Nôlamba-kuṇântaka-Dêva caused to be erected at various places *basadis* (Jaina temples) and *mânastambas*¹. Good fortune.

Having reverently carried out works of piety, one year later he relinquished the sovereignty, and, observing the vow for three days with the rites of worship in the presence of the holy feet of Ajitasêna-bhaṭṭâraka at Bankapura, accomplished *samâdhi*.

O Chôla king, calm your failing heart by gentle rubbing; O Pândya, you have escaped slaughter, stay on; O Pallava, run not away in fear from your territory; do not retreat, but remain; the Ganga chieftain Nôlambântaka has gone to the abode of gods.

60.

Date about A. D. 1100.

The? courier Mârugabala's pupil², a spear to ?unsteady warriors.

61 (25).

Date about A. D. 900.

Aritṭonêmi, disciple of the illustrious , caused (this) to be made. Success.

62.

Date about A. D. 900.

Be it well. Kâ mi-bhaṭâra (was) the disciple of gara-bhaṭâra, (who was) the disciple of ndi-bhaṭâra of Teyanṅôdi. His disciple was Paṭṭadêvâ si-bhaṭâra. (This is) the epitaph of the disciple

¹Pillars which have a pavilion at the top containing standing Jina figures facing the four directions. These differ from the Brahmadêva pillars which have a seated figure of Brahma at the top.

²Chaffa also means 'a pupil.' Cp. Enna chaffarol ellam itane billa balmege jâṇam. Nayasêna's *Dharmâmṛta*, X(II, 60).

Date A. D. 1163.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*¹.

Be it well. With the row of the nails of his holy feet forming a chaplet over the rays of the gems in the crowns of kings bowing down before the greatness and magnificence of his ever faultless learning praised in all the world, a graceful moon to the milk ocean the religion of Jina who has conquered sin, a thunderbolt of fierce refutation able to tear out the irresistible mountain the immense pride of the Chārvāka, destroyer of the rutting elephant the indomitable Bauddha by the deep and terrific roar of the lion his unrestrained voice, mower of the reeds the doctrines of the Naiyāyika by the ever sharp sickle the unrestricted flow of his unrivalled bright eloquence, a forest-fire to consume the great forest the fickle Kapila, disperser of the proud swans the hosts of wide-spread Vaiśeṣhikas by the loud thunder of his voice, coverer of the regions by the creeper of his fame resembling the rays of the spotless autumnal moon, the due and a pearl-necklace,— was the illustrious *mahā maṇḍalādhārya* Dēvakīrti-paṇḍita-dēva.

I make obeisance to Dēvakīrti-muni, the poet, debater and orator, who is a fierce fire to the forest the maintainers of Kapila's doctrines, a submarine fire to the ocean the maintainers of the Chārvāka system, and a sun in dispelling the darkness the staunch maintainers of the Bauddha faith. Victorious in the world² is the lordly elephant Dēvakīrti, loud in the thundering trumpet of solid arguments and strong in the rut of intellect, destroying with ease the creeper of useless talk, uprooting at once the sandal tree of violent captious arguments and rending quickly asunder the boulder of disputation of the sort known as *ekānta*³. Finding the entrance into and the exit from the four mouths of Brahmā insupportable, Śarasvatī dances, as it were, in the lotus-like mouth of Dēvakīrti. Skill in poetical composition, thorough knowledge of grammar, clearness of perception, ability in discussing about philosophical systems sacred scriptures and logic, adorableness in penance, purity of conduct, being found together in him, celebrity befits the sage Dēvakīrti, chief of the learned, in the world.

¹The *syādvāda* is the *saptabhaṅgi* doctrine, which views a substance in seven different aspects. It is also called the *anekānta-mata*, as distinguished from the *ekānta* or *Saugata-mata* (Buddhism). *Ind. Ant.* XIV, 21, note 14. See *Sarvadarśanasamgraha* by Cowell, 2nd edition, pages 59-60.

²*Jayatu* may be a mistake for *jayati* 'in the world'.

³See note 1 above.

(On the date specified), the illustrious emperor of logicians, lover of fame spreading in the ten regions, the ascetic Dēvakīrti became the dearest to the hearts of the celestial women (*i.e.*, died). On the death of the chief of ascetics, a lion to the elephants the hostile disputants, a moon to the milk ocean the Jaina religion, Dēvakīrti, the goddess of Speech, the assemblage of Jaina sages and the goddess of Courtesy too cry out saying "where is the abode for us in the whole world?". His disciple, the revered sage Lakṣha-nandi, the ascetic Mādhavēndu and the chief of ascetics, a sun to the lotuses the blessed¹, Tribhuvanākhyāna, these three, through devotion to their guru, caused this epitaph of their guru to be set up with due grandeur, thus making their fame fill up all the regions.

64 (40).

Date A. D. 1163.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nabhēya-nātha (*i.e.*, Rishabha) and other great holy Jinās continue as long as the moon and stars endure, — an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātākāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers². In their line was born a storehouse of knowledge, a great *muni*, who, by reason of being auspicious on all sides, was famed as Bhadrabāhu: the last of the Śrutakēvalis. His disciple, with fame brilliant like moonlight, was Chandragupta, by whose glory the *munis* of his group (*gaṇa*) were worshipped by the forest deities. In his world-renowned line arose Koṇḍakunda-muniśvara, who had at first the name Padmanandi and who, through proper self-control, acquired the power of moving in the air. He was also known as Umāsvāti-muniśvara and Grīdhraṇiṣṇhachārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiṇṣha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. In such a line of great *achāryas* arose the chief of *gaṇis*, a lion among disputants, auspicious on all sides by his good qualities, Samantabhadra, who was a lamp of truth stamped

¹See page 1, note 4.

²The *sapta-mahārddhis* are (1) consummate wisdom (*buddhyārddhi*), (2) ability to move about in space without support (*vikriyārddhi*), (3) highest penance (*tapā-riddhi*), (4) transcendent strength (*balārddhi*), (5) power of healing (*aushadharddhi*), (6) miraculous power of multiplying substances (*rasārddhi*), and (7) power to expand or contract the body (*kshetrārddhi*).

by the seal of *syātkāra* (i.e., *syādvāda*). Then came Pūjyapāda, so called because his two feet were worshipped by the deities, who had at first the name Dēvanandi, and, on account of his towering intellect, also the name Jinēndrabuddhi. His *Jainēndra* proclaims to the learned his unequalled knowledge of grammar; his great *Sarvārthasiddhi*, his proficiency in philosophy; his *Jainābhishēka*, his high poetical talent and subtle knowledge of prosody; and his *Samādhiśataka*, his peace of mind;—such is Pūjyapāda-munipa, worthy of being honored by the *gaṇas* of munis. After him arose the high-minded Akalanka, through whom the Jina doctrine, which had been stainless from the beginning, became resplendent without any stain.

Then, in the famous Dēst-gaṇa, a subdivision of the Nandi-gaṇa in the Māla-saṅgha which was the abode of a succession of pre-eminent munis such as the above, arose a wise munipa renowned as Gollachārya, formerly ruler of the Golla country, who, for some reason, was made to renounce the world through fear of rebirth. His disciple was the illustrious Traikālyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows and the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, a moon to the water-lilies the blessed, be victorious in the world. May his disciple, an abode of knowledge, the renowned strong-minded Kaumārādēva-vrati, who had also the well-known appellation *Aviddhakarṇa*¹-Padmanandi-saiddhāntika, be victorious. His disciple, an ocean of good conduct, honored by the good, was Kuḷabhūshana-yati, who had crossed to the other shore of the ocean of philosophy. His colleague, a sun to the lotus grammar, author of a celebrated work on logic, chief of sages and scholars, was the great Prabhāchandra of the Koṇḍakunda lineage. Kuḷabhūshana's disciple, an abode of philosophical knowledge, praised by the good, of pure conduct, was Kula-chandradēva, whose disciple, an emperor of good conduct, founder of a *tirtha* (holy place) at Kollāpura, was the firm-minded Māghanandi-muni, who had crossed to the other shore of the ocean of philosophy. As a garden is rendered beautiful by the young mango tree, a clear pond by the lotus, an ornament by the gem, the sky by the moon, even so is the Koṇḍakunda lineage now rendered resplendent by the philosopher Māghanandi-muni, firm in his devotion to the lotus feet of Kuḷachandradēva. The prince of ascetics Māghanandi, honored by the learned and by the whole world, a solar orb to the lotuses the blessed, whose fame, resembling the Himālayas, a glittering necklace of beautiful pearls, the moon and the white jasmine, spread to all the regions, was a new fillet of brilliant gems to the forehead of control, was a lion in quickly tearing asunder the herd of rutting elephants, (sins). His² lay disciples were the *sāmanta* Kēdāra-Nākarasa, the pre-eminent liberal *sāmanta* Nimbā-dēva and the sole warrior of the world *sāmanta* Kāma-dēva.

¹Having unbored ears.

²*Tach-chhishyasya* before this passage appears to be a mistake.

The *saiḍdhāntika* (philosopher) Maḡhanandi-munipa being your guru, the general Bharata your pupil, the ornaments of the world and the abodes of all the sciences Bhānukīrti and the glorious Dēvakīrti your disciples, O Gaṇḍavimuktadēva, can these *saiḍdhāntikas* who are so only in name equal you? The emperor of *saiḍdhāntas*, the illustrious Gaṇḍavimuktadēva-yatipa, an ornament of the world, a lamp-wick bending towards the spot of the treasure good conduct, was born (spiritually) from the chief of philosophers Maḡhanandi-yami, as the moon from the milk ocean and a gem from a celebrated mine of jewels. His colleague was Śrutakīrti-traividya-muni. Who attained fame like Śrutakīrti-traividya who, on three occasions of contact with disputants, leaning on the support of his learning, cut off with the *syādvāda* weapon, to the delight of the learned, the wings of the mountains the hostile disputants like Dēvēndra? Śrutakīrti-traividya spread his pure fame by composing, to the astonishment of the learned, the *Rāghava-Pāṇḍaviya* in such a way that it could be read both forwards and backwards¹. His elder brothers were Kanakanandi and Dēvachandra. A dreadful thunderbolt to the mountains the Baṇḍhas, a gale to the clouds the Chārvākas, a lion to the rutting elephants the Mīmāṃsaka disputants, an autumnal moon to the ocean the *syādvāda*, is the illustrious Kanakanandi-yōgīśvara, who shines in the world praised by all. Resplendent is the beloved of the goddess of Fame, the leader of the group of *bhaṭṭārakas*, Dēvachandra-munipa, at whose feet Vētaḷi (a female goblin) serves with folded hands, at whose door and near at hand resides Jhoṭṭinga as a door-keeper, and with whom the worthy goddess of Penance sports at all times. Their colleagues were Maḡhanandi-traividya-dēva, the emperor of learning the illustrious Dēvakīrti-panḍita-dēva's disciple Śubhachandra-traividya-dēva, Gaṇḍavimukta-Vādichaturmukha-Rāmachandra-traividya-dēva, and the adamantine goad to disputants the illustrious *Akaḷanka-traividya-dēva*. That lord's (Gaṇḍavimukta-dēva's) lay disciples were the ruby-treasurer Maṛiyāne-daṇḍanāyaka, the great minister, *sarvādīhikāri*, senior *daṇḍanāyaka* Bharatimayya, the head (*heggaḍe*) of the accountants Bāchimayya and the sole donor in the world *heggaḍe* Kōrayya.

The blameless Yaksharāja, an ornament of the Vaji family, being his father; the well-behaved Lōkāmbike, honored by the world, his mother; Aruḡa (Jina), whose lotus feet are praised by the host of gods, his god; the crest-jewel of the Yadu kings, Nārasaṅga, his lord,—how fortunate was Huḷḷeṇṇa? The great minister, *sarvādīhikāri*, senior treasurer, a modern Ganga-daṇḍanāyaka, Huḷḷa-Rāja caused to be made, as an act of reverence, an epitaph to his guru, the *mahā-maṇḍaḍi-chārṇya* Dēvakīrti-panḍita-dēva, who had caused? Prataṇapura of Kellāṅgere, which

¹These two stanzas about Śrutakīrti appear to have been taken from Nāgachandra's *Rāmachandra-charita-purāṇa*, familiarly known as *Pampa-Rāmaṇya*, which was written about A. D. 1100. They form stanzas 24 and 25 of the first division of that work.

belonged to the Rūpanārāyaṇa-baṣādi¹ of Kollāpura of the Pustaka-gachchha of the Dēśiya-gaṇa of the Mūla-saṅgha of the Koṇḍakundānvaya, to be renovated and an almshouse to be built of stone at Jinanāthapura²; and the guru's disciples Lakṣṇapāndi, Mādhava and Tribhuvanadēva, making great gifts, set it up after due worship and anointment. Good fortune.

65 (41),

Date A. D. 1313.

May the pure, famous, beneficial, faultless and profound doctrine of Jina,—which is stamped by the seal of the glorious *syādvāda*, which is extolled by the Nāga kings, Indras and emperors, which is the fountain-head of mercy, which is followed by hosts of virtuous and pre-eminent men, and which is capable of procuring intimacy with the maiden of salvation,—be victorious in the three worlds. If it is asked: “How was the succession of gurus in the Koṇḍakunda lineage of the Pustaka-gachchha of the Dēśi-gaṇa of the Mūla-saṅgha?” I shall describe it briefly here.

He who is respected by all, whom the blessed honor as one whose actions are for the good of others, by whom is properly understood the essence of the great doctrines of his own and other religions, to whom the lady of salvation shows her deep love, from whom sin recedes with fear, to whom there is no desire, and in whom there is pure character honored by the three worlds³—is Mēghachandra-traividya. His disciple, versed in philosophy, desirous of salvation, is the world-renowned Vīraṇḍi. His disciple, an ocean of good qualities, vanquisher of Cupid, proficient in expounding the secrets of the *syādvāda*, resplendent by his good conduct, of immense glory, a giver of joy to people, was Anantakīrti-muni, who was a curer of poisons (*narēndra*) clever in removing the poisonous fangs of the fierce snake Cupid. His disciple was the ascetic Maladhāri-Rāmachandra, whose mind spontaneously turned to the recollection of the five gurus⁴. His worthy disciple, proficient in the essence of soul-knowledge, free from wordly attachment, glorious in the path of Jina, a gale to the clouds, false religions, dispeller of the darkness illusion, destroyer of desire, anger etc., honored by all the sages, averse to bowing to others (than Jina), the worshippers of whose feet became moons (causers of joy) in the world, was the great ascetic Śubhachandra-muni, who, (on the date specified), meditating on Jina in his mind, uttering salutations to the five (gurus) in his speech and observing vows in his body, shuffled off the mortal coil. Freed from the results of the *ārta* and *raudra* meditations⁵, he went to heaven, the abode of the immortals, eager to see the images and temples of Jina there.

¹Basadi, a corrupt form of rasati, means ‘a Jaina temple’. The word has undergone further corruption and has now become basti.

²A village about a mile to the north of Śrāvastī Belgola.

³In this verse all the seven cases of *yak* are used in regular order.

⁴Arhats, Siddhas, Upādhyāyas, Āchāryas and Śādhus.

⁵See page 4, note 2.

His disciples, a sun and a moon to the darkness sin, were Padmanandi-panḍita-dēva and the ornament of the doctrine Mādhavēndu, of the Dēśi-gaṇa of the Mūla-saṅgha. The ruler of Belukare, ? *Rāya-rājaguru* Guṇmaṭṭa, caused to be set up on a grand scale the epitaph of Śubhēndu-muni, the great disciple of the guru Rāmachandra-yatipa. A worshipper of the red-lotus feet of Vijayapārśva-Jina, the brazier (*bōgāra*) named Rāja, became known as Śubhachandra by his pious service to Śubhachandra.

He who always enabled people to discriminate between what was to be eschewed and what was to be accepted was Kulabhūṣaṇa. His great disciple, of bright fame, was Māghanandi-vratī, who had crossed over to the other shore of the ocean of philosophy. His disciple, versed in the *syādvāda* lore, was the ornament of *yōgis* Śubhachandra-traividyā. His disciple, famed for his good qualities, was Chārukṛti-panḍita; his disciple, honored by pre-eminent ascetics, was the renowned Māghanandi-bhaṭṭāraka; his disciple, a moon to the ocean of philosophy, was Abhayaśaśi; his disciple was the noble-minded Baḷēndu-panḍita; his disciple was the spotless Rāmachandra.

This is a wonder!—O sun Padmanandi, though your penance (*tapah*, otherwise warmth) causes joy to the lotuses (or to Padmā, the goddess of fortune), you are spoken of as one who has not heard of joy (or women); O dispeller of the great darkness of ignorance, you increase, at will (*kāman*), the humility of the good (*otherwise* the stars) and at the same time drive away Cupid (*Kāma*) by your intense devotion to the feet of Śubhēndu. O Padmanandi-panḍita, a moon to the water-lilies the hearts of the learned, though full of forbearance and brave in tearing asunder Cupid, you are renowned in the world as one devoid of forbearance and incapable (*akshama*, otherwise, as one unattached to the world or free from any earthly desire). O Padmanandi-panḍita, lord of ascetics, favorite disciple of Śubhachandra, in you, a supporter of the learned, arises great sympathy on seeing the clouds the *munis* other than you.

By the illustrious Adhyātmi-Śubhachandra-dēva's own disciples Padmanandi-panḍita-dēva and Mādhavachandra-dēva was the epitaph caused to be made as an act of reverence. May prosperity be to the doctrine of Jina.

66 (42).

Date A. D. 1176.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May the great ocean of nectar consisting of the group of the illustrious Nābhēya-nātha (Rishabha) and other great holy Jinās continue as long as the

¹In the three succeeding stanzas there is a pun on some of the words.

moon and stars endure—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring,) which has the shouts of joy of the people distinguished by the token of the excellent *syātkāra* (or *syāddrāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious munis, Gautama and others, endowed with the seven great supernatural powers.¹ In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Koṇḍakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-munīśvara and Grīdh-rapiñchhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in sniting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gunanandi-paṇḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunder-bolt to the mountains the false systems of philosophy, was the sage Dēvēndra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvati, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvati, was Kaladhautanandi-munipa. His disciple was the philosopher Ravichandra, also known as Sampūrṇachandra-siddhānta-muni, whose disciple was Dāmanandi-muni. His eldest son, instructor of the blessed (the Jinas), vanquisher of Cupid, of a pure mind free from pride, was Śrīdharadēva of great renown, among whose disciples shone Maladhāri-dēva and Śrīdhara-dēva, whose feet were honored by the crowns of bowing kings. Resplendent in the circuit of the earth is the world-renowned Śrīdharadēva-munipa of noble conduct, captivator of the heart of the goddess of penance, a terrible thunderbolt to the mountain ignorance, whose lotus feet are illumined by the rays of the gems on the heads of the hosts of bowing kings. His disciple, a sun to the lotuses the blessed, pre-eminent for his good conduct, a full moon to the ocean the teachings of the great Jinas, an emperor of philosophy, was the renowned Māghanandi-munipa, by whose fame, bright as camphor and pearls, all the regions were made white. His disciple, of pure conduct, lord of

¹See page 16, note 2.

the goddess of fame brilliant as the autumnal moon and the white jasmine, a black cloud to the flames of the wild fire the arrogance of the proud Cupid, a full moon of the autumn to the ocean the sayings of the great Jinās, an emperor of philosophy, was the celebrated Guṇachandrādēva-munipa. His colleague was Mēghachandra. When the moon Mēghachandra, spreading the moonlight fame, rose, it was but natural that the ocean of philosophy should rise high; but it was a wonder witnessed on the sea-girt earth that the lotuses the science of music and dramaturgy (*Bharata-sāstra*) remained always full-blown. His colleague was Chandrakīrti. The appellation Chandrakīrti is quite appropriate to this emperor of *bhaṭṭa-rakas*, whose bright fame, like the moon, makes the whole world white. His colleague, a lion to the elephants the Naiyāyikas, a sun in dispelling the dense darkness the Mīmāṃsakas, a wild fire to the forest the Bauddhas, was the great Udayachandra-panḍita-dēva. The disciple of the lord of ascetics Guṇachandra was the emperor of philosophy Nayakīrti-munindra, who understood the full meaning of the teachings of the great Jinās.

Be it well. With the lotuses his feet adorning the pond the cluster of rays of the pearls set in the crowns of kings who always bowed to him; a joy to the hearts of the blessed; sun in the sky of the Koṇḍakunda line; conqueror with ease of the formidable Cupid; resplendent like the stream of rut of the lordly elephant the Dēśtya-gaṇa; taking delight in making gifts; a lotus of the clear pond the Pustaka-gachchha; a celestial tree to panegyrists; a bee at the lovely lotuses the feet of the illustrious Guṇachandra-siddhānta-chakravartī; with a mind perfected by the removal of all faults,—was the illustrious Nayakīrti-siddhānta-chakravartī. To describe his greatness. A mirror to the lotus face of the woman literature, a crest-jewel of good conduct, a moon in raising the ocean the Jaina scriptures, leader of philosophers, was the illustrious Nayakīrtidēva-munipa, who destroyed the three *śalyas*¹, the three *gāravas*² and the three *daṇḍas*³. His colleague was Guṇachandrādēva's son Maṇikyanandi-munipa, who had reached the other shore of the ocean of philosophy. The emperor of philosophy Nayakīrtidēva-munipa, a thunderbolt to the great mountain the fierce Cupid, whose fame, bright as pearls, milk, Śiva's smile, Balarāma, the white jasmine, the moon, the Ganges, camphor and alum, made the interior of the three worlds white, attained great celebrity in the world. (On the date specified in the Śaka year reckoned by the holes, the numeral nine, the sky and the moon—1099), the renowned Nayakīrtidēva-munipa, emperor of philosophy, went to *svarga* (or heaven). May the illustrious emperor of philosophy, Guṇachandrādēva's son Nayakīrtidēva-munipa, a moon in raising the ocean

The three *śalyas* or darts are (1) *mithyā-śalya* (false belief), *māyā-śalya* (fraud) and *niddāna-śalya* (covetousness).

² The three *gāravas* are (1) *pañcha-sāna* (cutting, grinding, cooking, carrying water, sweeping), (2) *śtri-mohaddi* (love of women, etc.), and (3) *parigrāha* (land, house, cattle, grain, bipeds, quadrupeds, conveyance, bed, servants, vessels).

³ The three *daṇḍas* are hurtful acts of body, speech and mind.

the teachings of Jina, a mine of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). The emperor of philosophy Nayakīrtidēva-munipa was superior to the lord of Khacharas (Jīmūtavāhana) and Bali in liberality, was superior to Mēru and the famous Kailāsa in weight (dignity), was the guru of the praiseworthy Irungōla, and was a true guru of the whole world.

His disciple, a fierce sun to the mass of darkness the pride of Cupid, honored by all, was Mēghachandra-vratindra, whose fame, white as the moon, the autumnal cloud, a cluster of waves of milk, and alum, made all the regions white. His colleague, a sun to the lotuses his followers, an emperor of good conduct, eschewer of all worldly thoughts, was Maladhāri-svāmi, a resident of Anpitāka, whose chest had a thick layer of dirt resembling a strong armour put on for fighting Cupid. His colleague was the modest Śrīdharadēva who was a matchless expert in the world in the *mantras* concerning the six acts¹ and in medicine curing diseases of various kinds. His colleague was the celebrated Dāmanandī-traividya-munīśvara, who was well-versed in logic, grammar, philosophy, literature and all other sciences. A sun to the lotus-plant the Jaina religion, a gale to the cloud the Naiyāyikas, a terrible thunderbolt to the mountain the Chārvākas, an Agastya to the ocean the Bauddhas, a lion in breaking open the head of the scent-elephant the Mīmāṃsakas, Dāmanandī-munipa, chief of the *trai-vidyas*, was resplendent on the earth. His colleague, favorite of fame bright as the milk ocean, alum, the moon, the white jasmine and the white lily, a moon in raising the ocean philosophy, an ocean of altruism, lover of the lotus feet of the renowned Nayakīrtidēva-munipa, was the emperor of philosophy Bhānukīrti-munipa. Renowned on the earth was this Bhānukīrti-vratindra, the favorite of fame resembling Ādiśeṣha, the milk ocean, Kailāsa, a white umbrella, the Ganges, Śiva's smile, the elephant Airāvata, alum, Nandi, a white cloud, dew, a pearl necklace, Indra, a white lotus, Balarāma, Sarasvatī, the conch, the swan, the moon and the white jasmine. His colleague was Bālachandra-muni. How can Bālachandra-muni, who is adorned with a lovely circular shape (*otherwise* versed in all arts), who is possessed of all digits (*otherwise* versed in all arts), who has destroyed Cupid, and who brings happiness to the hearts of all those separated from their lovers (*otherwise* of the great ascetics), be compared with the crescent moon, who is crooked, wanting in digits, a friend of Cupid, and an enemy of those separated from their lovers? A valiant lion able to tear asunder the rutting elephant the fierce Cupid, a moon in expanding the lilies the blessed, was Bālachandra-munindra.

Victorious in the world was the chief of the *bhāṭṭarakas* Mēghachandra-vratindra, who was a devotee of the feet of the illustrious emperor of philosophy

¹ The reference is probably to the six acts performed by means of magic—(1) *śānti*, (2) *caṭkāra*, (3) *stambhana*, (4) *vidēśha*, (5) *ucchedhāna* and (6) *māraṇa*.

Nayakīrti-vratīśā and who made all the regions white by the splendour of his fame white as Kailāsa, a stream of milk, alum, the Ganges, a pearl-necklace, the moon and the white jasmine. An ocean in profundity, a celestial tree in liberality, a fierce sun in splendour, a moon in *kalāh* (digits, *otherwise* arts) a Mandara in firmness, was the leader of the *bhaffārakas* Māghanandi-muni, who was dear to the heart of the goddess of pure fame filling the whole earth. Resplendent on the earth was the chief of sages Prabhāchandra who gratified the desire of all by bestowing wealth (*otherwise* who filled all the regions with his rays) and who was a joy to the circle of the earth (*otherwise* to the water lilies). His colleague was the chief of enchanters (*mantra-vādi*) Padmanandi-muninātha by whom hosts of cruel imps were brought under control, the nectar of whose speech destroyed all kinds of poison and whose system of treatment conduced to the health of all people. His colleague, a necklace on the two firm breasts of Sarasvati, was the profound and venerated Nēmichandra-munipa, by the diffusion of whose fame, resembling the moon's rays, the autumnal cloud, the milk ocean and Kailāsa, the interior of the pot in the shape of the mundane egg (*Brahmāṇḍa-bhāṇḍa*) was rendered white.

The superintendent of the treasury, chief of all ministers, a devotee of the two lotus feet of Nayakīrtidēva-munipa, an abode of fame and fortune, altruistic in conduct, protector of the Jaina religion, an ocean of perfect faith, was the world-renowned Huḷla. The head of the accountants, a chief minister, a treasure to all the learned, eager in making great gifts of food to the four castes, a devout student of literature, sole abode of kindness, lord of the goddess of fame bright as the moon, was the illustrious Nīla whose mind was purified by the Jaina religion. His deity being Jina, his guru the renowned Nayakīrti-yōgīśvara, his mother Jōgāmbā, his father the chief Bammadēva, his daughter Kāmalatā, and his son, the lord of Pura (?city), Mallinātha, the minister Nāgadēva, husband of Chanḍāmbikā, shone on the earth. Worshipper of the two lotus feet of the renowned Nayakīrti-yōgīndra who was a treasure to the learned, dear to the heart of Sarasvati, was Nāgadēva, by whose fame, brilliant as the celestial elephant and the autumnal moon, all the regions became white. Desirous of doing an act of reverence in memory of the renowned Nayakīrtidēva-muninātha whose fame was bright as milk, the chief of ministers, Nāga, the splendour of whose fame made the circle of the regions white, caused to be erected, through devotion, an epitaph to last as long as the sun, moon and stars endure.

67 (54).

Date A. D. 1129.

May he protect the circle of the *chakōras* the blessed—Vardhamāna-Jina, a moon to the illustrious Nātha race, honored by the court of Indra, supporter of the good, a large and excellent globe of light dispelling the darkness of the world purified by the ambrosial stream of his learning, through whom the great glory of

the ocean of pure religion increases. May the *gaṇī*¹ Gautamasvāmi, bearing also the well-known significant name Indrabhūti, be victorious, who, by means of the seven supernatural powers, places the three worlds at his feet, and, entering the ocean of whose knowledge from the slope (*totherwise* the throat) of the Himālaya mountain Vira (*i.e.*, Mahāvira or Vardhamāna) and being absorbed by the clouds the learned, the unimpeded Ganges of speech purifies the world. May the Indras the Śrutakēvalis whose bodies (knowledge) are safe (is confident) having a thousand eyes (kinds of argumentation) produced at the sight of the chief of saints (derived from the philosophical system of the Tirthankara), and who are worshipped by the heads of the host of gods (of a host of learned men) break asunder the tokens of the mountains the false religions with the thunderbolt their thundering speech. Say, how can the greatness be described of Bhadrabāhu whose arms have grown stout by subduing the pride of the great wrestler delusion, and through the merit of being whose disciple the renowned Chandragupta was served for a very long time by the forest deities. By whom on this earth is he not worthy to be honored, the lord Kaundakunda, a bee to the beautiful lotus-hands of the *chārāṇas*², who adorned the regions by his fame brilliant like the white jasmine and who firmly established sacred knowledge in Bharata (India)? Worthy of honor is the teacher Samantabhadra, the head of a *gaṇa* (or school), skilful in reducing to ashes the disease *bhāsmaka* (morbid appetite), receiver of an exalted position from the goddess Padmāvatī, who summoned Chandraprabha by the words of his spells and through whom in this Kali age the auspicious Jaina path became again and again auspicious on all sides. The following statements of his indicate his display of eagerness to commence disputations:—

“At first the drum was beaten by me³ within the city of Pāṭaliputra,⁴ afterwards in the country of Mālava, Sindhu and Thakka,⁵ at Kāncīpura, and at Vaidīśa.⁷ I have now arrived at Karabhāṭaka⁶, which is full of soldiers, rich in learning and crowded (with people). Desirous of disputation, O king. I exhibit the sporting of a tiger. When the disputant Śamantabhadra stands in thy court, O king, even the tongue of Dhūrjati (Śiva), who talks clearly and skilfully, turns back quickly towards the nape of the neck. What hope can there be for others?”

The sharp sword of meditation on the venerable Arhat, which cuts asunder the row of stone pillars the hostile army of the *glāṭi* sins⁸, was vouchsafed by

Simhanandi-muni to his disciple¹ also. Otherwise, how was the solid stone pillar, which barred the road to the entry of the goddess of sovereignty, capable of being cut asunder² by him with his sword? Could the king of serpents, though possessed of one thousand throats, adequately praise the power of speech, which overcame the crowd of orators, of the great sage Vakra-grīva, who, favored by the Śāsanadēvatā, while the necks of the devils the disputants were bent with shame, briefly expounded here the meaning of the word *atha*³ during six months? O lords of poets, your praises will not do him justice by any means; simply make obeisance to Vajranandi-muni, who composed the *Navastōtra*, an elegant work embodying the variety of the teachings of all the Arhats. Unique is the greatness of the guru Pātrakēsari, to whom, owing to his devotion, Padmāvati became a helpmate in refuting the *trilakṣaṇa* theory⁴. Praise ye that Sumatidēva who, out of affection for you, composed the *Sumatisaptaka*, which displays crores of wise thoughts and removes the pain of worldly existence to those who, avoiding the wrong path, desire the path of truth. O wonder! Having brightly risen in the southern region, the sage Kumārasēna set (*i.e.*, died) there alone, and the splendour of this unique sun of the world remains the same. How is it possible not to praise the noble chief of sages, Chintāmani, who composed for use in every house the *Chintāmaṇi*, which contains fine thoughts on virtue, wealth, pleasure, and salvation, for men who are (thereby) enjoying sweet happiness? A crest-jewel of poets and the author of a worthy poem named *Chāḍmaṇi*⁵, Śrīvarddhadēva alone was possessed of sufficient merit to acquire fame. He was thus praised in verse by Daṇḍi⁶:—

“Śiva bore Jahnu's daughter (Gangā) on the top of his matted hair. O Śrīvarddhadēva, you bear Sarasvatī⁷ on the tip of your tongue.”

Though, like the sage Mahēśvara, Mahēśvara (Śiva) has overcome Cupid, supports the *gaṇa* (Pramatha hosts; otherwise followers or disciples), and touches with his feet the crests of mountains (*otherwise* of kings), still he cannot equal the sage Mahēśvara who is versed in all arts (*kālās*), (while Śiva has only one digit (*kālā*) of the moon on the head), and the celestial river (Gangā) of whose fame flows over the glittering crowns of the eight regents of the quarters (while the Gangā on Śiva's head descends only on earth). Who in this world can praise that sage? Worthy of worship is the lord of sages, Mahēśvara, who was victorious

¹The Ganga king Koṅguṣivarma, whom the Ganga copper grants describe as having gained great fame by cutting asunder a stone pillar with a single stroke of his sword.

²*Khaṇḍo* is most probably a mistake of the engraver for *khaṇḍyō*.

³This is the first word in several Sanskrit works.

⁴The three qualities or characteristics (*lakṣaṇa*) of matter are said to be origination (*utpāda*), perishing (*vyaya*) and continuance (*dhrauvya*). According to Professor Pathak the *trilakṣaṇa-hētu* is discussed and refuted in Pātrakēsari's *śaṣṣasahasri* and *Pramāṇaparīkṣā*. *Journal Bombay Branch R. A. Society*, XVIII, 232.

⁵Bhaṭṭakalanka in the introduction to his *Karṇāṭaka-Śabdānuśāsanam* mentions a Kannada work *Chāḍmaṇi* and describes it as being a commentary on *Tatvārtha-mahāśāstra*, containing 96,000 *granthas* or verse-measures. But he does not name the author, nor does he tell us that the work is a poem.

⁶Daṇḍi most probably flourished at the close of the 7th century. See *Ind. Ant.* for 1912, p 92. There is a reference to the river Sarasvatī also.

in seventy great disputations and in innumerable others, and who was worshipped (even) by the Brahmarakshas¹. Who can comprehend (the greatness of) the blessed Akalankadēva, by whom Tārā that had become secretly manifest in a pot as her abode was overcome along with the Bauddhas; to whom the gods of the heretics, burdened with his seat which they carried, did obeisance with folded hands; and in the dust of whose lotus feet Sugata (i.e., Buddha) performed an ablution as if in expiation of his sins? The following is reported to be his own description of the greatness of his extraordinary faultless learning:—

“O king Sāhasatunga², there are many kings with white parasols; but kings who are victorious in war and distinguished by liberality, like you, are hard to find. Just so, there are many scholars in the Kali age; but no poets, pre-eminent disputants, orators and experts in making researches in various sciences, like me.”

Obeisance to Mallishēpa-Maladhāri-dēva³.

“As you, O king, are well-known on earth as skilled in putting down the arrogance of all enemies, so am I famed on this earth as the destroyer of all the pride of scholars. If not, here I am, and here in your court good and great men are always present. Let him who has ability to speak, if versed in all sciences, dispute (with me). It was not with a mind influenced by self-conceit or filled with hatred, but through mere compassion for those people who, having embraced atheism, were perishing, that, in the court of the shrewd king Himasītala, I overcame all the crowds of Bauddhas⁴ and broke Sugata⁵ with my foot⁶.”

Only Pushpasēna-muni, of whom that revered great one (i.e., Akalanka) was a colleague, is the abode of greatness. Is not among flowers only the lotus, whose friend is the sun, the abode of the sports of the goddess Śrī? If scholars were able to understand correctly the unassailable style, which put down the pride of all disputants, of the *guru* (preceptor; otherwise Brihaspati) Vimalachandra-mu-
nindra, would they not then be able to explain the style of Brihaspati? For, the following verse of his, which caused grief to the hearts of hostile disputants, speaks of hanging up a notice (in public):—

¹Ghosts of wicked Brāhmaṇas

²Probably a Rāshtrakūṭa king

³These are words introduced by the engraver at the end of the north face of the pillar, they have nothing to do with the context.

⁴Wilson in his introduction (p. 40) to the Mackenzie Collection, has the following - The Bauddhas are said to have come from Benares in the third century of the Christian era and to have settled about Kanchi, where they flourished for some centuries, at last, in the eighth century, Akalanka, a Jain teacher from Sravana Belligola, who had been partly educated in the Bauddha College at Ponataga Nagaram (near Trivartur), disputed with them in the presence of the last Bauddha prince, Himasītala, and having confuted them, the prince became a Jain and the Bauddhas were banished to Kandy.

⁵The reference is evidently to an image of Buddha

⁶This forms the last verse of a small work named *Akalankakāśa*, said to have been written by Akalanka.

"At the gate of the large palace of Śatrubhayankara¹, which is thronged with troops of horses and lordly elephants of various kings who are constantly passing (in and out), was eagerly put up by the high-minded Digambara Vimalachandra a notice addressed to the Śaivas, the Pāsupatas, the sons of Tathāgata (i.e., Buddha), Kāpālikas and the Kāpilas."

O good men, if you are afraid of being overcome by the devil sin, then serve the sage Indranandi, who is honored by many kings. Skilled in crores of chains of arguments², eloquent among the learned³, Paravādimalladēva is doubtless a god. When asked for his name by Kṛishṇa-Rāja⁴, he gave out to him the following derivation of his name:—

"The position other than the one taken up is *para* (the other); those who maintain it are *paravādīnah* (maintainers of the other); he who wrestles with them is *paravādimalla* (the wrestler with the maintainers of the other): this name, good men say, is my name."

Let him be borne on the head (i.e., be honored), the ascetic Āryadēva, the best of teachers, establisher of the doctrine, who, observing the vow of *kāyōtsarga*⁵ when about to make the happy journey to heaven, abandoned the body. It is reported that, when a straw was placed on his ear by some people who wanted to test his self-restraint, though his attention was absent by sleep at the hour appointed for sleeping, he slowly wiped the ear with the pea-cock's tail, and, making way for that (imaginary) insect by gently turning round, lay down (again). O wise men, worship with (the flowers of your) words Chandrakīrti-gaṇi of sweet speech and of a fame resembling the moon in splendour, who, out of compassion towards disciples of limited intelligence of this age, by means of his intellect alone, which was as sharp as the *kūśa* grass, condensed into his *Śrutabindu*⁶ the whole purport of the works composed by the Gaṇādhīśvaras⁷ with great prolixity. We bow to the saint named Karanaprakṛiti, a thorough master of the Jaina Doctrine, disposed to deeds of pure virtue, obeisance to whom secures deliverance from the (eight) terrible kinds of *karma*⁸. To be honored is Śrīpālādēva, from whom the good derive the knowledge which discerns the truth, and who, though an expositor of all sciences, accepted the title *Tṛairidya* (versed in three sciences⁹) also. The high-minded teacher Matisāgara (i.e., the ocean of intelligence), in whom the mass of the water of darkness (or ignorance) was drunk up by the brilliant flame (of

¹Probably the title of some king.

²*Ghaṭa-tadda* is literally 'an argument about the pot,' *ghata* being one of the favorite examples of the logicians.

³*Kārit* appears to be used here in the sense of *kāśīda*.

⁴Evidently one of the Rāshtrakūṭa kings of that name.

⁵Maintaining the limbs in a state of absolute immobility. It is defined as *kāya-kriyā-nivṛtti*.

⁶Apparently the name of a work.

⁷The Gaṇādhara or pupils of Mahāvīra, such as Gautama.

⁸See page 25, note 9.

⁹Grammar, logic and philosophy.

knowledge, or of the submarine fire) and from whom arose the beautiful brilliant gems of many excellent pure virtues which adorned the heads of kings, made the circle of the earth a pure holy place. Alone victorious is the great sage Hēmasēna, bearing the distinct title Vidyā-Dhanañjaya¹, at whose attack even the abode of ashes (Śiva), who wears the lovely crescent of limited lustre of the moon, becomes powerless. The following verse containing a solemn declaration made by him in the king's court rendered the hostile disputants, who had ascended the mountain of false pride, miserable with the fear of falling to the ground through defeat:—

“Whoever, inflated by his diligent study of logic and grammar and by his intelligence, competes with me in disputation before learned umpires in the presence of kings, on that scholar I will certainly inflict a thorough defeat, which cannot be described in words. Know, O king, that such is the conviction of Hēmasēna.”

To be honored with praise is Dayāpala-muni, who composed the beneficial *Rūpasiddhi*² in dignified style for men desirous of welfare, and who, owing to his greatness, had a recognised position on the head of the good. His preceptor being Matisāgara, producer of the moon of glittering fame; his fellow-student the illustrious Vādirāja, the head of a *gaya* (or school); the lord Dayāpala-vraṭi is alone³ extremely fortunate, in whose mind—let alone the thought of taking others' property—there was hatred of his own body. Speech which illumined the three worlds has issued only from two persons on this earth: one, the king of Jinās, the other, Vādirāja. To be served by the wise is Vādirāja, the parasol of whose fame always covered the sky and was eager to outshine the disc of the moon; near whose ears glittered rows of the *chauris* of speech⁴; who had the honor of a worthy-to-be-worshipped lion-throne (or of a seat worthy to be worshipped by king Jayasimha); and whose high excellence caused all the subjects the disputants to utter shouts of ‘Victory!’, ‘Victory!’ To his merit refers the following flow of elegant words of the poets:—

Obeisance to the Arhat⁵.

“In the victorious capital of the illustrious Chālukya emperor, which is the birth-place of Sarasvati, the drum of the victorious Vādirāja roams about making without a stick these sharp sounds (addressed to its master): *jahu* or strike (the rival disputant), with rising pride in disputation; *jahihi* or dismiss (the rival declaimer), with supreme pride in declamation; *jahihi* or dismiss (the rival orator), impatient of his discourse; *jahihi* or dismiss (the rival poet), with pride in clear, soft, sweet and pleasant poetry⁶. The king of serpents, whose thousand tongues

¹In allusion to Śiva's defeat by Arjuna, also called Dhananjaya.

²This occurs as the name of Dayāpala's work in E.C., VIII, Nagar 37, of A.D. 1147.

³According to the Jains so and is a substance of white colour *śūdrā-dharmam śūdrā-dharmam*. See *Sādhanaśāstra*, sūtra 9, p. 7.

⁴See page 27, note 3.

⁵In Jaina and Lingyat literatures four kinds of scholars are often mentioned, namely, *ācārya* (poet), *gamaṇi* (declaimer), *ekhi* (disputant) and *edma* (orator). This verse refers to Vādirāja's pre-eminence in these four kinds of scholarship.

are well-known, lives in Pātāla (the lower world); and Dhishana (Bṛihaspati) whose disciple is the bearer of the thunderbolt (*i.e.*, Indra), does not stir out of heaven; let these two live owing to the strength of their abodes; what other disputants do not give up their pride and bow in the king's court to the all-conquering Vādirāja? May these loud shouts for help of the ancient sage (*i.e.*, Brahmā) protect you:—

“The sage Vādirāja now takes away with eagerness from my side Sarasvatī, though she is firmly attached to me through long association. Ah! Ah! Look! Look! Is this the way of ascetics?”

Wise, of superhuman qualities, dispeller of darkness by the rays of true knowledge, was Śrīvijaya of revered name, the splendour of the moons of whose five toe-nails was rendered charming by the twilight redness caused by the jewels on the head of the Ganga king. This revered one was (thus) praised by Vādirāja-dēva:—

“All that double excellence of learning and penance, which had formerly been brought to the highest pitch by dint of long application in the sage Hēmasēua, must have mostly passed over to Śrīvijaya when he occupied his seat. How else (could he acquire) such learning and such penance so soon?”

I resort to the lord of sages Kamaḷabhadra, who obtained fame on this earth by the multitude of his sin-destroying virtues, and in whom there is great learning but no conceit, brilliant penance but no fierceness, might but no haughtiness. I resort, for purifying myself, to the extremely pure lake Kamaḷabhadra, by the mere thought of which the mind of good pilgrims on this earth becomes perfectly pure. Let good men who are considered as learned on this earth praise the great scholar, who adorned the name Dayāpāla, to whom alone the title of *Paṇḍita* was suitable, the fortunate one, resplendent with a multitude of ornaments of jewels virtues, who, though the foremost of ascetics, was embraced in this Kali age by Sarasvatī with all her parts. Victorious is the subduer of the pride of Cupid, knower of all sciences, conqueror of all disputants, Dayāpāla-dēva, whose pure fame pervaded the circle of all quarters and whose feet were reddened by the jewels in the crowns of bowing kings. Who is able to describe as “such and such” the ability of the ascetic Śāntidēva, having worshipped whose pair of pure lotus feet, the Poysaḷa king Vinayaditya brought the goddess of wealth to the territory under his rule? Rare indeed are such men possessed of great and brilliant glory. Alone fortunate is the sage, on whom the Pāṇḍya king, who had acquired superior knowledge through his favor, conferred the name *Sedmi*, and who had the celebrated title Śabda-chaturmukha (conferred on him) in the court of king Āhavamalla. A jewel of the beryl-producing tract of Muḷlāra, possessor of faultless qualities, the head-ornament, consisting of a mass of great splendour, of kings, was the lord of

scholars (*Paṇḍitas*) Guṇasēna¹, who was worthy to be worshipped by those desirous of welfare, seeing that by the mere smell of the medicine of his speech men were made to attain an undecaying condition. I worship thee, O Ajitasēna, who art eagerly worshipped day by day by those who know the science of *syādvāda*, who art an extraordinary sun on earth in dispelling the mass of darkness in the mind, and through whose contact the lotus of the mind of those who devoutly bow to thee shakes off the burden of sleep and becomes the abode of wide expansion. Avoid² the ornament of false speech; give up arrogance; profess *syādvāda*; bow³ with humility to Vāḍibhakanṭhiraṇa (the lion to the elephants the disputants). If not, you will be perplexed by fear on hearing his loud roar, through which the elephants the disputants are quickly precipitated into the pit of the ruined well of defeat. His virtues successfully rivalling the white jasmine; his speech, like his fame, being charming like the pleasant flow of a stream of nectar; the splendour of the moons of his toe-nails being dear to the *chakōras* the crowds of kings—of which praise is the lord of ascetics, Ajitasēna, not worthy? Resplendent is Vāḍibhasinuba³ Ajitasēna, the head of a school, splitter of the frontal globes of all the rutting lordly elephants the disputants, whose lotus feet were kissed by the tops of the glittering crowns worn on the bowing heads of all kings. The following words of his indicate the intensity of his indifference to the world:—

“I have acquired the holy doctrine of Jina, which is difficult of acquisition for living beings in the three worlds, which resembles a band held out to men immersed in the ocean of the world, and the acquirers of which are adorned by the glory of perfect knowledge that is independent of extraneous help. Therefore, what is difficult for me? Of what should I be afraid? What attachment can I either have to this body? I have now recognised the sovereignty of the soul characterised by infinite knowledge, etc. For its acquisition, my mind dwells on it alone waiting for an opportunity. The desire for other happiness, namely, that of an Indra and that of an emperor, has been given up. Therefore, enough, enough of the futile ways of the world which tempt the ignorant. Let one, ignorant of the fact that the soul is an embodiment of the knowledge of all objects and that his own mind, if constantly tranquil, is a means of attaining it, strive outside with a mind tainted by love and hatred. How can one who knows it (soul) strive even for a moment for anything other than it.”

The following is an inadequate description of the eminence of the vast scholarship of his two disciples, Śāntinātha-paṇḍita and Padmanābha-paṇḍita, who had the other names Kavita-kānta and Vāḍikolāhala respectively.—

¹Nos. 31, 35, 37 and 38 of *Coorg Inscriptions* (Revised edition), which are all at Mullar in Coorg, name this guru, and No. 31 tells us that he died in A.D. 1064.

²The forms *pariharita* and *dnamita* are used where we should expect *pariharata* and *dnamata*.

³His title.

"O Śānti', lord of the goddess of fame pervading without interval all directions, the lovely abundance of skill, worthy of being respected by the best of all scholars, which, having resorted to you, of great intellect, Sarasvatī acquired after a long time, even she is not able to describe. How can we then describe it? Having lost the abundance of their great pride (*otherwise ichor*), having forgotten the fierceness of their envy, uttering pitiable cries, and not knowing where to go, —the elephants the hostile disputants, ah! run away trembling at the smell of the scent elephant the learned PadīnanAbha."

May Kumārasēna protect us, the performer of the misery-removing Jaina penance, from whom ascetics received both initiation and instruction, and whose pure life was an example of the path to bliss. May the possessor of fierce glory resulting from the practice of the twelve kinds of penance¹, a lion in splitting in two the intoxicated scent elephant Cupid—the destroyer of the dignity of the world, the preceptor Mallishēṇa-Maladhāri-dēva, whose feet adorn the crests of kings, have mercy on me. I bow to the lord of sages, Maḍadhāri, possessed of the great wealth of true self-restraint, whose heart was firmly engaged in the work of beating the enemy ignorance, and even the dirt accumulating on whose body was alone able to wash off the soot of ugly impurity in the minds of those who bowed to him with manifest devotion. May the abode of the splendour of the eminence of great penance, which was like a wild fire to the ancient forest of mundane existence filled with a mass of deep darkness, the king of sages Mallishēṇa, whose lotus-feet attracted a crowd of bees the blessed, sport in the dwelling of my mind. Worthy to be worshipped is the Rōhana mountain² to the jewels good qualities, purifier of the earth by his wonderfully beautiful conduct, the preceptor Mallishēṇa, whose body was covered with dirt for securing purity, who professed poverty for securing the goddess of sovereignty of all the three worlds, and who practised penance, surpassing fire (in heat), for removing the great torment (of the world). How should he not cause wonder by his conduct, the sage Mallishēṇa, in whom unequalled forbearance delights, whom mercy violently embraces, whom impartiality loves, whom freedom from covetousness covets, and who, though a lover of emancipation (*otherwise pleasure*), yet is the foremost of ascetics. Obeisance to the lord of ascetics, Maladhāri, who is worthy to be worshipped on earth, whom the good incessantly praise with eagerness, by whom the bow of Cupid was conquered, to whom sages make obeisance, from whom ascetics obtain decisions relating to the āgamas, who has mercy on living beings, and in whom resides virtue.³ At the holy place of Dhavaḷasarasa⁴, he, of firm mind, practising the final stage (of penance) rendered pre-eminent by renunciation and meditating on the

¹ Same as Śāntinātha.

² See page 6, note 2.

³ Said to be Adam's Peak.

⁴ Another instance of a verse in which the seven cases of *yaḥ* are used in regular order. See page 19, note 3.

⁵ Belgola.

great reflections, abandoned his perishable body as if to produce the complete destruction of Cupid who springs from the body. By that magnanimous one, whose mind had become a bee at the divine lotus-feet of the illustrious Ajitasēna-paṇḍita-dēva, and who was about to abandon his body according to the rite of *sallekhaṇā* celebrated in the *āgamas* of the Jainas, was composed extempore this faultless verse for illustrating the ripeness of his own mind for the satisfaction of the whole congregation that had assembled with the desire of witnessing the rite of *samādhi* and of performing appropriate services:—

“Having obtained the triad of jewels¹ mentioned in the *āgamas*, having refrained from causing pain to all living beings, and having asked forgiveness at the feet of Jina, we abandon the body and enter heaven.”

(On the date specified in the Śaka year reckoned by the cypher, the arrows, the sky, and the earth—1050, the year Kīlaka), at Śvētasarōvara, the sage Mallishēṇa, the lord of ascetics, went to the city of the gods in consequence of three days' fasting.

Mallinātha, a lay-disciple of the illustrious Maladhāridēva, and a Mahēśvara (Śiva) to the Cupids titled scribes, wrote (the above). Gangāchāri, a forehead-ornament of titled sculptors², engraved (it).

68.

Date about A. D. 950.

Vaijabbe, daughter of the illustrious Beṭṭadavo , having observed the vow at the holy place Kālḥappu, by *sanyasana*.

69 (55).

Date about A. D. 1100.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. In the doctrine of the illustrious of the rutting elephants the hostile disputants. In the doctrine of the illustrious Vardhamāna of increasing fame, arose the leader of the Mūla-saṅgha, named Koṇḍakunda, who was the head of a *gaṇa* or school. In his line, in the celebrated Dēśika-gaṇa, was born the virtuous Dēvēndra-saiddhānta-dēva, who was honored by Dēvēndra. His disciple: victorious is Chaturmukhadēva, a sun to the assemblage of lotuses the hearts of lords of ascetics, and an extremely cruel and fierce lion in splitting the frontal globes of the rutting elephant Cupid. He acquired the name Chaturmukha, having made himself famous by an eight days' fast at each of the quarters, so that people said, “This is indeed *kāyōtīraṇa*”, and having

¹Samyak-jñāna, right knowledge, *samyak-darśana*, right faith, *samyak-cāritra*, right conduct.

²*Āndri* is a corrupt form of the Sanskrit *nāpikātri*, a sculptor.

³See page 28, note 5.

broken his fast after the lapse of a month. His disciples, stainless of virtues, pre-eminent among poets, declainers, disputants and orators¹, lords of the lady pure fame, were eighty-four in number. Among them, the virtuous Gôpanandi, a Brahmā in poetry and pre-eminent in logic, whose fame was free from the stroke of the hammer of time, attained renown in the Vakra-gachchha. Victorious on earth is Gôpanandi, a moon to the bright milk ocean the Jaina religion, a sun to the assemblage of lotuses the blessed, and the foremost of the Dēsiya-gaṇa. Charming by his great fame, a Mēru in self-respect, favorite of the auspicious goddess of penance, the world-honored Gôpanandi caused the Jaina religion, which had for a long time been at a stand-still, to attain the prosperity and fame of the time of the Ganga kings—a feat which was quite impossible for any one. This lord of ascetics, Gôpanandi, attained celebrity, being praised by the people with joy as a bee at the lotus-feet of Jina, as the destroyer of the pride of Cupid, as the eradicator of *karma*, as dear to the heart of Sarasvati, as a thunderbolt to the mountain the crowd of disputants, as a beautiful receptacle of (the praise of) learned men, as the celestial gem to the blessed, as proficient in all sciences, and as a Brahmā in poetry. O Sāṅkhya, do not oppose, but be silent; O Bhautika, do not become inflated with pride; O wise Bauddha, do not show your head, be off, be off; O Vaishnava, conceal yourself, conceal yourself; O sweet-tongued Chārṇaka, give up the pride of the power of your speech; will the intoxicated elephant Gôpanandi, the chief of sages, tolerate your arrogance? Ah! the scent elephant Gôpanandi, resplendent like the elephants of the regions, chased away (opponents) in the paths of the six schools of logic, so that Jaimini was stunned, the Vaiśeṣhika tripped and fled, Sugata stopped and stamped the seal, Akshapāda eagerly put on bangles, the Lokāyata lost his ? pride, and the Sāṅkhya took refuge. The clear sharp sound of the ? drum of the eloquent Gôpanandi spread to the regions, proclaiming: He is indeed the shutter up of the mouth of the hostile disputant who attempts to speak; the great victorious rod of Yama (the god of death) to the power of speech of the eminent disputant; a Śiva to the demon the vile arrogant disputant who uses incorrect language; a terror to the proud disputant who argues crooked topics. O Gôpanandi, who art a treasury of supreme penance, the sole kinsman of the world, a full moon in the sky of the Jaina doctrine, a charming expositor of all *āgamas*, fundamental truths, categories, and sciences, and a wearer of the jewel ornaments virtues, I fail to see any one on earth who can in any manner be an equal to thee! O brother, which (qualities) can I describe of the honor-conferring Gôpanandi, whether his auxiliary vows (*guṇa-vrata*)², power of making gifts, power of self-respect, or power of knowledge?

¹ See page 29, note 5.

² *Guṇa-vrata*, which assist in keeping the five *mahā-vrata* (vow of chastity, and vows against killing, lying, stealing and covetousness), are three in number: (1) *digvrata-parimāna* (setting bounds to one's travels), (2) *upabhōga-paribhōga-parimāna* (limiting the number of things one may use) and (3) *auartha-dāṇḍa* (guarding against unnecessary evils).

His colleague, a sun in adorning the lotus-lake logic, a sun to the lotus grammar, a sun to the lotuses scholars, was the illustrious Prabhāchandra, who was the lord of the splendour of his lotus-feet which were smeared with the saffron paste the glittering cluster of rays of the gems set in the diadem of Bhōjarāja, king of Dhārā. May he continue long! The scholar Prabhāchandra, unassailable by disputants, a goad to the elephants great¹ disputants, was the disciple of Chaturmukhadēva. His colleague, a thunderbolt to the mountains the Bauddhas, a moon to the group of lotuses the Naiyāyikas, a grinding stone to the great disputant, the vile Vishnubhaṭṭa, was the learned Dāmanandi. His colleague was the lord of sages, Maladhāri, (also) named Guṇachandra, who was the worshipper of the feet of Mallikāmōda-Śāntiśa in Balipura. His colleague, firm as Mēru, knower of the pure *syādrāda* doctrine, a goad to the elephants the disputants, was Māghanandi-siddhānta-dēva. May the renowned lord of sages Māghanandi, the head of the Vakra-gachchha, a moon in increasing (the volume of) the ocean of nectar the Jaina doctrine, a treasury of the knowledge of literature, a Sarasvati in the science of grammar, a dweller in the mansion of truth and other excellent virtues, a source of right conduct and knowledge, of an intellect rendered robust by arguing with the Bauddhas and others,—continue long! His colleague, a Pūjyapāda in the *Jainendra* (grammar), a Bhaṭṭakalanka in the logic of all sects, a Bhāravi in literature, great in poetry, declamation, disputation and eloquence², was the indefatigable lord of sages Jinachandra, whose feet were worshipped by groups of ascetics, and the pure fame of whose skill in vocal and instrumental music and in dancing spread to all the points of the compass. May he continue long! His colleague, endowed with great good qualities, knower of the purport of the *āgamas* including the Jina doctrine, possessed of right knowledge and other virtues, was Dēvēndra, the lord of sages of Vankāpura. His colleague was the lord of sages Vāsavachandra, whose intellect was well trained in the arguments of the great *syādrāda* doctrine, and who attained celebrity as Bala-Sarasvati in the middle of the Chālukya capital. His brother and colleague was the illustrious Yaśahkīrti of great renown, a sun in expanding the lotus the argument of the *syādrāda* doctrine, a splitter of the frontal globes of the elephants the Bauddha and other disputants, who was honored with a respectful offering and water for washing the feet by the king of Simhala (Ceylon). His colleague, beloved of the good, a disciple of the eminent lord of ascetics Gōpaṇandi who was a wrestler with wicked hostile disputants, was Tri-muṣṭi-munindra, who was content with three fistfuls of food. His colleague was Gaṇḍavinukta-Maladhāri-Hemachandra, also named Gauḷa-muni, who was a disciple of the lord of ascetics Gōpaṇandi, and pre eminent for his pure faith and knowledge. (Even) formidable suns will vanish on earth at the thought of the destroyer of Cupid, possessor of pure virtues, the sage Gauḷadēva-Maladhāri.

¹ *Rudra* is apparently a mistake for *rudra*, a very common word in Jaina and Langkat works meaning 'great'. See also lines 85, 89 and 91 of this inscription.

² See page 29, note 5.

His colleague was the pure-minded Śubhaktīrīdēva, who belonged to the Mūla-saṅgha, which was free from the clouds of faults, the Dēśīgana, distinguished for right conduct and other virtues, and the excellent Vakra-gachchha, which was eminent for learning. The terrestrial globe being the court for the youthful actress his fame, how resplendent was the learned Śubhaktīrī of the Vakra-gachchha and Dēśīya-gana, who was honored by groups of kings! To his colleague Mēghachandra of inseparable glory (*otherwise* brother of Lakshmi), born in the ocean of nectar Māghanandi-siddhānta, was born a daughter, the world-renowned Abhayachandrikā (or the moonlight¹ of security). His colleague was named Kalyāṇaktīrī, who caused prosperity to the blessed and who was an expert in exorcising Śakini and other evil spirits. His colleague, an eye on the forehead of the Lakshmi of speech sprung from the ocean of nectar the Jaina doctrine, a moon giving delight to the *chakōras* the eyes of the lady grammar, a teacher for shooting the arrows her side-glances to the lady literature, was the famous lord of sages Bālachandra, the head of the Vakra-gachchha. May he continue long! May the sage Bālachandra, a royal swan to the lotus-pond the Mūla-saṅgha, an excellent ornament of the noble Dēśīya-gana, a full moon to the milk ocean the Jināgama, the glory of the Vakra-gachchha, be victorious! Who in this world have attained celebrity like the great philosopher Bālachandra-muni by the accuracy and soundness of the exposition of the purport of all *āgamas* including the *siddhānta* (Jaina doctrine), by the discourses on the ascertainment of the fundamental truths of pure soul-knowledge, and by high scholarship in grammar, political science, dramaturgy, rhetoric and literature? Resplendent with his cool hands which gratified the desires of all (*otherwise* with his cool rays which filled all regions), sprung from Sāgara² (*otherwise* the ocean) honored by all, a joy to the circle of the earth (*otherwise* to the water-lilies), lord of the good (*otherwise* of the stars), decorated with (the ornament) the destruction of Cupid (*otherwise* worn as an ornament by Śiva), the renowned lord of sages Bālachandra³, the emperor of the Jaina doctrine, bore on earth a truly significant name.

In the line of Vaddadēva of the Koṇḍakundānvaya ?school of the Vakra-gachchha of the Dēśīya-gana of the Mūla-saṅgha, was Dēvēndra-siddhānta-dēva; his disciple was Chaturmukha-dēva *alias* Vṛishabhanandyāchārya; his disciple was Gōpanandi-panḍita-dēva; his colleagues were Mahēndrachandra-panḍita-dēva, Dēvēndra-siddhānta-dēva, Śubhaktīrī-panḍita-dēva, Māghanandi-siddhānta-dēva, Jinachandra-panḍita-dēva, (and) Gunachandra-Maladhari-dēva; among these, Māghanandi-siddhānta-dēva's disciple was Triratnanandi-bhaṭṭāraka-dēva; his colleagues were Kalyāṇaktīrī-bhaṭṭāraka-dēva, Mēghachandra-panḍita-dēva, (and) Bāla-

¹ It is probable that the reference here is to moonlight rather than to an actual daughter of the sage.

² Perhaps the name of a place.

³ In this verse, by a play on the words, the sage Bālachandra is compared to *bāla-chandra* or the crescent moon.

chandra-siddhānta-dēva; Gōpanandi-panḍita-dēva's disciples were Jasakīrti¹-panḍita-dēva, Vāsavachandra-panḍita-dēva, Chandanandi-panḍita-dēva, Gauḷadēva *alias* Hēmachandra-Maladhāri-Gaṇḍavimukta, (and) Trimuṣṭidēva.

70 (64).

Date about A. D. 1118.

May there be prosperity. The general Ga[ṅgapa]yya, a lay-disciple of Śubhachandra-siddhānta-dēva of the Dēśika-gaṇa of the Mūla-saṅgha, caused this *basadi* (or Jaina temple) to be built for his mother Pōchavve. Good fortune.

71.

Date about A. D. 1180.

(This inscription is fragmentary; the portion on the back of the pedestal has to be taken first.)

A desire for pure sacred knowledge and a desire for omniscience: this is all (the difference between the two); by the greatness of knowing all, the lord of sages Vardhamāna is younger brother to the lord of Jinas Vardhamāna.² The fame of the eminent ascetic Vardhamāna (which spread) in the three worlds excelled in whiteness the Ganges, a pearl-necklace, the celestial elephant (Airāvata), the silver mountain (Kailāsa) and the moon. His disciple

May the holy lord of ascetics, a sun to the lotus the Jaina (religion), favorite of Sarasvatī,, an ocean of right (conduct), conqueror of (Cupid), Bhānukīrti, whose pair of lotus feet was touched by the tops of the diadems of illustrious kings, be victorious on earth! (A bee) at the lotus feet of the sage Balachandra, a full moon in increasing the (volume of the) ocean the Jaina doctrine, of a fame resembling the milk ocean, Śiva's smile,

72.

Date about A. D. 1145.

(This inscription is fragmentary.)

. His disciple, famed in the three worlds, renowned for his good conduct, was Balakapīṇchha, whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Guṇanandi-panḍita be victorious!³

¹That is, Yaśakīrti.

²This verse is a quotation from the *Pampa-Rāmāyaṇa* (I, 15). See page 18, note 1.

³These two fragmentary verses are the same as those occurring in lines 14 to 21 of No. 66

. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhaktīdēva¹. The sound of Śubhaktī's great fame proclaims—"O disputant, the thunder-bolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming; has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names² in the presence of the ascetic Śubhaktī. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhaktī instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goat to disputants? His colleague.

73 (59).

Date A. D. 1118.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to Vitarāga. Obeisance to the Siddhas.

Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitudē, champion over the Malapas, possessor of these and many other titles, the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Talakāḍu, bhujabala-Vira-Ganga-Viṣṇuvārdhana-Hoysala-Dēva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars—his servant: his father being the liberal, chaste and valiant Māra, a support of the people and a necklace on the large round breasts of Sarasvatī, and his mother Mākanabbe, always devoted to pious deeds well-known among the learned, how

¹This verse has been completed from lines 140 to 142 of No. 140. The succeeding four verses also occur in No. 140 (lines 144 to 156)

There is a pun on the names: Aja = a ram; Paśupati = a herdsman; Śārṅgi = an archer

fortunate was Ēcha! 'Stainless, friendly to the learned, born in a pure Drija family of the Kaṇḍinya-gôtra, of pure conduct, a pick-axe to the roots his enemies, Ēcha was indeed a worthy person in the world. In the house of Ēchigāṅka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina. Pôchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." The son of the above-described Ēchi-Rāja and Pôchikabbe, wearer of the armour of great horripilation caused by hearing the noble lives of all the divine Tirthankaras, bearer of a sword fond of destroying the arrogance of hosts of hostile kings and of kings possessed of an intense passion for war, delighting in gifts of food, shelter, medicine and learning, remover of the sorrow of the whole world, was the great minister, *daṇḍadyaka*, a mill stone to traitors, Ganga-Rāja. As the thunderbolt to the thunderbolt-bearer (Indra), as the plough to the plough-bearer (Balarāma), as the discus to the discus-bearer (Viṣṇu), as the spear to the spear-bearer (Skanda), as the bow Gaṇḍīva to the owner of Gaṇḍīva (Arjuna), even so, does Ganga conduct the affairs of king Viṣṇu: how can he, whose great fame was brilliant like the waves of the Ganges, be described by people like us?

When the army of the Chalukya emperor Tribhuvanamalla Permāli-Dēva, including twelve *śaṃkatas* (or tributary chiefs), was encamped at Kanpegāl, this Ganga-Rāja, saying 'Away with the desire to mount a horse, this will be a night battle for me', attacked and defeated with ease all the *śaṃkatas*, so that people said that the sword in the arm of Ganga-daṇḍādhipa caused the men of the army who were entering the camp (*saranga*) to enter mire, carried off the collection of their stores and vehicles and presented them to his own lord, who, being pleased with the prowess of his arm, said "I am pleased, ask for a boon." Thereupon the obtainer of (the king's) supreme favor asked for neither kingdom nor wealth, but, intent on the worship of Arihat, asked for the unpersishable (gift) of Parameś', and having obtained it and granted the same to provide for worship in the Jina temples lovingly erected by his mother Pôchala-dēva and his wife Lakṣmī-dēva, so that his fame spread abroad, he was immensely pleased. How generous was the general Ganga! The Kondaḷunda line of the Māha-kāṇhya is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, Jay disciple of Śubhachandra-siddhānta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Mahādharma-dēva of the Puṣṭaka-gacchhīla of the Dhara-gṛāma. He renovated all the *śaṃkatas* or Jina temples of Gaṇḍavāḍi, he had the *śaṃkatas* built around Gommatā-dēva of Gaṇḍavāḍi, having driven out the 'Tigulā', he restored Gaṇḍavāḍi to Vira-Gaṇḍa; was not Ganga-Rāja a hundredfold more fortunate than

* Village to the north-east of Kanpegāl.
* Kanpegāl is the Tigulā.

that former Rāya¹ of the Gangas? Wherever he marched, wherever he was encamped, wherever his eyes rested, wherever his mind was attracted, there he had rich Jaina temples made; and thus the country was everywhere brought through Ganga-Rāja to the condition in which it had been in days of yore. The reason why the world extols the distinguished Jaina devotee Attimabbarasi² is because the Gôdāvari stopped flowing. Now, the Kāvêri, though it swelled, surrounded him and pressed forward its waters, did not touch the general Ganga. When this is said, how can the panegyrist adequately praise the greatness of (his) devotion to the Jaina faith?

This general Ganga-Rāja, (on the date specified), having washed the feet of his guru Śubhachandra-siddhanta-dêva, granted Parama; and the general Êchi-Rāja, for his prosperity, likewise made a grant. (Then follow details of the boundaries of the village Parama). Those who maintain this charity will obtain great merit. This stone inscription always proclaims thus:—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kshêtra and in Bāparāsi (Benarès) seven crores of eminent sages, tawny cows and men learned in the Vêdas. (Two usual final verses.)

The engraver was Vardhamānāchāri, an ornament to the forehead of titled sculptors.

74 (65).

Date about A. D. 1117.

His preceptor being the chief of ascetics, Śubhachandra-dêva, an ocean of philosophy, his father well-known by the appellation Budha-mitra (friend of the learned), his mother Pôchāmbikā, the general Ganga, a pure devotee of the Jaina religion, caused with great devotion the Jaina temple Indirā-kulāgriha (the abode of Lakshmi) to be erected.

75.

Date about A. D. 650.

Mine be the preceptor renowned as Vrishabhanandi, who has crossed over to the other shore of the ocean of penance and knowledge. His disciple, conqueror of the passions, was the guru Upavāsapara (devoted to fasts), whose intellect was brightened by the water of learning. He, distinguished for penance and meditation, honored (by all), free from desires, of matchless renown, seeing the length of his life with the great eye of knowledge, adopted *sannyāsana* according to the prescribed rules on the summit of the

¹Chāmuṇḍa-Rāja.

²Perhaps identical with Attimabbe mentioned in connection with the Kannaḍa poets Ponna and Ranna of the 10th century. See J. R. A. S. for 1883, pp. 301-2.

Kaṭavapra mountain, put the fuel of *karma* on the . . . meditation and attained celestial happiness and, with his bright intellect the knowledge of the lord of all. What . . . is here? By means of penance every (kind of) happiness is acquired.

76 (35).

Date about A. D. 700.

Success! Possessed of noble qualities and devotional acts, of extensive study, Sasimati-ḡanti of stainless penance and virtue, came to Kaṭvappu, and, seeing the length of her life and saying "this is the course I have to follow", observed the vow of *sannyasana* on the top of the holy mountain (*tirtha-giri*) and ascended to the abode of heaven.

77.

Date about A. D. 700.

Success! Avoiding motion and gestures in his auspicious body . . . and adopting *sannyasana*, as prescribed for ascetics, on the Kaṭvappu mountain, the celebrated one, seeing the extent of his life, correctly observed the vow. To one resembling a lotus . . . prosperity is assured in the shape of heaven

78.

Date about A. D. 800.

The pupil or religious student (*māni*) Sahadēva

79.

Date about A. D. 750.

. the beauty and greatness of severe penance, saying " . . . is desirable," O beautiful damsel! Śaṇchadārya (the pure sage) came with affection, circumambulated and ascended the mountain with great joy, and, . . . having instantly reached heaven, attained happiness equal to that of Indra.

80.

Date about A. D. 700.

The chief of sages, the great ascetic, Mahādēva, . . . seeing the approach of death, ascended the great mountain . . . and, having performed great penance on it, entered heaven

81

Date about A. D. 700

Salutation to Īśāna-Paramēśthi, devoted to meditation and possessed of great splendour resulting from perfect knowledge which surpasses all other knowledge
A sun in the sky of the *saṅgha* of Kittār

82.

Date about A. D. 750.

The expiry of the life¹ of Baladēvachārya.

83.

Date about A. D. 750.

Be it well. The chief of sages Padmanandi

84 (34).

Date about A. D. 700.

Be it well. Free from fault, of great renown in the Nadi kingdom, distinguished for modesty and pure conduct, great in penance, Chandradēvachārya, having observed the vow on the rock of the Rishi mountain at the celebrated Kalvappu, abandoned the body and ascended to heaven, attained the happy condition, being honored by the good.

85.

Date about A. D. 750.

The epitaph of Pushpanandi.

86.

Date about A. D. 750.

. ? younger brother

87.

Date about A. D. 1100.

Baṭa, with the honorific prefix *śrī*. (Name of a visitor).

88 (26).

Date about A. D. 700.

Fleeting are the treasures of beauty, pleasure, wealth and power like the rainbow, like the streaks of lightning or like the dew, to every one. This is the supreme truth. I do not like existence on this earth. Thus saying, the chief of sages, the strong-minded Nandisēna, adopted *sanyāsana* and went to the world of gods.

89.

Date about A. D. 700.

. on the rough ground of Kalvappu

¹The Prākṛit form *pāvuggamaṇa* for the Sanskrit *prāśōtkramaṇa* is used.

Date about A. D. 900.

Bamma, with the honorific prefix *śrī*. (Name of a visitor).

Date about A. D. 700.

..... mentioned by Dallaga.

Date about A. D. 700.

Be it well. The epitaph of Viśōka bhāṭāra of the Koḷattūr *sangha*.

Date about A. D. 700.

..... practising penance and restraint, of the Koḷattūr *sangha*, saying "it is impossible for me to live thus hereafter", adopted *samādhi*, ascended Kaṭavapra and attained an exalted position in the world of gods.

Date about A. D. 1100.

The feet of the illustrious Gauḍa-dēva.

Date about A. D. 700.

..... noble, self-controlled Indranandi-āchārya freeing himself from delusion and subduing the passions, accomplished (*samādhi*) on the Katavapra mountain and attained everlasting splendour in the kingdom of Indra.

Date about A. D. 700.

Be it well. The epitaph of Dēva khanti of the Koḷattūr *sangha*.

Date about A. D. 700.

Rājūtmātī-ganti of the Āji-gana of the holy Nīmilūr *sangha*, pre-eminent for her pure conduct and virtues, saying "this is good for me to-day", went up the hill, adopted *sanyāsana*, and ascended to the abode of heaven.

Date about A. D. 700.

Having practised according to the prescribed rules the twelve kinds of penance¹ on earth, the firm-minded holy Anantāmātī-ganti of the Navilūr *sangha* correctly observed the vow on the broad Kaṭavapra mountain and attained the state of matchless happiness in the world of gods.

¹See page 6, note 2.

99.

Date about A. D. 700.

Be it well. Recognising the approach of death, of the Portvāna family, kingdom settled himself in the abode of gods.

100.

Date about A. D. 900.

Paravatimala (? name of a visitor).

101.

Date about A. D. 700.

. on the mountain

102.

Date about A. D. 700.

. Śrī r- āchārya, an ornament of the virtuous Navilūr sangha, adopted sanyāsana and attained happiness. Sin is annihilated by salutations to the Five¹.

103.

Date about A. D. 700.

Be it well. The epitaph of Pushpasēnāchārya of the illustrious Navilūr sangha.

104

Date about A. D. 700.

The epitaph of Śrīdēvāchārya.

105 (30).

Date about A. D. 700.

? Gunakṛti, having through lofty devotion abandoned the body here, the peak of the beautiful golden mountain

106 (31).

Date about A. D. 700.

Be it well. Maunīy-āchārya was a guru in the Navilūr sangha. His disciple, of stainless character, was the sage Vṛishabhanandi, who, realising the nature of worldly existence and walking on the right path of the Jainas, accomplished śamādhi and attained a happy state of mind in the heavenly world.

¹See page 19, note 4. The Five are the Jinas, the Siddhas, the Āchāryas, the Upādhyāyas and the Sādhus, collectively called the Pañcha-Paramēshṭhis. The salutations run thus—*Namō Arahanāṁ, namō siddhāṁ, namō dīśāryāṁ, namō urajjhāyāṁ, namō lōḥa-saḥba-sāhāṁ*

107

Date about A. D. 700.

..... severing the bonds with eagerness and ascending the hill,
 Mavi-abbe attained the happiness of the gods.

108 (29).

Date about A. D. 700.

Always exercising self-control with zeal
 observed the vow of *samādhi* and was easily on the way to the matchless world of
 gods.

Ārya by name, an ornament of the Mayūragrāma¹ *sangha*, accomplished
samādhi on the Kaṭavapra mountain.

109

Date about A. D. 700.

The sage Mēghanandi of the illustrious Namilūr *sangha* ... (attained)
 perfection in the holy place

110.

Date about A. D. 1000.

Śrikanthayya. (Name of a visitor).

111.

Date about A. D. 700.

..... fame penance Nandi-muni,
 grandson of having observed the vow here, attained per-
 fection.

112.

Date about A. D. 700.

The epitaph of Guṇamati-avve of the Navilūr *sangha*.

113 (32.)

Date about A. D. 700.

Knowing the approach of his death, the learned and modest sage named
 Dēvasēna, adorned with numerous virtues, observed the vow . . . and ascended
 to heaven.

114 (27)

Date about A. D. 700.

..... Prabhavati of the fortunate Namilūr *sangha*, . . . having
 observed the vow on this mountain, ? attained a body endowed with natural
 beauty.

¹This is the Sanskrit rendering of Navilūr

The nun Damitānati of the Mayūragrāma *sangha*,¹ staying in the middle of the Kāṭvapra² mountain, accomplished *saṁādhi*.

115.

Date about A. D. 700.

Adorned with many virtues observing the vow, Purṭiya recognised the approach of his death.

116.

Date about A. D. 700.

Worthy of honor the seven-hundred men the fortunate lord of the Śrisangha bowed to by Gandhavarina of the Pūra family on this rock

117 (43).

Date A. D. 1123.

(Lines 1-51 of this inscription are identical with lines 1-36 of No. 66. They take us as far as Maḍadhāri-dēva and Śrīdhara-dēva.)

The doctrine of Jinēndra formerly shone through Maḍadhāri-dēva. It again shines now with brightness through Chandrakīrti-bhaṭṭāraka. His disciple, who was praised by the whole world on account of his greatness as an abode of the essence of all the most authentic *śāstras* or sciences, as a crest-jewel of philosophy, as the bearer of a splendid character, as a joy to his followers and as the possessor of the beauty of numerous virtues, was the lord of ascetics Divākaraṇandi, whose bright fame illumined the regions. The world describes the philosopher Divākaraṇandi-dēva as the abode of three sciences owing to his great proficiency in grammar, logic and philosophy. An emperor of great philosophers, destroyer of sin, a lion to the elephant Cupid, a great ocean of pure conduct and virtues, adorned with fame resembling (in whiteness) the lotus, the swan, the elephant of the gods (Airāvata) and the moon—ho! the ascetic Divākaraṇandi was free from pride, matchless and honored by hosts of kings. How resplendent did the speech of the ascetic Divākaraṇandi, praised by the world, make the earth, like the rays of the sun, so that the lotuses the faces of the blessed expanded, the lilies the eyes of the multitude of the ignorant contracted, the darkness of sin disappeared, and the clear firmament of the Jaina path became extremely brilliant everywhere! May Divākaraṇandi-dēva, a royal swan in the lake the Jaina doctrine, by drinking the nectar of speech issuing from the moon of whose face the multitude of *chātaka* birds his followers is gratified, be victorious on the earth! His disciple was Gaṇḍavimuktadēva-Maḍadhāri-munindra, the sight of whose lotus feet made nothing impossible, while from the blessed people who just thought of

¹See page 45, note 1.

²The name appears to have been thus shortened to suit the metre.

them the fear of harm from the fierce enemy of the elephant (the lion), the king, the great thunderbolt and the terrible bearer of the club (Yama) armed with the bow passed away. As he became the natural enemy of the flower-arrowed (Cupid) who harasses (even) the strong, having engaged him in a terrific fight; vanquished and chased him away, the dirt on Mañadhāri-dēva's body, which was overgrown with an anthill, looked as if it were a close-fitting armour of black iron that had not yet been doffed. He never once uttered even in forgetfulness a word about worldly affairs; he never opened the closed door; he never set out after sunset; he never once scratched the body; he never wearied of the posture known as *kukkuṭāsana* (the cock-posture); he never forgot to abstain from injuring others; —such was Mañadhāri-dēva's awful penance, hard to be performed by others.

The disciple of that emperor of good conduct, a fierce well-developed lion eager to split the frontal globes of the well-known elephants the five senses, a full moon to the ocean of philosophy, was the resplendent Śubhachandra-dēva. O Śubhachandra-dēva, the celestial nymphs and the maidens of the regions sing every day your fame, born of pure conduct, and brilliant like a white cloud, the elephant of the gods (Airāvata), the river of the gods (the Ganges), the stars, the moonlight, the *kunda* flower, the moon, the conch-shell, the lotus, and polished tin. This moon can never equal the splendour of the fame of the lord of sages Śubhachandra, seeing that she loses lustre and wanes. Can there be such defects in the crest-jewel of the birthless (*otherwise* in him who is not the crest-jewel of Śiva)? When it is said that in whichever direction he proceeds in that direction the grandeur of *dharma* is cheerfully diffused, can others equal Śubhēndu-saiddhāntiga? Destroyer of the pride of Cupid, an ocean of Jaina philosophy which is tender to all living creatures, an enemy of the objects of the senses, destroyer of bad *karma*, a sun for ever to the lotuses the blessed, Śubhachandra-dēva-siddhānta-munindra is praised by the whole sea-encircled earth. When alas! alas! the chief disciple of the famous ascetic Mañadhāri-dēva, a crest-jewel of philosophy, benefactor of the world, destroyer of the pride of Cupid, the chief of ascetics Śubhachandra-dēva, praised by the world, went to heaven, the bright lamp of pure conduct was extinguished (and) the creeper of mercy passed away. When the resplendent Śubhachandra (*otherwise* auspicious moon) was? swallowed by Rāhu (the ascending node) in the shape of Death, it is no wonder that the whole world was filled with darkness. (On the date specified in the Śaka year reckoned by the arrows, the oceans, the sky, and the moon—1015, the year Śōbhakṛit), the ocean of philosophy, head of a *gaṇa* or school, Śubhachandra-dēva went to heaven.

His illustrious lay disciple, obtainer of the band of five great instruments *mahā-sāmantādhipati*, *mahā-prachyanda-danḍandya*, terrifier of his enemies, purifier of his family, friend of the learned, a millstone to the wheat treachery to his lord, a ? Jātunṭa in battle, raiser up of the kingdom of Viśhnavardhana-Poy-sala-mahārāja, an ornament of heroes, a moon in raising the volume of the milk

ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, possessor of these and many other titles, the *mahā-pradhāna daṇḍandīyaka* Ganga-Rāja set up, as an act of reverence, an epitaph to his preceptor Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha and performed great worship and gifts.

That worthy's elder brother's wife, (also) a lay disciple of Śubhachandra-siddhānta-dēva, was Jakkapabbe, who was always admired and praised by the whole earth as one who with the greatest reverence caused the worship of Jina to be performed and as the possessor of pure conduct and (many) good qualities. Can other women in the world equal Jakkapabbe in pure conduct, in good disposition, in the worship of the great Jina, in all wonderful gifts, in truth, in devotion to the lotus feet of the *guru*, in modesty, and in the greatness of showing respect with undiminished affection to the blessed?

The writer (of the inscription) was *Heggeḍe* Mardimayya, a lay disciple of the illustrious Prabhāchandra-siddhānta-dēva; and the engraver, Vardhamānāchāri, an ornament to the forehead of titled sculptors. Good fortune.

118 (44).

Dated A. D. 1120.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Obeisance to the Siddhas.

His father being the liberal, chaste and valiant Mara, a support of the people and a necklace on the large round breasts of Sarasvati, and his mother Mākapabbe, always devoted to pious deeds well-known among the learned, how fortunate was Ēcha? Stainless, friendly to the learned, born in a pure Dvija family of the Kaundinya-gōtra, of pure conduct, a pick-axe to the roots of his enemies, Ēcha was indeed a worthy person in the world. When it is said that the supreme lord Jina was his god, the good sinless and most exalted lord of sages Kanakanandi of Mullur¹ his guru, and the wealthy and famous king Nripa-Kama-Poyasa his patron, who can describe the renowned Ēchigāṇka? In the house of Ēchigāṇka, who was equal to Manu in pure conduct, were always to be seen groups of sages, learned men, worship of Jina, obeisance to Jina and celebration of the greatness of Jina.

To describe that worthy's wife. Pōchikabbe alone was the fortunate possessor on earth of the wealth of pure virtues, so that the people of the whole world raised their hands saying "the assemblage of excellent virtues has assumed the shape of a woman." Pōchikabbe alone in the world could settle her mind in the belief that

¹In Coorg See page 31. note 1.

her body would be rendered fruitful by the praise of Jina and her wealth by the gratification (of the desires) of sages. A female swan in the pond the mind of Ēchigāṅka, who was praised by the people, mother of the general Ganga-Rāja. Pōchikabbe shone by the nobility of her qualities as if she were the mother of the world. Having amassed endless merit and spread her fame throughout the world so that her attendants and learned men, being fully satisfied, always blessed her, and having caused to be erected numerous Jina temples at Belgōja and many other holy places and performed great gifts, the above-described Pōchāmbike—How can I describe that pious act? Lo! when I think of making an effort to describe it, my hair stands on end. Obeisance to Vitarāga—triumphing over the effects of being a householder and a woman and of the present times, easily took possession of the world of gods by the perfection of the rite of *sallekhaṇa*.

(On the date specified), adopting *sanyasana*, observing the rule of lying on one side only, uttering the five salutations¹, she went to the world of gods. On her going to heaven, the son of that mother of the world,—obtainer of the band of five great instruments, *mahā-sāmantādhipati*, *mahā-prachanḍa-dandanīyaka*, terrifier of his enemies, purifier of his family, friend of the learned, a moon in raising the volume of the milk ocean the Jaina religion, a mine to the jewel perfect faith in Jainism, taker of delight in gifts of food shelter medicine and learning, a joy to the hearts of the blessed, a *pūrṇa-kumbha* (vessel filled with water) for the coronation of the Hoysala-mahārāja Viṣṇuvardhana, a foundation pillar for supporting the mansion of *dharma*, a hero who keeps his word, chaser of his enemies, a millstone to treachery, possessor of these and many other titles—the *mahā-pradhāna dāyā-dāyaka* Ganga-Rāja set up, as an act of reverence, this epitaph and consecrated it with great gifts, worship and anointment. Good fortune.

The writer (of the inscription) was *Pergeḍe Chāvarāja*, a lay disciple of Prabhāchandra-siddhānta-dēva; and the engraver, the sculptor Hoysalāchāri's son Vardhamānāchāri, an ornament to the forehead of titled sculptors.

119.

Date about A. D. 1100.

The feet of the illustrious Lakṣṇadēva.

120 (66).

Date about A. D. 1138.

Ēchana, the learned son of the general Ganga, caused to be made the Jaina temple Trailōkyaranjana. The affluent Ēchana, friend of the learned, friend of the good, caused to be made the temple which had the other name Boppaṇa.

¹See page 44, note 1

121 (67).

Date about A. D. 995.

Jinadēvaṇa, son of the minister Chāmunda and lay disciple of the lord of sages Ajitasēna, caused to be made, with pleasure, a Jaina temple at Belgola amidst the acclamation of all the people.

122.

Date about A. D. 982.

Chāmunda-Rāja caused (this) to be made.

123.

Date about A. D. 1100.

The feet of Santaṇandidēva.

124.

Date about A. D. 1100.

The feet of the illustrious Chandrakīrtidēva.

125 (45).

Date about A. D. 1118.

This inscription is identical with lines 1-35 of No. 78.

126 (46).

Date A. D. 1113.

May prosperity be to the doctrine of Jina. Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Śubhēndu be victorious.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍandyakīti* Lakkāle, Dēmati and this chief Bāchi-Rāja. To describe the son of that lady:—Be it well. Of a countenance rendered charming by the excellent pollen of the most handsome lotus face of the lady fame celebrated in the abodes of all the worlds, of a body whose lustre laughed at the body of Cupid; taker of delight in gifts of food shelter medicine and learning; remover of the sorrows of all the world; adorned with all good qualities; seeker of refuge in the feet of Jina: such was Bāchana. As of modesty the goal, of truth the birth-place, of purity the native land, thus do people ever praise the renowned Bāchana, a moon in unfolding the

¹*Salla* appears to be used here for *dalya*

water-lilies the learned, a modern Dadhichi in the noble quality of altruism, a Savyasāchi (Arjuna) in valour which terrified great warriors. (On the date specified), having renounced all attachments, that friend ended his life.

The truthful Būchana, sole abode of good qualities; makes liberality the best of virtues, valour its younger brother, fortitude its friend, knowledge a fierce enemy of pride, all the remaining qualities charming to the good, and whatever is felt by him true¹: what can not the skilful accomplish? He who while on earth had attained lionhood in valour, the state of the celestial tree itself in unparalleled liberality, oceanhood in profundity, the state of Mēru in eminence: that Būchana, at his end, with a peaceful mind, attained godhead longed for by the wise. In order to perpetuate the fame of the qualities of Būchana, as possessed of a form resembling that of Cupid, as the most renowned, as possessed of the greatest wealth, as having acquired the eminence of the authority of Indra, as pre-eminently wise—the beloved (wife) of the general Ganga, an equal of Lakshmi, set up a stone-pillar. The earth lost weight, the assembly of the great and the good became helpless, the goddess of learning was now left uncared for in the world: while thus the hearts of the blessed were filled with grief, the unrivalled and renowned Būchiyana attained the world of Indra.

The epitaph of Būchana, lay disciple of Śubhachandra-siddhānta-dēva of the Pustaka-gachchha of the Dēsign-gaṇa of the Mūla-sangha.

127 (47).

Date A. D. 1115.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May the great ocean of nectar consisting of the group of the illustrious Nabhēya-nātha (i.e., Rishabha) and other great holy Jinās continue as long as the moon and stars endure,—an ocean which has the highest knowledge regarding the group of faultless objects for its great altar (or seal-ring), which has the shouts of joy of the people distinguished by the token of the excellent *syātākāra* (or *syādvāda*) for its great roar, and which has supreme happiness and great splendour for its cluster of waves. In that ocean (arose) the groups of excellent jewels the mighty and illustrious *munis*, Gautama and others endowed with the seven great supernatural powers². In their line was born, in the Nandi-gaṇa, Padmanandi, also known as Kondakundāchārya, who, by his lofty character, acquired the power of moving in the air. He was likewise known as Umāsvāti-munīśvara and Gridhrapiñchhāchārya: in his line there is none equal to him in the knowledge of all the predicaments of the time. His disciple, famed in the three worlds, renowned for his good conduct, was Balākapiñchha,

¹The meaning of the last portion of the verse is not quite clear.

²See page 16, note 2.

whose lotus feet were adorned by the bees in the garlands on the crowns of all kings. May his disciple, an emperor of good conduct, proficient in logic, grammar and other sciences, a master of literature, a lion in smiting the herd of intoxicated elephants the false disputants, a sun to the lotuses the blessed, remover of the pride of Cupid, the ascetic Gūpanandī-panḍita, be victorious. He had three hundred disciples, who were abodes of discrimination and had reached the other shore of the ocean of science. The most prominent among them, clever in expounding the meaning of philosophy and science, of lovely disposition, were seventy-two in number. The most celebrated among these, a proficient in the various philosophical systems and their authorities, a thunderbolt to the mountains the false systems of philosophy, was the sage Dāvendra-saiddhāntika, who put down the pride of arm of Cupid and who had his feet illumined by the gems on the crowns of kings. May that chief of the learned, a fillet to the forehead of Sarasvatī, be victorious.

His disciple, an emperor of philosophers, lord of great fame overspreading the whole sea-girt earth, a lion adorned with the pearls scattered in splitting the frontal globes of the rutting elephants the five senses, honored by the learned, favorite of Sarasvatī, was Kaladhātānandī-munipa. His son, a Śiva to Cupid, was Mahēndrakṛtī, whose able speech-goddess wore the garland of the scriptures. May his disciple, possessed of skill in poetry declamation disputation and oratory, a terrible thunderbolt to the mountain inadvertence, Virāṇandī, whose fame resembling the celestial Ganges and Indra's elephant is lovingly and loudly sung by the celestial nymphs in the remote quarters of the sky, be victorious. The ruler of the celebrated Golla country, a crest-jewel of the family of the king Nātna-Chandila, became, for some reason, a *munipa* adorned with the pure triad of jewels, under the name of Gollāchārya, in the line of the chief of the learned, Virāṇanī. May he, the power of whose intellect has been rendered bright by being washed of sin self-complacency and pride by the waves of the ocean of philosophy which is capable of expounding such things as the perfect soul, etc., and the radiance of whose lotus feet has been increased by the suns the crowns of kings, be victorious.

Pergade Chāvarāja wrote (this). Good fortune.

His disciple was the illustrious Traikālyayōgi, for whom, armed with the bow of pure conduct, the due clinging to the body became an armour, showers of rain a cluster of sharp arrows, the orb of the summer sun a disc for the purpose of conquering the enemies sins. May he, the best of ascetics, a moon to the water-lilies the blessed, be victorious in the world. Is it possible to describe his penance, by whose power a Brahmārākṣha became his pupil and the oil of the *honge* tree (*Pongamia glabra*) was converted into pure ghee? The very thought of him drove away great evil spirits. May his excellent disciple, a full moon in causing to

¹See page 22, note 5

²See page 33, note 1

swell the ocean of philosophy, possessor of brilliant fame engraved on the frontal globes of the elephants at the quarters of the compass, Abhayānandi-muni, be victorious in the world. Happy in the world is Abhayānandi-munipa who has completely conquered the proud enemies 'the *parishahas*', etc., who has acquired the great celestial trees in the shape of the ten kinds of excellent *dharma*¹, who has obtained soul-knowledge which destroys all the troubles of rebirth. His disciple, versed in the meaning of all *āgamas*, possessed of a knowledge of the world, of pure and lovely conduct, a sprout for the bulbous root kindness, a moon in destroying the pride of the lotus-garden false doctrines, was Sakalēndu-munipa. May he, a wild fire to the forest lust, be victorious. Moreover, Sakalachandra, who was an ear-ornament to Sarasvatī, had his lotus feet worshipped by all kings and was possessed of pure fame as the *kunda* flower, a pearl necklace, moonlight, the celestial elephant (*Airāvata*), a fine diamond and the celestial Ganges. His disciple, a strict observer of vows, a treasury of tranquillity, an ocean of self-control, an abode of good disposition, possessed of the *samitis*² and the three *guptis*³, a Rōhana mountain to the jewels various virtues, the birth-place of penance, was the world-renowned Mēghachandra-munipa, an emperor of the *traitvidyas*⁴. His disciple, a full moon to the ocean of religious observances, a proud lion in cutting as under the rutting elephant Cupid, a sun in expanding the lotuses the blessed, master of the triad of jewels⁵ the ship which helps in crossing over the ocean of worldly existence, was Prabhāchandra, who had shaken off the three *daṇḍas*⁶ and the *śalyas*⁷ and whose mind was rendered pure by a thorough knowledge of the meaning of the Jaina *āgamas*.

Having his feet caressed by the crowns of kings, lord of the goddess of fortune right knowledge, riding on the vehicle right conduct, sheltered by the white parasol of pure fame, gainer of world-astonishing victory over the enemy Cupid, lord of the circuit of the earth *dharma*, honored by the band of the praise of the earth, Mēghachandra was (really) an emperor of the *traitvidyas*. A crest-jewel of grammarians, a crest-jewel of brilliant logicians, a crest-jewel of philosophers, a crest-

¹ The *parishahas* or hardships are 22 in number, such as hunger, thirst, cold, heat, etc. *Kaśhapipāsā-śītōṣṇā-damśamaśaka-nāgoyāratī-śtrī-charyā-nishadyā-śāyayākrōśa-vadhī-yāchēhābhī-rōga-trīpāpārśa-mala-satkātapuraskāra-prajñāpānāḍārśanāni* *Tatvadriha-sātra*, IX, 9.

² The ten kinds are (1) *kṣamā* (forgiveness), (2) *māṇava* (humility), (3) *āryava* (simplicity), (4) *śauca* (purity), (5) *satya* (truth), (6) *samyama* (self-control), (7) *tapas* (penance), (8) *tyāga* (renunciation), (9) *ākinchanya* (absence of any possession), and (10) *Brahmacharya* (celibacy and chastity). *Uttama-khamā-māṇavāryava-śauca-satya-samyama-tapas tya ākinchanya-brahmacharya* *Tatvadriha-sātra*, IX, 6.

³ The *samitis* are 5 in number:—(1) *tryd samiti*, not to injure any living thing in walking, (2) *bhāṭhā-samiti*, not to sin through speech; (3) *śhāṇḍ-samiti*, to be careful in the matter of food; (4) *śhāṇḍ-nikāṣhpa-samiti*, to be careful in removing and placing things, and (5) *utsarga samiti*, not to injure any living thing in answering calls of nature.

⁴ The *guptis* are:—(1) *manō-guṇṭi*, control over the mind, (2) *vāj-guṇṭi*, control over speech; and (3) *kāya guṇṭi*, control over the body.

⁵ Men versed in the three sciences, grammar, logic and philosophy See page 29, note 9.

⁶ See page 33, note 1.

⁷ See page 22, notes 1 and 8.

What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness!

128 (48).

Date A. D. 1121.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syddvāda*. 'Inaccessible to sin, of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may-be lord of ascetics Śubhēndu be victorious. His female lay disciple:

Shrewdness in determining the supreme category, great simplicity born of thorough unfamiliarity with bad conduct, beauty capable of producing great attachment in her husband's mind, greatness causing unparalleled devotion in the minds of her dependants—these are ever natural to Lakshmale. Can other women in the world equal Lakshmyambike, wife of Ganga-Rāja, in skill, beauty and deep devotion to God? By the superiority of her graceful and charming beauty the whole world declares that Lakshminati is Lakshmi herself incarnate. What splendour has the method of making gifts of food, shelter, medicine and learning acquired in this world through Lakshminati, a mine of auspiciousness! Lo! Lakshminati of such greatness as can be said of her that the quality of liberality itself has assumed the form of a woman must certainly be presided over by a goddess; can she be a mere woman? When it is said that Ganga-Rāja's wife, endowed with auspicious marks, with a gait like that of the elephant and eyes resembling those of the antelope, is the modern Rukmini, are there any in these three worlds that can equal Lakshminati?

(On the date specified), the *daṇḍandyaṭṭi* Lakkavve, lay disciple of Śubha-chandra-siddhānta-dēva of the Pustaka-gachchha of the Dēśtya-gaṇa of the Māla-saṅgha, adopting *sanyasana*, ended her life by *śamādhi* and went to the world of gods. The *daṇḍandyaṭṭi* Ganga-Rāja set up, as an act of reverence, an epitaph and consecrated it with great gifts and worship. Good fortune.

129 (49).

Date A. D. 1120.

May prosperity be to the doctrine of Jina. Inaccessible to sin; of wide-spread fame resembling the milk ocean and a pearl necklace, an ocean to the jewels of good qualities, sole friend of the good, a flower to the bees the learned, a spear to the trouble of Cupid,—may the lord of ascetics Śubhēndu be victorious.

* The month is left out.

As from the birth of Lakshmi, the digit of the moon and the celestial tree, the lady sea-shore acquired greatness; so, the blameless Nāgale of great beauty and grace obtained greatness and immense fame on the birth of the *daṇḍāṇḍyakiti* Lakkāle, Dēmati and this chief Būchi-Rāja. To describe the daughter of that lady:—Be it well. Possessed of remarkable and steady loveliness when joyfully bowing to the adorable charming lotus feet of the stainless sin-conquering divine Arhat; ridiculing the beauty of Rati constantly bent on enjoying life on the death of her husband; resembling a female swan sporting in the Mānasa lake of the mind of the greatest royal merchant Chāmunda very brave in protecting all the merchants who are incapable of protecting themselves from the demon of the Kali age; adorned with the form of a *Śāsana-dēvatā* or attendant goddess of Jina, the agent in giving protection to the supreme Jina faith; imitating Sītā in being attracted to Rāma's (otherwise lovely) qualities; a Lakshmi as evidenced by the collection of wealth; of a mind attached to pure *dharma*;—was Dēmiyakka. A driver of the chariot the desire of Chāmunda, a female bee resplendent with the pollen of the lotus the mind of Chāmunda, a great celestial creeper growing in the courtyard of the house of Chāmunda,—may the lady Dēmavati, the dear wife of Chāmunda, be victorious. Always giving food to the people of the three worlds, refuge to the frightened, good medicine to those rendered miserable by disease, and science and the *āgamas* to those desirous of learning them, Dēmavati, at the close of her life, fixed her mind on the Arhat according to the prescribed rites and became a celestial woman.

Lakshmi set up a stone pillar resembling a pillar of victory for that excellent lady Dēmati, who was the dear wife of the merchant Chāmunda, a favorite with all kings endowed with valour that confounded their enemies; who, on account of her merit and beauty, was looked upon as a celestial woman descended from heaven intent on worshipping the Jina temples and Jina figures on earth; who was a liberal bestower of gifts of food, learning, shelter and medicine on the four castes; who, afterwards, by the rite of *samādhi* at the close of her life, entered the high heaven as if her own home; and who, having conquered the king of the Kali age, the enemy of pure *dharma*, established the path of *dharma*.

(On the date specified), Dēmiyakka, disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gacchha of the Dēśiga-gaṇa of the Mūla-sangha, ended her life by the rite of *sanyāsana*.

130 (63).

Date about A. D. 1118.

Resplendent is Lakshmi, like Lakshmi (the goddess of fortune), at the lotus feet of the lord of sages Śubhachandra, a Siddhanandi in philosophy. Lakshmi, the sole abode of good qualities, who was a Sītā in devotion to her husband, the

Earth in forbearance, a Sarasvati in speech and Chēlini herself in the worship of Jina, and who was to the general Ganga the lady of Policy in business and the lady of Victory in battle, had the new Jina temple made. (It belonged to) the Pustaka line of the Dēsigagaṇa of the Mūla-saṅgha.

131 (62).

Date A. D. 1123.

Śāntalā, a bee at the lotus feet of the lord of sages Prabhāchandra, had the image of Śānti-Jinendra made. O lovely one, you have crookedness (*otherwise* skill) in speech, fickleness (*otherwise* lustre) in the eyes, confusion (*otherwise* graceful movement) in the eyebrows, cruelty (*otherwise* firmness) in the breasts, and transgression (*otherwise* largeness) in the hips; and (yet) convert the defects themselves into charms. O Śāntalā-dēvi, which poet on earth is able to describe adequately the wealth of your beauty? The renowned Santalā who shines as a royal lioness at the side of king (*otherwise* the mountain) Viṣṇu had the Jina temple made.

132 (56).

Date A. D. 1123.

Victorious is the unique moon Prabhāchandra, who was born from the milk ocean of the penance of the best of the *traividyas* Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy.

From the offspring (Brahma) of the lotus navel of Viṣṇu was born Atri; his son was the Moon; his son Budha; his son Purāraṇa; his son Āyu; his son Nahuṣa; his son Yayāti; his son Yādu: and in the line of Yādu arose many (kings). Among those famous ones was a certain king, Śaḷa, to whom, on a certain occasion, a pre-eminent sage in a forest said with reference to a fierce tiger *poy Śaḷa* (strike, Śaḷa); and from this circumstance he adopted the sage's words as his name, as also the tiger crest. Thence the lords of Dvārāvātī became Poysaḷas and possessors of the tiger crest in Śaḷapurā. Among them was king Vinayāditya. Making the world prosperous and beneficial to the people by his rule, causing Lakṣmi to reside permanently in the thousand-petalled lotus of his white umbrella, and making the goddess of Valour dance in his arm singularly skilled in cutting down enemies, he, of rising celebrity, punisher of foes, made his prowess felt in all regions. May he—a jewel to adorn the Yādava family, a jewel of protection to kings, a jewel to the necklace of Lakṣmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a

Vishnu endowed with modesty, a jewel of virtues, a crest-jewel of perfect faith—be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. On the heads of the Malepas when arrogant and inclined to oppose Vinayāditya lays his sword; (while) on the heads of the Malepas who through fear are neither arrogant nor inclined to oppose he at once lays his hand (of protection).

To that Poysala king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. When it is said that Ereyanga-Dēva of unparalleled fame was a third Māruti, a fourth fierce fire, a fifth ocean, a sixth flower-arrow, a seventh universal emperor, an eighth mountain, a ninth lusty elephant, a tenth treasure—who can equal him? In the city of his enemies *dhagaddhagil dandhagil*, on the heads of hostile kings *garilgari garigaril*, in the bowels of opposing kings *chimil chimi chimi chimil*—thus do the flames of his irresistible anger burn; who can boldly fight with Ereyanga-Dēva? That famous king Erega's son, punisher of mighty enemies, lord of the whole earth, a Karṇa to suppliants, was the victorious Vishnuvardhana. As soon as he was born, the prosperity of the whole kingdom increased: ha! king Vishnuvardhana was the destroyer of the dignity of proud hostile kings. Some he rooted out; some he captured alive in fierce battle; the heads of some he tauntingly trampled under foot; impudent opponents he trod into a mass with rage;—thus did the mighty Vishnu, equal to Indra in prowess, free his great kingdom from enemies by the strength of his arm. When king Vishnu, an irresistible thunderbolt to the mountains his enemies, roaring pursues them, kings fly panic-stricken, saying with fear 'there he comes, here he comes,' and the whole world seems filled with his form to their eyes, thus affording a clear illustration of the saying that all the world is pervaded by Vishnu.

Be it well. While the victorious sovereignty of the mahā-maṇḍaleśvara, Tribhuvanamalla, capturer of Talakādu, bhujabala-Vira-Ganga-Vishnuvardhana-Poysala-Dēva,—who was adorned with the titles, namely, the mahā-maṇḍaleśvara who has acquired the band of five great instruments, lord of the excellent city of Drāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malepas, and many others; and who, moreover, having easily captured Chakragotta, Talakādu, Nilagiri, Kongu, Nangali, Kolāla, Tereyūru, Koyatūru, Kongali, Uchchangi, Taleyūru, Pomburcha, Andhāsura-chauka, Baleypattana and many other fortresses of the three kinds, and having made by his fierce valour the whole of the Gangavādi Ninety-six Thousand obedient to his seal (or command), was happily ruling the kingdom,—was continually increasing to last as long as the sun, moon and stars:—

Dear to the heart and eyes of that famous king Vishnu. Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way

equal to Rati, (wife) of Kāma. When it is said that she was the eldest daughter of such a celebrated couple as the noble Mārasinga and the darling of his heart and eyes Machikabbe, and the noble consort of Vishṇuvardhana, who can describe the growth of fortune of Śāntala-Dēvi whose greatness was superior to that of Lakshmi? The goddess of Victory to king Vishṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately? Inconceivable are the virtues of Śāntala-Dēvi, the greatness of the varied liberality of Śāntala-Dēvi and the pure conduct of Śāntala-Dēvi, the sole celestial jewel of liberality in the world.

Be it will. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, a modern Rukmiṇī-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāchaspati in ready wit, gentle to sages and dependants, the celebrated Sītā (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, the cause of the elevation of the four *śamayas* (or creeds), the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing, instrumental music and dancing, a rampart to the Jaina faith, delighting in gifts of food, shelter, medicine and learning, Vishṇuvardhana-Poysaḷa-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatigandhavārāṇa Jina temple at the holy place Belgola, in order to provide for worship and gifts of food to the assembly of ascetics, granted, on the date specified, with exemption from all imposts, (the village) Moṭṭenavile off Kalkaṇi-nāḍu to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Mēghachandra-traividya-dēva of the Pustaka-gachchha of the Dēśīya-gana of the Mūla-saṅgha, after washing his feet.

This stone inscription always proclaims thus :—May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kurukshētra and in Bāṇarāsi seven crores of eminent sages, tawny cows and men learned in the Vēdas. (Usual final verse.)

Having caused Vilasana-kaṭṭa to be built as a tank, the queen granted it to the Savatigandhabasti-basadi for oblation. The senior queen, the crowned consort Śāntala-Dēvi, having obtained from Vishṇuvardhana-Poysaḷa-Dēva a garden of 50 *koḷagas* of wet land in the middle plain below Gangasamudra, granted the same, with pouring of water, to the Savatigandhavārāṇa-basadi which she had caused to be erected, after washing the feet of Prabhāchandra-siddhānta-dēva.

He who destroys this shall incur the great sin of having killed eighteen crores of tawny cows on the bank of the Ganges. Good fortune.

Mahēndrakīrti-dēva, disciple of Prabhāchandra-siddhānta-dēva, had 313 ? *hoḷarigeṣ* made of bell-metal, and presented them to Śāntala-Dēvi's *basadi*. Good fortune.

133 (57).

Date A. D. 982.

In the midst of this forest of mundane existence does the carpenter Yama select upright round (*otherwise* well-behaved) trees in the shape of men and cut them down. The son's son of the illustrious Kṛishṇa-Rājendra¹, possessor of the ornaments of both truth and purity, the daughter's son of Gaṅga-Gāṅgēya, a pleasure-house of the goddess of Victory, the son-in-law of Rājachūdāmaṇi,—what glory is this, say: being thus joyfully praised by the whole circuit of the earth, Raṭṭa-Kandarpa-Dēva obtained great renown. A terror to hostile kings was the sharp fierce sword in the hand of Rāja-mārtanda, intent on destroying them was the greatness of his valour, the cause of the loss of their side was his effort to gain victory in war, a destructive fire to them was the might of his arm. Some can fight but cannot make gifts, while there are others who can make gifts but cannot fight. What avails this valour, and this liberality? In Rāja-mārtanda, however, both courageous valour and great liberality are combined. Who is able to describe the exaltation of his valour and liberality? Resolution to become the abode of undying fame, resolution to bestow wealth on suppliants, resolution not to tell a lie, resolution not to desire another's wife, resolution to shelter those who seek refuge, resolution to chase and kill, unassisted, the enemy's army,—such are the resolutions taken by Chalad-ankakāra. Stop! Why further praise anything else? His liberality is greater than that of the celestial tree; his word is firmer than the mountain of the gods (Mēru): his valour is fiercer than the glare of the sun. When it is said that such is the nature of his liberality, truthfulness and valour, who is able to describe the greatness of Chalad-ankakāra? Inconceivable valour is found nowhere except in the lion, great profundity is found nowhere except in the ocean, world-renowned exaltation is found nowhere except in.....; I am not flattering but speak the simple truth when I say that all these qualities are found in.....

A celestial tree to the destitute, a lion bent on splitting the frontal globes of the elephants the hostile kings, a necklace on the breast of lovely women, a swan residing in the pond the mind of great poets—thus do the people of the whole earth describe Indra-Rāja. Lying is their greatness, giving and eagerly taking back their deliberation, fondness for others' wives their thought, not making gifts their skill, loving and deceiving their learning—such being the nature of the present day princes, how can they be named and compared with Indra-Rāja? The pond the toe-nails of this Yama to his foes was made charming by the lotuses the faces, the lilies the eyes, and the bees the locks of all bowing kings. He was kind and liberal,

¹ The Rāshtrakūṭa king Kṛishṇa III.

never uttered a falsehood; never retreated from battle through fear; how great was the fame of the liberality, truthfulness and valour of Chalad-aggali ! From its brilliance as of the autumnal moon, from its pervasion through the moveable and the immoveable, from (being the object of) the praises of the people of the whole world, the fame of Kīrti-Nārāyaṇa was resplendent as if the form of Śvara himself. They brag of their valour but tremble on seeing something ; they boast of their liberality but gnash their teeth when giving ; they think that they alone are pure but associate with others' wives ; they boast of their truthfulness but utter lies ; can such wicked sham heroes approach Kaligalagaṇḍa (the hero among heroes) of the Kali age ?

Bīrara-bīra (the hero among heroes) engages himself in a game at ball (? polo) as he believes that it is an abode to fortune, to victory, to learning, to generosity, to valour, to fame, to greatness—to all of these¹. Indra-Rāja alone is capable on earth of making the various movements such as *sukara*, *dushkara*, *vishama* and *vishama-dushkara* in the four directions, namely, inside, outside, to the right and to the left. When made in the four directions, the movements number 388 ; and Eḷeva-beḍenga (a marvel in pulling or dragging) made these movements with ease in a crore of ways. Who knows like Raṭṭa-Kandarpa (the Raṭṭa Cupid) the beauty of making movements with great velocity inside, outside, to the right and to the left without missing the circuit, avoiding such defects as going in a circle, ascending, turning round and retreating, and hitting exactly the ball (*girige*) with the stick (or bat) neither going beyond nor coming short of it ? Is the beauty of Kīrti-Nārāyaṇa's movement, pulling nicely at the same time, both inside and outside, a ball of the size of a black pepper seed with a bat measuring a span, of the ordinary kind ? The ball may be smaller than a black pepper seed ; the stick may be shorter than four fingers' breadth ; the horse may be bigger than a mountain ; the circuit may be larger than that of the earth ; still Indra-Rāja will not be satisfied unless he makes eight or ten rounds under these conditions, though others, when they think of these, will not even make an attempt. Eḷeva-beḍenga drags the ? ball (*bidda*) so skilfully that people are astonished at the force, novelty, . . . :
. . . unique manner and adroitness displayed by him, and that . . . :
. . . Eḷeva-beḍenga alone in the world knows how to make with ease such difficult and astonishing ? movements (*elepa*) as *maṇḍala-māle*, *tri-maṇḍala*, *yāmaka-maṇḍala*, *ardha-chandra*, *sarvabhadra*, *uddavaḷa* and *chakra-vyūha*. . .

*Eḷeva-beḍenga *uddavaḷa* Learn from
Bīrara-bīra and Geḍega-abharāṇa (an ornament among ? equals) feats such as .

¹ The meaning of the verses which follow, down to the last but one, is not quite clear. They refer to a game at ball, most probably polo, as indicated by the mention of horses, give its technicalities which are little understood now and describe enthusiastically the unparalleled skill displayed by Indra-Rāja in it.

² This portion is likewise found in an inscription at Hémavati, EC, XII, Strā 27.

... .. Eleva-
bedenga, unlike others, drags the ? ball (*bidda*) without ascending, descending or swinging. Is it possible for a man who has not learnt from Geḍegaḷ-abharāṇa to avoid defects such as and to become an expert? One may perhaps drag and win through deceit by putting pressure on the legs, hands and the legs of the horses; but can one win in the proper course when Kīrti-Nārāyaṇa is the opponent? On the date specified in the Śaka year reckoned by the oceans, the sky and the treasures (934), having observed the vow with a peaceful mind, Indra-Rāja, praised by the people, acquired all the great power of the king of gods (Indra).

134 (53)¹.

Date about A. D. 982².

... .. will make Māvana-gandhabasti (a rutting elephant of his maternal uncle or father-in-law) laugh. Marching boldly against the enemy, when the horse fell The stainless excellence of Māvana-gandhabasti puts to shame one who through fondness of life timidly enquires twice about the order to fight issued by his master, one who is irresolute and the ungrateful ones who shrink from their duty. Valour when the hostile army is brandishing its weapons at close quarters, purity when others' wives move about close at hand, others were found on examination to lack; such being the case, valour and purity can they stand comparison with Māvana-gandhabasti? The greatness of Māvana-gandhabasti laughs at the despicable heroes who, holding back till a severe blow is inflicted on the hostile army by other generals of their side, march against the weak point of the hostile force and proclaim, to their shame, "we ourselves attacked and defeated the enemy." On Rāja-chūḍāmaṇi-Mārgeḍemalla bestowing with affection the victorious ? leadership I do not know how to describe the movement of the flying arrows. Thus celebrated was Māvana-gandhabasti Piṭṭuga, the pride of the camp, of strong arm, praised by poets, passionately fond of war, a hero who saw the fight to the end.

(On the date specified), at the feet of his guru, with a happy end, Piṭṭa rose to the world of Indra.

135.

Date about A. D. 1200.

This inscription merely gives the verse in praise of the Jina-śāsana.

¹ The writing on this pillar is worn and the lower portion is built round on three sides.

² The palmography, the reference to Rāja-chūḍāmaṇi and the identity of the cyclic year lead us to infer that the date of this record may be the same as that of the preceding one.

136.

Date about A. D. 950.

. of Sāyibbe-kantiyar, disciple of Kumārāpandi-bhaṭāra
of Māla, at Kalbappu.

137.

Date A. D. 1117.

May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines.

On the holy 13th lunar day, a Thursday, of the bright fortnight of Jyēsthā in Hōmaṣāmbi corresponding to the Śaka year 1039:—

The great fame of Poysaḷa-seṭṭi and of the ocean of good qualities the graceful sagacious Nēmi-seṭṭi that both were the royal merchants of king Poysaḷa and warm supporters of the Jaina religion spread widely over the earth. While Poysaḷa-seṭṭi and the possessor of innumerable good qualities Nēmi-seṭṭi, who attained eminence as the possessors of pure fame and pure virtues and as the illuminators of the stainless Jina doctrine, were living in happiness, their mothers, praised by the earth, Māchikabbe and the possessor of various high virtues Śāntikabbe, who were like the mothers of Jinās on earth, having joyfully caused a Jina temple to be built and a *mandarā*¹ made, received with pleasure, suitable initiation (*dīkṣhe*) at the lotus feet of the peerless sage Bhānukīrti amidst the acclamation of the people of the (whole) world². In the Māla-saṅgha and in the illustrious Dēsiḡa-gaṇa these two became celebrated as the pre-eminent possessors of all virtues. Are there any so fortunate?

Poysaḷa-seṭṭi and the mine of goodness Nēmi-seṭṭi caused, with devotion, the worship of Jina and gifts of food to the sages to be made.

138 (60).

Date about A. D. 940.

The servants of Ganga-vajra, who was celebrated as the abode of fortune and the home of valour, were known as Bōḡaycha, among whom was Bōḡeya³, harsh to the hostile army, his elder brother's warrior. Resolved to die in the battle between Rakkasa-maṇi and Kōṇeya-Ganga, when the battle proved unfavourable, he sent away Rakkasa-maṇi, and, putting to flight, amidst the praise of his own and the hostile armies, the horsemen that eagerly came to fight, charged fiercely into the enemy's troops; and when he saw his own army retreating, he went back, and inspiring courage, marched with it on horse back, fell upon the enemy's force, out

¹ A car-like structure sculptured on all sides with 52 Jina figures. It is supposed to represent the island (*dvipa*) of Nandīśvara.

² Māchikabbe is here named Marudēvi.

³ Apparently a mistake of the engraver for Bōyiga. See further on.

it down and acquired renown. Such was Bôyiga's firmness. Having made the whole force of Vāddegā¹ and Kōneya-Ganga flee with terror and killed many warriors, he fell severely wounded, the greatness of his prowess being praised (even) by the enemy's troops. Let people die on earth like Bôyiga, having displayed the greatness of their valour. When, pierced with arrows and wounded with the sharp weapons aimed at him by hostile warriors, Bôyiga was about to fall like the orb (of the sun), Indra's ladies received him into the celestial car even before his body touched the earth.

139 (61).

Date about A. D. 950.

His own lady of victory having become a co-wife with the lady of fortune; a true hero following the traditions of kings bent on war, Bāyika spread his fame. To the world-renowned Jābayye, wife of the lord of fortune Bāyika, were born two sons named Māduvara and Dōyilamma. Their sister Sāvīyabbe became celebrated in the world as an abode of wisdom and a collection of *dharma*. Are there any women who can compare with her and with Sītā? When it is said that the world-renowned Lōka-Vidyādhara, son of Dhōra², liberal to the learned, was her husband, can any others be compared with her in glory? Know ye that in the *śrāvaka-dharma* (duties of lay persons) Sāvīyabbe was the celebrated *śrāvaki* (laywoman) Rēvati herself, there being no others to compare with her; in wifely conduct Sītā herself; in beauty Dēvaki herself; in greatness Arundhati herself; in pure devotion to Jinēdra the goddess attendant on Jina herself. Udaya-Vidyādhara, lord of Sāvībbe³, Sayibbe died at Bagiyur.....

140 (50).

Date A. D. 1145.

(Lines 1-134 of this inscription are identical with lines 1-140 of No. 127 except for the following details:—(1, No. 127 has at the end of the west face two extra verses in praise of Prabhāchandra, disciple of Mēghachandra. The present inscription has after the first verse on the west face an extra verse⁴ in praise of Mēghachandra, which may be rendered thus—Having bound Cupid with thirty-six cords, he had him dragged by a bull (*otherwise*, he checked and vanquished Cupid by his virtuous conduct and thirty-six special qualities⁵); when one thinks of this, how can Mēghachandra-traividya be said to possess the sentiment of quietism? (3) The present record has at the end of the east face the remark "written by

¹Apparently the Rāshtrakūṭa king Amoghavarsha III, father of Krishna III.

²This cannot be the Rāshtrakūṭa king Dhruva or Nirupama (c 800), as the characters of the epigraph are of the 10th century.

³Evidently a shortened form of Sāvīyabbe. Cp 136 above

⁴Quoted from the *Pampa-Rāmdyana* (I, 19).

⁵See page 54, note 2.

Ganganna", and at the end of the south face the statement "written by the calligraphist Ganganna, a brother to others' wives." It then proceeds —).

Why do you praise the senseless who are agitated by the arrows of Cupid? Praise Mēghachandra-vrati, a moon to the milk ocean the Jina doctrine, whose fame has rendered white all the points of the compass. His colleague, the holy son of the lord of sages Bālachandra, a sickle to the creeper the conceit of arrogant disputants was Śubhaktīrti-dēva. May he, conqueror of the strength of arm of Cupid, a charming discourser on the *syādvāda*, be victorious. A flow of tears, convulsive speech, and a withered face are seen in him: has he lost his memory through epilepsy? or has he been bitten by a snake? or has he been frightened by a cruel evil spirit? I now understand the reason: the wretched disputant got his mind stupefied by the snake-doctor to the burning poison the speech of hostile disputants, the learned Śubhaktīrti-dēva¹. The sound of Śubhaktīrti's great *faux* proclaims—"O disputant, the thunderbolt to the mountain the Bauddhas inflated by excessive pride is coming, is coming, has come; the sun to the rising darkness the clever Naiyāyikas is coming, is coming, has come; the lion to the active elephant the clever Mīmāṃsakas is coming, is coming, has come; get away! get away! get away!" It is not a false statement to say that the triad known as Aja (Brahmā), Paśupati (Śiva) and Śārāṅgi (Viṣṇu), when confronted, will behave themselves suitably to their names² in the presence of the ascetic Śubhaktīrti. What chance is there for other disputants? Have disputants eight hearts to speak with courage in an assembly in the presence of the lord of sages Śubhaktīrti instead of trembling with fear like an elephant which has heard the roar of a lion? O disputant, get away. Enough of your vain and faltering discourse which exposes you to the derision of the learned. Can this incoherent talk of yours prevail with the adamant elephant-goad to disputants?

Written by Ganganna and engraved by Dāsōja, son of? Sevanuballana-dēva, the sculptor Rāmōja.

A worthy disciple of the lord of ascetics Mēghachandra-traividya was Prabhāchandra-muni, a full moon to the ocean of religious observances, who had shaken off the three *daṇḍas* and was free from the *śalyas*³. Victorious is the unique moon Prabhāchandra, who was born from the milk ocean of the penance of the best of the *traividyas*⁴ Mēghachandra; who possesses a full, round, unwaning, stainless body (*otherwise* a body purified by perfect and indefatigable performance of duty); who is a joy to the learned; the whiteness of whose fame pervades the three worlds; who is inaccessible to faults; and who causes to swell the ocean of philosophy. The ascetic Prabhāchandra, master of the triad of

¹See page 38, note 1.

²See page 38, note 2.

³See page 22, notes 1 and 3.

⁴See page 53, note 5.

jewels' the ship which helps in crossing over the ocean of worldly existence, had his mind purified by a thorough knowledge of the meaning of the Jaina *dgamas*. Praised by all, a Trinêtra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatî, a Cupid to celestial nymphs, was the celebrated Prabhâchandra-dêva, lord of all good qualities. His colleague was the leader of ascetics Virapandî-saiddhântika, who can only be compared with the Ganadharas in learning and the Chârâṇa sages in pure conduct; can others be compared with him? When it is said that he burnt with the flames of his severe penance Cupid who had conquered with vehemence Hari, Hara and Brahmâ, who will not extol Virapandî-saiddhântika? May the emperor of philosophy Virapandî-munîpa, whose form is like a stream of camphor to the eyes of the people of the world and whose fame is like jasmine flowers in the locks of the lady of the regions, be victorious on earth. Lord of the lady of proficiency, adorned with high virtues, a thunderbolt in splitting the mountain Cupid, crest-jewel of the assemblage of philosophers, a matchless celestial jewel to the people of the earth, possessor of the wealth of kindness, was the lord of sages Virapandî, son of Mēghachandra-traividyâ.

Prabhâchandra-siddhânta-dêva's lay disciple was Vishṇuvardhana-bhujabala-Vira-Ganga-Biṭṭi-Dêva's senior queen, the crowned consort Śântala-Dêvî. To her, endowed with excellent qualities and great good fortune, only Sarasvatî and Lakshmi were equals; can other women equal her? Śântala-Dêvî's mother Mâchikabbe, having made liberal gifts saying "who wants which?" ended her life meditating on Jina. What more can be said of her greatness?

(On the date specified), Prabhâchandra-siddhânta-dêva, senior disciple of Mēghachandra-traividyâ-dêva of the Pustaka-gachchha of the Dêśiga-gaṇa of the Koṇḍakundānvaya of the Mûla-sangha, attained the world of gods.

141 (57).

Date A. D. 1139¹.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *sydd-rddâ*. Praised by all, a Trinêtra in elegant knowledge, asylum of good poets, a dancing stage for Sarasvatî, a Cupid to celestial nymphs, was the celebrated Prabhâchandra-dêva, lord of all good qualities. To describe his lay disciple —

Be it well. Pre-eminent among those whose heads are adorned with the clear pearls the drops of fragrant sandal water of the divine Arhat worshipped by the people of all the worlds, a royal swan in the assemblage of lotuses the mind of

¹See page 33, note 1

²Those two verses are quoted from the *Pampa-Râmâyana* (I, 26 and 27)

³The Śaka year given is 1011, coupled with the cyclic year Siddhârthi. But Siddhârthi corresponds with Śaka 1061. So, 1011 is evidently a mistake of the engraver for 1061

the good, *mahā-prachanḍa-daṇḍanāyaka*, terrifier of his enemies, a rampart for the good of his lord, unassisted hero, a Rāma in battle, a Bhīma in daring, a royal swan in the pond the minds of sages dependants and learned men, a modern Śrēyāmsa in making liberal gifts, skilled in the contemplations¹ of the Jain² faith, protector of *dharma*, a golden pitcher filled with the sentiment of compassion, a *chakōra* (delighting) in the moonlight Jina's words,—was the celebrated Baladēva-daṇḍanāyaka. Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess? Of insurmountable strength of arm and valour and of a conduct resembling that of Manu, was Baladēva -daṇḍanāyaka; who in the sea-girt earth was equal to the crest-jewel of ministers? To describe that worthy's consort—When one thinks of it, hers is not the form of a (mere) woman on earth: the people of the world always praise the fortunate, high-minded, virtuous Bāchikabbe, faithful to her husband. To them were born, amidst the praises of the world, two sons, glorious like the sun, Nāgadēva and Singana, who by their good qualities resembled Rama and Lakshmidhara. Of the two, lo! who indeed in these worlds is equal to Nāgadēva in perfect faith in Jainism, in truth, in the worship of the supreme Jina, in modesty, in kindness, in greatness, in the cheerful bestowal of gifts, in purity, in the observance of vows? When one thinks of it, he alone was indeed fortunate. Can the same be said of others? That Nāgadēva's consort, endowed with all charming good qualities, was Nāgiyakka, who obtained renown as the equal of Kōnti and as being superior even to the lady of the earth. Their son, Balla, was a celestial jewel and a celestial cow in making gifts of desired things so that his fame filled the whole earth. Howsoever tested, he is virtuous, valiant, pure, compassionate, truthful; there can be no mistake: thus do the learned unweariedly praise Ballana on earth. His younger sister, renowned in the world for the greatness of her liberality, superior even to Sitādēvi on earth, was Ēchiyakka; this said, who will not admire her? A brother of that mother of the world, the chief Baladēva, having meditated on the five expressions³ and having mercilessly torn off the shackles of worldly attachment, attained the state of the gods in the presence of the god and the guru. (On the date specified), he ended his life by the rite of *sanyasana* at the holy place Mōringere. His mother Nāgiyakka and (his sister) Ēchiyakka caused to be built, as an act of reverence, a *paṭṭa-sāle* (? reading-hall) at? Ommāḷigeṇa-haḷu in Kabbappu-nādu, and, washing the feet of their guru Prabhachandra-siddhanta-dēva,

1. *Anuprāśāṅga*. These are 12 in number—reflection on (1) the transient nature of the world (*anitya*), (2) the inevitability of the fruition of *karmas* (*akaraṇa*), (3) the cycle of existences (*samsāra*), (4) the dependence of our future on ourselves (*ātma*), (5) the separation of all else from us (*anyatva*), (6) the impurities of the body (*aiśvarya*), (7) the inflow of *karmas* (*āraṇa*), (8) the stoppage of this inflow (*āraṇa*), (9) the freeing of the soul from matter (*niṣyāda*), (10) the world and its elements (*lōka*), (11) the difficulty of attaining wisdom (*bōdhi-durlabha*), and (12) the law (*dharma*).

² See page 44, note 1.

granted it, with pouring of water, along with the tank Āreyakere and one *khaṇḍuga* of dry land to the east of it.

142 (52).

Date A. D. 1139¹.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*.

†Be it well. A mirror to the face of powerful *daṇḍanāyakas* who constantly cause the destruction of great enemies in difficult battles with strong hostile armies, a thunderbolt to the mountains the tale-bearers, a ruby pinnacle to the palace the Jaina religion, darkening the house of Jina's worship with the aromatic smoke of saffron and the dark *agaru* (agallochum) mixed with sandal, changeless, of a charming form like that of Cupid, having his head purified by the fragrant water of Jina, a paramour of the lady of heroism, delighting in gifts of food, shelter, medicine and learning, rejoicing in the narration of stories relating to Jainism,—was the highly celebrated Baladēva-daṇḍanāyaka. Is he firm? hurrah! he is superior to Meru; is he profound? hurrah! he surpasses the ocean; is he liberal? he rivals the celestial tree; he equals the king of the gods;—thus does the whole earth always lovingly praise the world-renowned minister Baladēva. Of insurmountable strength of arm and valour and of a conduct resembling that of Mānu, was Baladēva-daṇḍanāyaka; who on the sea-girt earth was equal to the crest-jewel of ministers? Though many have attained prosperity through the religious merit of previous births, are there other *daṇḍādhipas* (generals) who can equal Baladēva in firmness, glory, goodness, appropriate generosity, courage, behaviour captivating the hearts of women, profundity and prowess?

To that Baladēva and the fawn-eyed Bāchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a crest-jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Devoted to the feet of Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him; thus did the world praise Pergaḍe Singimayya. That renowned Singimayya's wife, a Rati in beauty, honored by the people, was Siriya-dēvi, who was lovingly extolled by the whole earth. When about to expire, fixing his mind with great devotion on the lotus feet of the supreme Jina, meditating

¹See page 67, note 3.

intently on the five expressions, cutting off quickly all sorts of worldly attachment, that worthy Pergaḍe Singimayya, a sun to the assemblage of lotuses the blessed, attained, by the rite of *samādhi*, the abode of Indra.

Be it well. (On the date specified), Siriyavve, and Nāgiyakka, lay disciple of the *maṇḍaladhārya* Prabhāchandra-siddhānta-dēva,—who was always engaged in the performance of the highest penance and who had crossed over to the other shore of the ocean of philosophy and all other sciences which issued from the lotus mouth of the most venerable Arhat-paramēśvara resplendent with the possession of the five *mahā-kalyāṇas*¹ (auspicious events), the eight *mahā-prātihāryas*² (glories) and the thirty-four *atiśayas*³ (superhuman excellences), and which expound the nature of things such as existence, non-existence, etc.,—performing great worship, set up the epitaph.

143 (53)

Date A. D. 1131.

May the doctrine of Jina be victorious—the doctrine of the lord of the three worlds, the unfailing characteristic of which is the glorious and most profound *syādvāda*.

A jewel to adorn the Yādava family, a jewel of protection to kings, a jewel to the necklace of Lakshmi, an excellent bright jewel to the heads of kings, a jewel mirror to the path of politics, sole crest-jewel of the world, a jewel of virtues, a crest-jewel of perfect faith—may he, a Viṣṇu endowed with modesty, be victorious. A celestial tree to the man who asked for help, an asylum of adamant to him who claimed protection, a Hanumān to others' wives, a god of Death to him who opposed in battle,—such was Vinayāditya. He gladly made any number of tanks and temples, any number of Jina shrines, any number of *nāḷus*, villages and subjects. When it is said that king Vinayāditya-Poysaḷa alone excelled the celebrated Balaṇḍra, who can praise the greatness of that profound and brave king? The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the roads by which the mortar-carts passed became ravines;—thus did

¹ These are birth, anointment, renunciation, enlightenment and liberation.

² These are (1) divine sound, (2) halo, (3) lion seat, (4) chauris, (5) heavenly music, (6) white umbrella, (7) shower of celestial flowers, and (8) the Aśoka tree.

³ Of these, ten are congenital: (1) beauty, (2) fragrance, (3-4) freedom from sweating and evacuation, (5) sweet speech, (6) great strength, (7) milk-white blood, (8) 1003 lucky signs, (9) perfect proportion of limbs, and (10) unbreakable bones; ten are acquired by penance: (11) averting famine, (12) remaining above the ground, (13) facing the four directions, (14) destruction of harmful impulses, (15) immunity from all pain, (16) absence of hunger, (17) mastery of all learning, (18) non-growth of hair and nails, (19) unwinking eye-lids, and (20) shadowless body; and fourteen are produced by the heavenly bodies: (21) mastery of the Ardha-Māgadhī language, (22) friendly feelings in all, (23) clear skies, (24) in all directions, (25) fruits and flowers of all seasons, (26) clear space all round, (27) placing golden lotuses under his feet when the Jina walks, (28) shouts of "Victory", (29) fragrant breezes all round, (30) sweet-scented showers, (31) removal of thorns, (32) joyousness of all living beings, (33) the *dharma-chaakra* going before the procession, and (34) eight kinds of auspicious things—umbrella, chauri, flag, *astakā*, mirror, vase, powder flask and throne seat—attending the procession.

king Poysala cause Jina temples to be erected. This said, who can describe the king of the hill kings? To that Poysala king was born a crest-jewel of princes, lord of fortune, subduer of kings by his arm, the valiant king Ereyanga. King Vinayaditya's son, the only celestial tree to the people of the earth, a walker in the path of Manu, sole hero of the world, was king Ereyanga; greater than whom was his son, breaker of the pride of hostile kings, a lion among kings, the world-renowned king Vishṇuvardhana. That famous king Ereyanga's son, destroyer of mighty enemies, lord of all the earth, a Karna to the needy, king Viṣṇu, rose (in power). Smiter on the heads of hostile kings, destroyer of the pride of arrogant hostile *maṇḍalēśvaras*, sole ornament of his family, was the profusely munificent Bitti-Dēva.

Be it well. The mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a great champion of firmness; striker before his soldiers (strike), displayer of valour, capturer of Talakāḍu, fierce warrior, sole promoter of the prosperity of Paṭṭi-Perumāla's own kingdom, punisher of ill-behaved kings, a wild fire to the forest Chakragoṭṭa, final destructive fire to hostile *maṇḍalīkas*, a fierce submarine fire to the assemblage of the *maṇḍalīkas* of Tonḍa, a cause of destruction to mighty hostile armies, remover of the pride of hostile *maṇḍalīkas*, capturer of Nalambavādi, seizer of the goddess of fortune of hostile kings, a traitor to traitors, embracer of the lady of victory, a lover to lovers, displayer of heroism, embraced in his long right arm by the lady of valour, a hero keeping to his word, a spear to the heart of Adiyama, fond of the embrace of the lady of valour, an elephant to the lotus garden arrogant enemies, an adamant cage to refugees, shining with natural fame, a banner of victory in battle, discourter of Chengire, pre-eminent hero, uprooter of Narasingavarma, final destructive fire to Kalapāla, capturer of Hanungalu, circumspect warrior, a Brāluma among the skilful, a Shanmukha in battle, an ear-ornament to Sarasvati, of the noble Viṣṇu lineage, a spear to the hearts of enemies, non-slayer of the frightened, delighting in making gifts, of a fragrance like that of the *champaka* (flower), uplifter of the four creeds, an ornament of heroes, a Nārāyaṇa in discrimination, perfect hero, a Vidyādhara in literature, foremost in battle, a sun to the Poysala family, a celestial cow to poets, a Pārtha of the Kali age, wicked to the wicked, a Rama in battle, a Bhīma in daring, a Vatsarāja in controlling horses, a Cupid to women, a Bhagadatta in controlling rutting elephants, a modern Chārudatta, upholder of the Nīlagiri, an ornament of heroes, death to the Kongas, smiter of enemies with the hand, harasser of Tereyār, trampler on Koyatār, confounder of Henjeru, a Jattalaṭṭa in battle, putter to flight of Pāṇḍya, capturer of Uchchangi, unassisted hero, brave in battle, destroyer of Pombuchcha, disturber of Sāvimale, final destructive fire to enemies, a fire to the forest the enemies, scatterer of hostile kings, crowner of friendly

kings, destroyer of the Ghāṭs, dragger along of the Tuḷuvas, a terror to Gōyindavaḍi, a Śankara to hostile armies, trampler on Rodḍa, seizer of adulterers, plunderer of Rāyarāyapura, breaker down of enemies, a Nārāyaṇa among heroes, perfect in prowess, worshipper of the feet of the god Kēśava, subduer of hostile maṇḍalīkas,—adorned with these and many other titles, he easily captured many fortresses including hill fortresses, forest fortresses and water fortresses and made by his fierce valour the whole of the Gangavaḍi Ninety-six Thousand as far as Lokkiḡuṇḍi obedient to his seal (or command). Moreover,

Having chased and put to flight wicked and arrogant enemies on earth and having by the strength of his arm brought the country under his control so that the whole of Ganga-maṇḍala paid tribute at his command and obeyed his orders, Viṣṇu-Poysaḷa was in peace in the possession of an increasing kingdom and continual happiness. In whatever direction he marched, there the opposing kings, trembling with fear, gave up all their possessions to him, and, becoming his servants, always served around him; his glory was greater than that of many former (kings): this said, who can describe king Viṣṇu?

While the victorious sovereignty of Tribhuvanamalla, capturer of Talakāḍu, bhujabaḷa-Vīra-Ganga-Viṣṇuvarḍhana-Poysaḷa-Dēva was thus continually increasing to last as long as the sun, moon and stars—his servant, the senior queen, the crowned consort Śāntala-Dēvi:—

Be it well. Resembling a second Lakṣmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in all good qualities, a modern Rukmiṇī-dēvi, a Satyabhāmā in love to her husband, an only Brihaspati in discrimination, a Vāchaspati in ready wit, gentle to sages and dependants, upholder of the four creeds, lover of vows, virtues and pure conduct, of unique fame in the world, the celebrated Sītā (herself) in the loftiness of devotion to her husband, a celestial jewel to all panegyrists, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, a cause of the accumulation of religious merit, the victorious banner of king Cupid, a lamp for the prosperity of her family, expert in singing and instrumental music, a rampart to the Jaina faith, delighting in the narration of stories relating to Jainism, taking pleasure in gifts of food, shelter, medicine and learning, pure in Jaina faith, kind to the blessed, having the head purified by the fragrant water of Jina:—

Dear to the heart and eyes of that famous king Viṣṇu, Śāntala-Dēvi, with locks black as the moving bees and face resembling the moon, was in every way equal to Rati, (wife) of Kāma. The goddess of Victory to king Viṣṇu in battle, the goddess of Wealth always resting most joyfully on his breast, the goddess of Fame able to spread to the remote points of the compass the greatness of his valour,—thus is Śāntala-Dēvi described on earth. How can the panegyrist praise her adequately?

When it is said that on the breast of the Vishṇu of the Kali age the Lakshmi of the Kali age abode, is it possible for him who says he can describe to describe the good fortune of Śāntala-Dēvi? To Śāntala-Dēvi, endowed with excellent qualities and great good fortune, only Sarasvati, Pārvati and Lakshmi were equals; can other women equal her? Her guru being Prabhāchandra-siddhānta-dēva; the mother who bore her, the abode of virtues Māchikabbe; her father, the senior *Pergeḍe* Mārasingayya; her uncle, the *Pergeḍe* Singinayya; her royal consort, king Vishṇuvardhana; her ever favorite god, Jinanātha;—is it possible on earth to describe the greatness of queen Śāntala-Dēvi?

(On the date specified), she ended her life at the holy place Śivagange and attained heaven.

A Manu, a Brihaspati, of this Kali age; an asylum for the bards, a celestial cow to the world, self-respecting, great chief, supporter of the learned, praised by the people of the world, adorned with good qualities, sole donor in the world, clear-headed minister;—thus does the earth applaud the *Pergeḍe* Mārasinga. Can others of this age equal the *Pergeḍe* Mārasinga-vibhu in the acquisition of the objects of human desire, in great liberality, in love of *dharma*, in devotion to the lotus feet of Hara, in religious observances, in pure conduct:—while the earth applauded him thus, he went with joy to the world of gods. The matchless Śāntala-Dēvi, her loving father Mārasingayya, and her mother Māchikabbe, all these readily ended their lives one after the other and attained heaven.

The writer (of the inscription) was Bōkimayya.

"The queen has attained the state of the gods; I cannot remain (behind)", thus saying, her mother, the proficient Māchikabbe, came to Belugola, and, adopting severe *sanyāsana*, she too renounced the world. The half-closed eyes, the repetition of the five expressions, the method of meditating on Jinendra, the dignity in taking leave of relatives, evidencing *sanyāsa*, Māchikabbe, fasting cheerfully for one month, easily attained the state of the gods by *samādhi* in the presence of all the blessed. Devoted to the feet of Jina, endowed with virtues, remarkable for devotion to her husband,—thus praised by the people of the earth, that Mārasingamayya's wife Māchikabbe attained glory. A devotee of the feet of Jina, honored by friends, a celestial cow to dependants, a faithful wife superior to Kāma's wife (Rati), pre-eminent in good qualities, delighting in making gifts, always devoted to the lotus feet of sages, praised by the people,—thus does the world ever lovingly applaud Mārasingamayya's wife Māchikabbe. Jinanātha being her favorite (god); Baladēva, her father; the chief of virtuous women Māchikabbe, the mother who bore her; Singana, her younger brother; distinguished by such greatness, Māchikabbe went to the world of gods: thus reentering, the whole earth is extolling her. This said, how can the panegyrist describe her?

sacred books, poets, declaimers, disputants and orators; a sun in illuminating the wide sky of the Jaina religion; a Śrēyāmsa in being ever liberal to all sages; an ear-ornament to Sarasvati; purifier of his family; a son to others' wives; a delight to the minds of his relatives; destroyer of sin; a Gutta in being free from anger, avarice, untruth, fear, pride and lust; a Chārudatta; an equal of Jīmūtavāhana in doing good to others; averse from sin; pure in the Jaina faith; kind to the blessed; having his head purified by the fragrant water of Jina; lofty by his matchless virtues; a bee at the lotus feet of sages; devoted to the garden of lotuses the assemblage of learned men; rejoicing in the narration of stories relating to Jainism; delighting in gifts of food, shelter, medicine and learning;—was the celebrated Baladēva-danḍanāyaka. To that Baladēva and the fawn-eyed Bāchikabbe was born the liberal and virtuous Singimayya, a friend of the whole world, despiser of the niggardly. Devoted to Jina, kind to friends, a celestial tree to dependants, a bee at the lotus feet of sages, a liberal bestower of gifts—this asylum of men so distinguished himself that there were no other men to compare with him: thus did the world praise Pergaḍe Singimayya. A sun in the sky of the Jaina religion, of pure conduct, pre-eminent in the line of the blessed, asylum of the good, a celestial jewel of ministers, praised by the learned, a sun in the sky of (his) lineage, dear to the hearts of women, stainless, matchless, most excellent, lover of those who love him, an ocean of modesty, a treasury of learning, an abode of virtues,—was Singimayya on earth. Śrīyādēvi, pre-eminent in virtues, was in this āge a celestial jewel in making gifts; say that Singimayya's wife was an equal of the goddess Earth and Konti.

Be it well. Resembling a second Lakshmi in sharing the enjoyment of the innumerable fruits of the constant increase of supreme good fortune, free from defect in the knowledge of all arts, an only Bṛihaspati in discrimination, gentle to sages and dependants, the celebrated Sītā (herself) in the loftiness of devotion to her husband, crest-jewel of perfect faith (in Jainism), a rutting elephant to ill-mannered co-wives, delighting in gifts of food, shelter, medicine and learning,—Vishṇuvardhana-Poysala-Dēva's senior queen, the crowned consort Śāntala-Dēvi, having caused to be erected the Savatīgandhavāraṇa Jina temple at the holy place Belgoḷa, in order to provide for worship, gifts of food to the assembly of ascetics, and repairs, granted, on the date specified, with the permission of Vishṇuvardhana-Poysala-Dēva, exempt from all imposts, (the village) Moṭṭenavile of Kalkaṇi-nāḍu, for a garden of fifty *koḷagas* of wet land in the middle plain of Gangasamudra, and, for oblation, Viḷasanakattā which she had caused to be built at the expense of forty *gadyāṇas*, to her preceptor Prabhāchandra-siddhānta-dēva, disciple of Mēghachāndra-traividya-dēva of the Postaka-gaḇchhha of the Dēsiya-gaṇa of the Mūla-saṅgha, after washing his feet. (Two usual final verses).

Date about A. D. 1150.

Obeisance to the *siddhas*. The doctrine of Jina At the side) . . .
 . . bhachandra.¹

145 (36).

Date about A. D. 1000.

Ereyagave in Kavattā.

146.

Date about A. D. 1200.

The feet of Nēmaṇa. .

147.

Date about A. D. 1200.

Sivaggayya, with the honorific prefix *śrī*. (Name of a visitor).

148.

Date about A. D. 1200.

Kaḷayya, with the honorific prefix *śrī*. (Name of a visitor).

149 (37).

Date about A. D. 1150.

May the illustrious Garuḍa-Kēsi-rāja be ever victorious.

150.

Date about A. D. 950.

• the distinguished son-in-law of Narāsiṅga, minister of the
 Ganga kingdom. Ereganga's great minister, promoter of the prosperity of the
 Ganga territory, His son-in-law was the world-renowned Nāgavarma.
 His son, who had acquired the celebrity of being identified with Rāmadēva,
 Vatsarāja and Bhagadatta in the sea-girt earth, renounced the world, and,
 observing the vow,

151.

Date about A. D. 950.

. she caused to be made.

¹This inscription is fragmentary.

motionless or firm, of pure conduct (*otherwise* spotless and round at the sides, or ever in the bright fortnight), and of blameless glory (*otherwise* bright when the night declined)¹ ?

159.

Date about A. D. 1130.²

Praise of the doctrine of Jina. Be it well. The possessor of all virtues, Tribhuvanamalla-Chaladaṅka-rāva-Hoysala-setṭi bestowed the title Chaladanka-rāva-Hoysala-setṭi on Malli-setṭi, son of Dammi-setṭi of the ? passport department of Ayyavole.³ And, on the date specified, knowing that his end was near, he took leave of his relatives, and ending his life with a peaceful mind, attained heaven.

To describe his wife :—the good daughter of Turavammaraśa and Suggavve, having her head purified by the fragrant water of Jina, delighting in gifts of food shelter, medicine and learning, Chaṭṭikabbe. caused the epitaph to be made as an act of reverence to her husband Chaladanka-rāva-Hoysala-setṭi and her son Bāchana.

160.

Date about A. D. 1130.

Praise of the doctrine of Jina. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Of pure fame in the supreme religion of Jina, a sun to the lotuses the blessed, devoted to the lotus feet of his guru, of noble character, pre-eminent among the Brāhmins, firm like the Mēru mountain, an ocean to the jewels virtues, a mine to the bright jewel perfect faith in Jainism, was with great pleasure on earth.

161.

Date ? about A. D. 1194.

The mānastambha⁴ pillar of Dhanakṛti-dēva.

162.

Date ? A. D. 1194.

This natural pond was caused to be made by Mānabha in the year Ānanda.

¹This verse is quoted from the *Pampa-Rāmdyaṇa* (I, 18).

²The date given is Śaka 1059 corresponding to the cyclic year Saumya, but Saumya was Śaka 1032.

³The modern Athole in the Kaladgi District of the Bombay Presidency.

⁴See page 1, 4, note 1.

163.

Date ? about A. D. 1194.

The epitaph as an act of reverence to his father.

An act of reverence to Śrīdhara.

The epitaph as an act of reverence to his mother.

164.

Date about A. D. 1100.

..... ? Ganga . . set up the epitaph

165 (74).

Date ? A. D. 1246.

Be it well. (On the date specified), the Malayāḷa Adhyāḍi-nāyaka shot from the large hill to the small hill.

166 (71).

Date about A. D. 1100.

Let Jinachandra bow to the feet of Bhadrabāhu-svāmi.

167 (72).

Date A. D. 1809.

(On the date specified), Ajitakīrti-dēva, disciple of Śantakīrti-dēva, who was the disciple of Ajitakīrti-dēva, who was again the disciple of Chāru [kīrti-paṇḍita-dēva of the Dēsi-gaṇa of the Kundakundānvaya, having completed a fast of one month attained godhead in this cave.

168.

Date about A. D. 1400.

The epitaph of Mallisēna-dēva, disciple of the illustrious Lakshmiśēna-bhaṭṭa-raka-dēva.

169.

Date about A. D. 1300.

The feet of Bhadrabāhubhali-svāmi.

170 (73).

Date ? A. D. 1217.

Be it well. In the year specified, the Malayāḷa Kodayu-Sankara, standing here, shot at the three boulders near the tamarind tree to the west of the wet land.

171.

Date ? about A. D. 1217.

(*Tamil*). The Malayāṣarar Kōdai-Śaṅkaran ? aimed from here at the tamarind tree to the west of the wet land.

172.

Date about A. D. 1300.

Sāma dēva (labels below figures).

173.

Date about A. D. 1200.

Kanakanandi-dēva, Pasi-dēva, (and) Mali-dēva (labels below figures).

174.

Date about A. D. 1300.

The tank of the Nakhara-Jinalaya.

408¹.

Date about A. D. 1000.

May there be obeisance.

409.

Date about A. D. 800.

Katta, with the honorific prefix *śri*. (Name of a visitor).

410.

Date about A. D. 1000.

Sindayya (name of a visitor).

411.

Date about A. D. 1000.

. a warrior of the Gaugas and a friend of

¹The inscriptions that were latterly found on the same hill are also taken up for translation here.

412.

Date about A. D. 950.

Chandayya (name of a visitor).

413.

Date about A. D. 1000.

. Chāmunḍayya (name of a visitor).

414.

Date about A. D. 950.

Seṭṭapayya (name of a visitor).

415.

*Date about A. D. 810.*The *basadi* or Jina temple of Śivamāra.

416.

Date about A. D. 1050.

Basaha (name of a visitor).

417.

*Date about A. D. 1000.*Vaijayya, with the honorific prefix *śrī*. (Name of a visitor).

418.

*Date about A. D. 1050.*Jakkayya, with the honorific prefix *śrī*. (Name of a visitor).

419.

*Date about A. D. 1050.*Kaḍuga, with the honorific prefix *śrī*. (Name of a visitor).

420.

Date about A. D. 1000.

? Obeisance

421.

Date about A. D. 1000.

Maha-maṇḍalēśvara (title of a visitor).

422.

*Date about A. D. 1000.*Bāsa, with the honorific prefix *śrī*. (Name of a visitor).

423.

Date about A. D. 1050.

Basavayya (name of a visitor).

424.

*Date about A. D. 1100.*Mara, with the honorific prefix *śrī*. (Name of a visitor.)

425.

Date about A. D. 1100.

Naranayya (name of a visitor).

426.

Date about A. D. 1100.

The epitaph of

427.

Date about A. D. 1000.

Kagūttara (? name of a visitor).

428.

Date about A. D. 1100.

The feet of the illustrious Ravichandra-dēva.

429.

Date about A. D. 1000.

The ? pond dug by Badra of svara.

430.

Date about A. D. 1000.

The illustrious blacksmith Chanda-Achârîga.

431.

Date about A. D. 1300.

Vabôja (name of a visitor, apparently a sculptor).

432.

Date about A. D. 1000.

Melapayya (name of a visitor).

433.

Date about A. D. 900.

Prithuva, with the honorific prefix Sri. (Name of a visitor.)

434.

Date about A. D. 1100.

Chandrâdita (name of an engraver).

435.

Date about A. D. 1050.

Nâgavarma wrote (this). (Name of an engraver).

436.

Date about A. D. 1050.

Champion over

437.

Date about A. D. 1000.

Puliyayya (name of a visitor).

438.

Date about A. D. 1100.

Saulayya (name of a visitor).

439.

Date about A. D. 1100.

Késavayya (name of a visitor).

440.

Date about A. D. 1000.

Same as No. 408.

441.

Date about A. D. 1000.

Śrī-Ēchayya, cruel to enemies.

442.

Date about A. D. 1050.

Bāsa (name of a visitor).

443.

Date about A. D. 900.

The Kadamba had three boulders brought

444.

Date about A. D. 1200.

The natural pond of Jina.

445.

Date about A. D. 700.

Sarpa-chūḷānani (crest-jewel among serpents), walking in the path of Jina and of righteous conduct.

446.

Date about A. D. 1000.

Biddarayya, with the honorific prefix śrī. (Name of a visitor).

447.

Date about A. D. 1000.

The illustrious Akacheya (name of a visitor.)

448.

Date about A. D. 900.

śrī-īsarayya, an elder brother to others' wives.

449.

Date about A. D. 990.

Same as No. 40.

450.

Date about A. D. 1000.

Machayya, with the honorific prefix śrī. (Name of a visitor.)

451.

Date about A. D. 1000.

Chanapausa, with the honorific prefix śrī. (Name of a visitor.)

452.

Date about A. D. 1000.

The obeisance of the ruler of Nāgaṭi.

453.

Date about A. D. 1000.

The obeisance of Bāsa's elder brother.

454.

Date about A. D. 1000.

The king's? merchant (*chaṭṭa*).

455.

Date about A. D. 950.

A servant of the poor. (Title of a visitor.)

456.

Date about A. D. 1000.

Nāgavarma, with the honorific prefix śrī. (Name of a visitor.)

457.

Date about A. D. 1000.

śrī-Bāḷaditya, king of the Vatsas.

458.

Date about A. D. 950.

The illustrious Ariṣṭanēmi-panḍita of ? Malegolla, destroyer of hostile creeds.

459.

Date about A. D. 950.

Same as No. 455.

460.

Date about A. D. 1050.

Nāgayya, with the honorific prefix śrī. (Name of a visitor.)

461.

Date about A. D. 1050.

Dēchayya, with the honorific prefix śrī. (Name of a visitor.)

462.

Date about A. D. 1000.

Sindayya, with the honorific prefix śrī. (Name of a visitor.)

463.

*Date about A. D. 1000.*śrī-Gōvanayya, a Brahma among? serpents (*byīla*).

464.

Date about A. D. 1000.

śrī . . givarina, a sun

465.

Date about A. D. 1050.

Madhuvayya, lay disciple of Nayanandi-vimukta, who was the? father of Maḷadhari-dēva, bowed to the god.

Madhuva, possessed of fame resembling the moon, Śiva's smile, the froth on the milk ocean and the Kailāsa mountain, came here and with intense devotion bowed to the god.

466.

Date about A. D. 1000.

Kaṇṇabbarasi's younger brother Chāvaṃya, Dammaḍaṃya and Nāgavarma came here and bowed to the god.

467.

Date about A. D. 1000.

Andamaṃaṃya, with the desire in his mind of seeing Aggaḷa-dēva, stayed at the celebrated Belgola

Sankayya, a? servant (*vēde*) of the *pergeḍe* Rēṭaṃya.

468.

Date about A. D. 950.

The illustrious Ereyapa-gāmuṇḍa and Maddaṃya came here and observed religious vows.

469.

Date about A. D. 1000.

Pulikkalayaṃya, with the honorific prefix *śri*. (Name of a visitor.)

470.

Date about A. D. 1000.

Kaṇṇohayaṃya, with the honorific prefix *śri*. (Name of a visitor.)

471.

Date about A. D. 1000.

The illustrious? Enaga, a? dependant of? Kriyada-dēva.

472.

Date about A. D. 1000.

Mārasingayaṃya, with the honorific prefix *śri*. (Name of a visitor.)

473.

Date about A. D. 1050.

Kattayaṃya (name of a visitor).

474.

Date about A. D. 1000.

Pulichôrayya, resplendent with the great banner and the jewel awning.

475.

Date about A. D. 1000.

Of the holy place Kopana.

491¹.

Date about A. D. 800.

śrī-Ranadhīra (brave in war). (Title of a visitor.)

492.

Date about A. D. 900

A thousand *gadyānas*.

¹ See page 80, note 1

INSCRIPTIONS ON VINDHYAGIRI OR DODDAHETTA.

175 (76).

Date about A. D. 983.

Chāmuṇḍa-Rāja caused (this image) to be made.

176 (76).

Date about A. D. 983.

Chāmuṇḍa-Rājan caused (this image) to be made.

177 (76).

Date about A. D. 1117.

Ganga-Rāja caused the enclosure to be made.

178 (80).

Date about A. D. 1159.

The great minister, senior treasurer, Hullaṃayya, having received (the village of) Savanēru from the hands of the mahā-maṇḍalēśvara pratāpa-Hoysala-Narasimha-Dēva, granted it to provide for the eight kinds of worship of Gommaṭadēva, Pāriśvadēva and the twenty-four Tīrthakaras, and for gifts of food to the *ṛshis* or ascetics.

179 (75).

*Date about A. D. 983.*Chāmuṇḍa-Rāja caused (this image) to be made¹.

180 (75).

*Date about A. D. 1117.*Ganga-Rāja caused the enclosure to be made¹.

181.

Date about A. D. 1159.

The great minister, senior treasurer, Hullaṃayya, having received (the village of) Savanēru from the hands of Biṭi-Dēva's son pratāpa-Narasimha-Dēva, granted it to provide for of Gōmaṭadēva and PA va, and for gifts.

¹ The language of these inscriptions is apparently Maṅgalya.

182 (78).

Date about A. D. 1200.

Basavi-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused the wall of the enclosure and the twenty-four Tīrthakaras to be made; and his good sons Nambidēva-setṭi, Bōki-setṭi, Jinni-setṭi and Bāhubali-setṭi caused to be made the lattice-windows in front of the Tīrthakaras whom their father had caused to be made.

183 (79).

Date about A. D. 1200.

Lalita-sarōvara (or the lovely pond)¹.

184 (77).

Date about A. D. 1150.

Be it well. May the doctrine of the Jaina faith, which feet are surrounded by hundreds of rays issuing from the jewels on the bowing heads of all the chiefs of the demons and gods and of the Kinnaras and the Pannagas, and which drives away the mass of darkness (or ignorance) from all the heads, spread and endure for as long as the earth, the ocean, the sun and the moon last.

185 (104).

Date about A. D. 1231.

Baunni-setṭi, son of Kēti-setṭi, lay disciple of Bālachandra-dēva who was the disciple of Nayakīrti-siddhānta-chakravartī, caused this Yaksha-dēvate to be made.

186 (81).

Date A. D. 1231.

Praise of the Jina-śāsana. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahā-rājādhirāja paramēśvara, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of the all-knowing, uprooter of the Magara kingdom, establisher of the Chōla kingdom, śrīmat-pratāpa-chakravartī Hoysala-śrī-vīra-Nārasimha-Dēva was ruling the earth, his servant and lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Adhyātma-Bālachandra-dēva was—Be it well. Possessed of all good qualities, having his head purified by the fragrant water of Jina, devoted to stories relating to the Jaina faith (*śaś-dharma*), delighting in the four kinds of gifts, Paduma-setṭi; whose son Gommaṭa-setṭi, (on the date specified), granted, as a perpetual endowment, 12 *gadyāṇas* for the eight kinds of worship of Gommaṭadēva and the twenty-four Tīrthakaras.

¹ Inscribed on the anthill to the left of the colossus opposite to a circular stone basin which receives the water used for bathing the image.

187.

Date about A. D. 1180.

Basavi-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, caused his image to be made.

188.

Date about A. D. 1180.

(Same as the previous inscription).

189.

Date about A. D. 1180.

Balleya-(da)ṇḍanā(ya)ka, lay disciple of, etc., (same as 187).

190.

Date about A. D. 1180.

(Same as the previous inscription).

191.

Date A. D. 1536.

(On the date specified), ya-setṭi, Gummaṭa-setṭi and Danada . . . , of Kopanapura, (visited) the god.

192.

Date A. D. 1498.

Mārvāḍi—(On the date specified), Gōmaṭa-Bahupāla, Prajāusavāla, and Brahmachāri of the Kadika family belonging to Purasthāna came on a pilgrimage to Gōmaṭasvāmi with their brothers and sons.

193.

Date about A. D. 1200.

Anki-setṭi, lay disciple of Nayakīrti-siddhānta-chakravartī's discip̄le Bālachandra-dēva, caused (the image of) Abhinandanadēva to be made.

194.

Date about A. D. 1180.

Rāmi-setṭi of the mint (*kammaṭa*), lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍakunda lineage of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-sangha, caused (this image) to be made.

195.

Date about A. D. 1200.

The customs-officer Bhānūdēva-heggaḍe, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Ajita-bhaṭṭāraka to be made.

196.

Date about A. D. 1180.

Bidiyama-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī, caused (the image of) Sumati-bhaṭṭāraka to be made.

197.

Date about A. D. 1180.

Basavi-seṭṭi, lay disciple of Nayakīrti-siddhānta-chakravartī of the Koṇḍākunda lineage of the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha, caused (the images of) Chatur-vimśati-Tīrthakaras (the twenty-four Tīrthakaras) to be made.

198.

Date about A. D. 1200.

Mahādēva-seṭṭi of Kaḷale, lay disciple of Nayakīrti-siddhānta-chakravartī's disciple Bālachandra-dēva, caused (the image of) Malli-bhaṭṭāraka to be made.

199.

Date A. D. 1279.

(On the date specified), the *mahā-pasāyata*¹ Tirumappa's officer Sambhudēva-ṇa's son Mallanna Gommaṭa
. Good fortune.

200.

Date A. D. 1288.

(On the date specified), Mādi-seṭṭi, son of the black pepper merchant (*meṇasina*) Sōyi-seṭṭi of Biṭeyanahāli, granted 1 *gadyāṇa* and 2 *paṇas* and 1 *māna* of milk for the daily anointment of Gomatādēva.

201.

*Date A. D. 1580.**

Māvedaḍi.—(On the date specified), ? Sēnavīraṇataji, Jagatakarataji, Paḍabhaṭ-ṭōḍarāji, and Rāyasōraghaji [had the image made].

¹ *Pasāyata*, a master of the robes.

* The year intended is apparently Pramāthun.

202.

Date A. D. 1486¹

Mārvāḍī.—(On the date specified), ? Agushaje Jagad of the
Mōla-sangha [had the image made].

203.

Date A. D. 1490.

Mārvāḍī.—(On the date specified), the pilgrimage of Brahmadharmaruchi-
Brahmaguṇasāgara-paṇḍita, disciple of the *bhaṭṭāraka* Abhayachandra, was fruitful.

204.

Date about A. D. 1600.

Linganna, son of Apa-nāyaka of Gêrasope, prostrated himself (before the god)
touching the earth with the eight members.

205.

Date ? about A. D. 1630.

Mārvāḍī.—Our sum we shall deposit. Your sum we shall take.

206.

Date A. D. 1742.

Mārvāḍī.—Obeisance to Gaṇēśa. (On the date specified), Śāha Harakhachanda-
dāsaji [came on a pilgrimage].

207.

Date A. D. 1742.

Mārvāḍī.—Obeisance to Gaṇēśa. (On the date specified), Śāha Kapûrachanda
and Môttebanda [came on a pilgrimage].

208.

Date A. D. 1785.

Mārvāḍī.—(On the date specified), the Āgaravālā Panipathiya Atadāsa of
Delhi and Sēth Bhagavānadāsa came on a pilgrimage.

209.

Date A. D. 1743.

Mārvāḍī.—(On the date specified), Santōsharāya, Bālakisanaaji
and Khandēlavālā Budhalālā Gangārāmaji [came on a pilgrimage].

¹ Parābhava = Vikrama Samvat 1544.

210.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), Santōsharāyaji, Bālakisanaji, and Ajīdataji, with his sons Chainarāya and Dinadayāla had come on a pilgrimage. Ajīdataji was an Agaravālā Sarāvagi of the Pānipatha sect and of the Gōyala-gōtra and belonged to Isthānapetha.

211.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), Vanavārīlāla, son of Dinadayāla, [came on a pilgrimage].

212.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), Bālurāma, an Agaravālā Sarāvagi, son of Rāmakīsana, and Kēsorāya of Gōkalagaḍha. . . . [came on a pilgrimage].

213.

Date A. D. 1786.

Mārvāḍi.—(On the date specified), the Narāthanavālā Tirāmāla, son of Lakhamaparāya, Nathīmāla Gainirāma. . . . and the Sahanavālā [came on a pilgrimage].

214.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), Sēṭh Rājārāma and Rāmakīrasana, sons of Mangatarāya of the Gōyala-gōtra, and Sirāipāla and Śambhunātha, sons of [came on a pilgrimage].

215.

Date about A. D. 1754.

Mārvāḍi.—(On the date specified), Naya , Nārāyanaji, , rāma, Dānamāla, Kēso-ḍā Jainandarāyaji [came on a pilgrimage].

216.

Date A. D. 1754.

Mārvāḍi.—The son of Kāvasarāya. (On the date specified), Mōjirāma, a Gangāniyā Agaravālā and Pānipathiyā, of Māḍḍanagaḍha, son of Samtramāla, [came on a pilgrimage].

217.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), the Sēth of Karabadha
 lasurāya . . . rāyaji, the Lasāniyā Isarānaji, and Hulāsarāya Bala-
 kadāsa, a Sanāniyā Baniyā of the Garga-gōtra and a Panipatha Agaravāla Sarāvagi,
 [came on a pilgrimage].

218.

Date about A. D. 1742.

Mārvāḍi.—Udaisimha Vagadavālā and [came on a pilgrimage].

219.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), Navalārāya, son of Sankaradāsa, had come
 [on a pilgrimage].

220.

Date A. D. 1754.

Mārvāḍi.—(On the date specified), the Sarāvagi Santōsharāya, son of Magan-
 rāma and grandson of Jaikarana, [came on a pilgrimage].

221.

Date about A. D. 1120.

To Arasāditya (or king Āditya) and Āchāmbike were born, causing joy (to
 their parents), three sons, namely, Pampa-rāja, Haridēva and the virtuous lea-
 der of the assemblage of ministers Baladēvanna, who were ornaments of the Kar-
 nāṭaka family renowned in the world, uncles of Māchi-rāja, fiercely valorous to
 enemies, devoted to the feet of Jina, and possessed of great fortitude. May Bala-
 dēva,—chief of all ministers, subduer of enemies, eschewer of others' wives, a neck-
 lace to Sarasvati, of well-known pure fame, of a celebrated noble form, worshipper
 of the feet of Jinēndra,—be victorious.

222.

Date ? A. D. 1559.

(On the date specified), Gummī-seṭṭi's son. seṭṭi and Puṭṭanna's
 son Chikanna visited the god.

223 (98).

Date A. D. 1827.

Dēvarājai-arasu, *bhākshi* or head of the body-guard, police (*kandāchdra*) and
 cavalry office (*savdra-lachēri*) departments at the court of Kṛishṇa-Rāja-Waḍeyar,

lord of the excellent city of Mahis̥tr,—son of Chaluva-arasu of Satyamangala, grandson of Tōṭa Dēvarājai-arasu and great grandson of Bilikere Anantarājai-arasu of the Kāśyapa-gōtra, Ahaniya-sūtra, Vṛishabha-pravara and Prathamānuyōga-śākha, descended from Chāvunḍa-Rāja,—having died on the day of the head-anointing festival of Gōmatēśvara-svāmi, his son Puṭṭa Dēvarājai-arasu, in order that the *maṭha* might conduct *pāda-pūje* and other services for Gōmatēśvara-svāmi every year, made (on the date specified) an endowment of 100 *varahas*. May the service prosper. May the doctrine of Jine thrive.

224 (99).

Date A. D. 1539.

Praise of the Jina-śāsana. Chavuḍi-seṭṭi of Gērasoppe having caused the mortgage on my land to be released, I, Kambhayya, son of Agaṇi Bommayya, will (in return) carry on for as long as the moon and sun last these (charities):—the gift of food to one group (*taṇḍa*), the (upkeep of the) flower-garden in front of Tyāgada-Brahma and 1 *paḍi* of rice for *akshate-pūṇja* (grains of rice used for worship). Good fortune.

225 (100).

Date A. D. 1539.

Chikaṇa, son of Doḍa-Dēvappa, gave a charity-deed (*dharma-sādhana*) to Chauḍi-seṭṭi of Gērasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group. Good fortune.

226 (101).

Date A. D. 1539.

Bommaṇa, son of Kavi (? the poet), gave a charity-deed to Chavuḍi-seṭṭi of Gērasoppe as follows:—As you have relieved us from our difficulty, we will (in return) carry on for as long as the moon and sun last the gift of food to one group for six months every year.

227 (102).

Date A. D. 1539.

The flower-seller (*hūvina*) Chennayya gave a charity-deed to Chavuḍi-seṭṭi of Gērasoppe as follows:—As you have caused the mortgage on my land to be released, I

228 (103).

Date A. D. 1509.

(On the date specified), the crest-jewel of perfect faith in Jainism Channa-Boumarasa,—brother of the purifier of his family, supporter and protector of Jainism,

Bomyana-mantri, who was the son of Kēsavanātha, who was again the chief minister of the maṇḍalēśvara Kulōttunga-Chaṅgāḷva-Mahadēva-mahipāla,— and the assemblage of the blessed *śrīvalakas* (Jaina laymen) of Nanjarāyapattāna caused the *ballivāḍa* (? arbour) of Guṇmaṭasvāmī to be renovated.

229.

Date A. D. 1488.

This inscription is mostly defaced. It seems to record the grant of some village including its dry and wet lands and its income in money and grain.

230.

Date about A. D. 1500.

This inscription is much defaced. It appears to be a sale-deed. Some one sells his ? income (*pattigē*) in a village to another to be enjoyed by him and his posterity for as long as the moon and sun last. Then follow names of witnesses.

231.

Date about A. D. 1500.

(The allotment) made by Pandita-dēva:— During the great anointment (*mahābhisheka*), for milk and curds 2, to the *pūjāri* 1 share, to the workmen and stone-masons 2 shares, to the ? carpenter (*bhaṇḍikāra*) 1. The violators shall be punished (with a fine in the shape of) one oblation-vessel¹.

232.

Date ? A. D. 1467.

(On the date specified), Kariya Guṇmaṭa-seṭṭi, son of Kariya Kāntana-seṭṭi and younger brother of Kariya Birumana-seṭṭi, having gone to Beluḡūla with a group of pilgrims from Biditi and honored the *saṅgha* on the conclusion of the *Ratnatraya* observance (*nōmṇi*) in the presence of the feet of Guṇmaṭanātha, acquired fame and religious merit.

233.

Date about A. D. 1470.

To Kariya Bominana Guṇmaṭanātha is the sole refuge.

234 (85).

Date about A. D. 1180.

I shall praise the immeasurable Gōmṇaṭa-Jina, worshipped by the lords of men, Nāgas, gods, demons and Khacharas, destroyer of Cupid by the fire of meditation and

¹ The purport of the inscription is not clear; and the meaning of the last portion is doubtful.

worthy to be meditated upon by ascetics. Who else is so honorable as the high-souled Bāhubali, son of Puru, who, having generously handed over the kingdom of the earth to his elder brother,—who on defeat in a regular hand-to-hand fight unjustly left off speaking and when even the discus thrown by him proved a failure was seized with shame,—went forth and destroyed by his penance the enemy *karma*? The emperor Bharata, conqueror of all kings, son of Purudēva, caused to be made near Paudanapura, with joy of mind, an image, 525 bows high, resembling the form of the victorious-armed Bāhubali-kēvali. After the lapse of a long time, a world-terrifying mass of innumerable *kukkuṭa-sarpas*¹ having sprung up in the region near that Jina, that enemy of sin obtained, indeed, the name Kukkuṭēśvara. Afterwards that region became invisible to the common people, though seen even now by many skilled in spells and charms (*mantra-tāntṛa*). There might be heard the sound of the celestial drum; why say more, there might even be seen the details of divine worship; those who have seen the brilliant charming mirror of the nails of that Jina's feet, can see the forms of their former births;— the supernatural power of that god is renowned in the world. On hearing from people of the celebrated supernatural power of that Jina, a desire arose in his mind to see him, and when he prepared himself to go, he was told by his preceptors that the region of that city was distant and inaccessible; whereupon, saying "in that case I will cause to be made an image of that god," Gōmāṭa had this god made. Combining in himself learning, purity of faith, power, virtuous conduct, liberality and courage, the moon of the Ganga family, Rāchamalla, was celebrated in the world. Was it not that king's matchless power, Chāmunda-Rāya (*alias*) Gomuṭa, an equal of Manu, that thus caused this god to be made with great effort?

When an image is very lofty, it may not have beauty; when possessed of loftiness and real beauty, it may not have supernatural power: loftiness, real beauty and mighty supernatural power being all united in it, how worthy of worship in the world is the glorious form, comparable to itself, of Gommuṭēśvara-Jina? When it is said that Maya, the king of heaven (Indra)², and the lord of serpents (Ādiśēṣha)³ are unable respectively to draw a likeness, to take a full view and to undertake the praise of it, who else are then able to draw a likeness, to take a full view and to undertake the praise of the matchless form of wondrous beauty of the southern Kukkuṭēśvara? Birds do not fly over it even in forgetfulness: fragrance and bright saffron-red lustre issue from the region of its two arm-pits; this wonder has been clearly witnessed by the people of the three worlds: who can adequately praise the glorious form of Gommuṭēśvara-Jina? The famous world of the Nāgas always forming the foundation, the earth the base, the points of the

¹ The *kukkuṭa-sarpa* is a fowl with a serpent's head and neck. It is the emblem of Padmāvatī.

² Though possessed of 1000 eyes.

³ Though possessed of 2000 tongues.

compass the walls, the region of heaven the roof, the cars of the gods above the towers, and the cluster of brilliant stars the inner broad jewel-awning. the three worlds enlightened by Jina's sayings have (thus) become the abode of Gommatêsa. Is he of matchless beauty? he is Cupid; is he mighty? he is the conqueror of the emperor (Bharata); is he liberal? he gave back the whole earth though he had completely conquered it, is he free from attachment? he is engaged in penance and contents himself with the two feet of earth given to him; is he possessed of perfect knowledge? he has destroyed the bonds of *karma*: this said, how exalted is Bâhubališa? May the supremely honorable Gommatêsa-Jina grant us a permanent sense of honor; Cupid, happy beauty; the possessor of the strength of arm which destroyed the pride of arm of the emperor, great strength of arm; the abandoner of the burden of sovereignty, freedom from desire; the obtainer of emancipation, emancipation. The whole world has clearly witnessed the shower of *namôru* flowers—their bright white lustre and diffusive fragrance pervading the points of the compass—poured by the gods on the beautiful divine head of the chief of gods Gommatêsvara: such greatness is nothing extraordinary to that god. Say, did it happen in such a way as to make people say "I was able to see," "I was not able to see"? One whole day the shower of excellent celestial flowers fell on the top of the head of the chief of Jinas Gommatêsa, causing delight to the eyes of the people of the earth, so that even women, children, old people and cowherds shouted with joy at the sight. As if the cluster of brilliant stars came down with devotion to worship the feet of this supreme lord, the heavy shower of bright flowers fell from the sky at the lotus feet of the celebrated Gommatanâtha of Belgula to the great astonishment and joy of the earth. The shower of flowers fell gratefully on the lord Bâhubališa, so that people said that the shower of flowers formerly poured by the gods on the occasion of the victory in hand-to-hand fight over the primeval emperor Bharata and on the occasion of the acquisition of perfect knowledge after the destruction of the 'great enemy' sin might have been similar to this. Why in vain do you make yourself wander in the forest of births by foolishly mistaking the various dying deities of the land for gods? Think on Gommatadêva who is of the form of the supreme soul, and you will be rid of birth, old age and other sorrows. No man shall take pleasure in killing, lying, stealing, adultery and covetousness; if he does, he will lose for ever this world and the next: lo! Gommatadêva looks as if proclaiming this standing on high.

O Gommatadêva, even the lamentations of innocent women, crying "what greater things are you going to acquire by applying yourself to penance, forsaking, for no reason, us, this Vasanta (spring), the moon, the flower-bow and arrow and (thus, making us a leader-less troupe"? do not reach your ear; who is there so merciless like you? The anthills and the pressing and entwining creepers on the body looking as if the earth and creeper-like women owing to their grief came and tightly

embraced him, saying "why have you forsaken us?", the state of Gommatāḍēva's intense application to penance was (worthy to be) honored by the lords of serpents, gods and sages. "Younger brother, all my younger brothers have gone to penance; if you, too, thus go to penance, this wealth has no attraction for me; do not go" —this entreaty of your elder brother you heeded not and took *dīkshe* (initiation; O Gommatāḍēva, your heroic resolution is? pleasing to the wise. "Give up the idea that your feet are in my territory; when one thinks of it, the territory is neither yours nor mine, it is otherwise; according to the saying of the birthless (Jina), faith, knowledge and strength are the highly esteemed qualities of the soul" —when your elder brother said thus, O Gommatāḍēva, you completely drove away the passion of pride from your mind. The despicable conduct of other guides who while exhorting their ascetics against the evils of false penance allow themselves to be closely associated with women is surely like that of a deceitful teacher (*kammavijjā*); O Gommatāḍēva, it is indeed befitting that you have undertaken such penance as is the cause of unfading happiness to yourself and others and become a teacher. O Gommatāḍēva, when you firmly fixed your mind on the soul, the troupe of the great *ghāti* (*karmas*), of which *mōhaniya* is the chief, bowed, fled away and fell, and you acquired great strength, faith, knowledge and happiness²; and further by the destruction of the *aghlāti* (*karmas*) you acquired final emancipation of unending happiness. O Gommatāḍēva, how fortunate are those who worship your lotus feet with fragrant fresh wild flowers, look upon your form with joy, circumambulate it, and heartily praise you according to their knowledge: how fortunate (again) must those be who like Indra know you and are worshipping you. Though (as) Cupid³ he had formerly the greatness of the empire of desire in him, and though the discus weapon, resembling the sun, discharged from the hand of Bharata, desired, along with the empire of the earth, his mighty arm, Bāhubali forsook them (the two empires) and took *dīkshe* for the sake of the happiness of the empire of final emancipation: will people like us ever forsake them thus?

Thus did Sujanōttamsa gladly praise Gommatā-Jina with the desire of destroying the many sins formerly committed in thought, word and body. Boppa is known as Sujanōttamsa in the sense that worthy good people are ever his head-ornament (*utīamsa*), and not in the sense that he is the head-ornament of the good. This inscription in praise of Jina was composed by the knower of the doctrine of Jina, conqueror of sin by his learning, Sujanōttamsa of pure fame, honored by the assembly of good poets. A disciple of the eminent emperor of *siddhāntikas* and lord of ascetics Nayakīrti, versed in true knowledge, possessed of the science of soul-knowledge, was the lord of sages Bālachandra of bright fame. By direction

¹ See page 25, note 9.

² These four are said to be the great characteristics of the soul.

³ Bāhubali is believed to be Cupid incarnate.

of that sage, Kavaḍamayya's *Dēvaṇa* lovingly caused the inscription in praise of the virtues of the world-renowned Gommaṭa-Jinēndra composed with joy by Boppana-paṇḍita, known as the ? leader (*bappa*) of Kannaḍa poets, to be engraved; and Rudra of Bagaḍage reverently caused the grand consecration to be made.

235 (86).

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvimsati-Tīrthakaras caused to be made by the *vaḍḍa-byavahāri* Basavi-seṭṭi of Mosale (see No. 197) in the enclosure of Gommaṭadēva of the holy place Beluḡuḷa, the merchants of Mosale pledged themselves to give annually as follows—(Then follows a long list of names and amounts.)

236 (87).

Date about A. D. 1185.

For the eight kinds of worship of Basavi-seṭṭi's Tīrthakaras, the merchants of Mosale pledged themselves (to give) annually as follows—(Then follows a long list of names and amounts).

237 (88).

Date ? A. D. 1196.

(On the date specified), the *mahā-paṣḍyita* Vijayanna's son-in-law Chikka Madukanna, having purchased certain lands (specified) in Gangasanudra from the *mahā-maṇḍalāchārya* Chandraprabha-dēva, granted the same to provide for twenty flower garlands for the daily worship of Gommaṭadēva. Good fortune.

238 (89).

Date ? A. D. 1198.

(On the date specified), to provide for flowers for the worship of Gommaṭadēva, Kabi-seṭṭi's (son) Sōmeyna of Yagaliya granted certain lands (specified) to the *mahā-maṇḍalāchārya* Chandraprabha-dēva, disciple of the senior (*Hiriya*) Nayakīrti-dēva.

239.

Date A. D. 1742.

Mdruvādi—(On the date specified), the Pānipatha Patadēva, father of Dānachanda-Puravāla, [came on a pilgrimage].

240 (90).

Date about A. D. 1175.

Praise of the Jina-śāsana. May there be obeisance. Obeisance to the lord of the three worlds, destroyer of births, Śānti, who dispels the darkness (of ignorance) by the rays of authoritative arguments. Obeisance to Jina.

(Lines 5-18, giving an account of Ganga-Rāja, are identical with lines 4-20 of No. 73.)

That great minister, *daṇḍandāyaka*, a millstone to traitors, Ganga-Rāja—when Chōla's *sāmanta* Adiyama, stationed as if a door in the camp of Talakāḍu, the frontier of Gangavāḍi-nāḍu above the ghāts, refused to surrender the *nāḍu* which Chōla had given, saying 'Fight and take it'—marched (against him) with the desire of victory; and the two armies met. O Ganga-chamūpa, why do we require others in this part of the country for the task of describing the greatness of your prowess? Is not Dāma who, while the destructive point of the sharp sword in your hand raised with the desire of victory was lifting up the skin of his back, fled in the direction of Kañchi enough? O Ganga, unable to expose his body to the turn of your sword once in battle, the Tigula Dāma escaped and took refuge in the forest, and, thinking of it again and again even now, is frightened like the deer day and night to the consternation¹ of his faithful wives. Having remained till now in Talakāḍu astonishing people by his valour which put to flight many in any number of battles, the *sāmanta* Dāmōdara, turning now his back on the fight through great fear of the blows of Ganga-Rāja's sword, lives like a Śaiva ascetic eating from a skull (or potsherd) from which (even) a dog will not eat. Marching alone rapidly, taunting and making them lose courage, he thus put them to flight. Moreover, he put to flight Narasinga-varma and all the other *sāmantas* of Chōla above the ghāts and brought the hole *nāḍu* under the dominion of a single umbrella, whereupon the grateful king Viṣṇu, being pleased, said, "I am pleased; ask for a boon." Thereupon, though he knew that the king would give (anything that was asked), he did not ask like ordinary people for any other thing, but, intent on the worship of Jina, asked for Gōvindavāḍi amidst the plaudits of the earth: The noble-minded (Ganga) granted it indeed with joy for the worship of Gommaṭadēva, so that the assembly of sages, expressing approbation again and again, exclaimed "this is excellent." The Koṇḍakunda line of the Mūla-saṅgha is the most ancient in the Jaina creed; and the promoter of that line is undoubtedly the general Ganga, lay disciple of Śubhachandra-siddhānta-dēva who is celebrated as the disciple of the learned Kukkuṭāsana-Maladhāri-dēva of the Pustaka-gachchha of the Dēśiga-gaṇa. He renovated all the *basadis* or Jaina temples of Gangavāḍi; he had the enclosure built around Gommaṭadēva of Gangavāḍi; having driven out the 'Tigulas,' he restored Gangavāḍi to Vira-Ganga; was not Ganga-Rāja a hundred-fold more fortunate than that former Rāja² of the Gangas?

By the power of *dharma* or virtue (*otherwise* bow) alone does the world conquer all enemies; let every one apply the highest quality (*otherwise* bow-string) there alone. May the illustrious emperor of philosophy, Guṇachandra-dēva's son

¹ Literally, causing palpitation in the hearts of.

² See page 37, note 2.

³ Chamūpa-Rāja.

Nayakīrtidēva-munipa, a moon in raising the ocean the teachings of Jina, a treasury of literature, a roaring lion striking the head of the elephant the cunning Cupid, the birthplace of kindness, continue long (to guide us). When returning from the conquest of the regions, the celebrated unequalled warrior king Narasimha visited with devotion the Jinas Gommaṭa and Pārśvanātha, as also the shrine of the Chaturvīmśati images, and granted for them with joy Savanēru, Bekka and Kaggere to last till the advent of another age (*kalpa*). The Himālaya mountain Narasimha (caused to flow) from the deep pool the uplifted water-vessel through the spout Hulla's hand a Ganges stream to the middle of the pond the feet of Nayakīrti-muniśa. As formerly the slower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Échala-Dēvi was born the meritorious altruistic king Ballāla of victorious arm, a Yama to the race of mighty enemies. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort and seized the kings Kāma-dēva and the famous Oḍoya, and their treasury, women and troops of horses.

Be it well. The great minister, *sarvādhikāri*, senior treasurer, Hullaṃyana, lay disciple of Nayakīrti-siddhānta-chakravartī, having asked for and received from the hands of the pratāpa-chakravartī vīra-Ballāla-Dēva Savanēru, Bekka and Kaggere, granted the same to provide for the eight kinds of worship of Gommaṭadēva, Pārśvadēva and the twenty-four Tīrthakaras, and for gifts of food to ascetics. A moon to the ocean the *paramāgama*, disciple of the emperor of philosophy and lord of ascetics Nayakīrti, versed in true and pure knowledge, was the lord of sages Adhyātmi-Bālachandra. Who can thus make a great *śāsana* (or inscription) of the Yama of the end of time to the race of Cupid (*i.e.*, Jina), a group of epitaphs, and a series of tanks and ponds as acts of reverence in memory of Nayakīrtidēva-siddhāntika? Who was so fortunate?—thus was Nayakīrti spoken of on the earth.

241 (91).

Date about A. D. 1175.

Be it well. All the jewel merchants, endowed with all good qualities, of the holy place Beḷugūla, to provide for flowers for Gommaṭadēva and Pārśvadēva; pledged themselves to pay annually for as long as the sun, moon and stars endure certain dues (specified) on coral. Good fortune.

242 (92).

Date about A. D. 1175.

Be it well. To provide for flowers for Gommaṭadēva, all the merchants of the holy place Beḷugūla, including Gumi-seṭṭi's Dasaiya, Lokeya-sahapi's daughter

Sômauve and others (two more named), having purchased certain lands (specified) at Gangasamudra and Gommatâpura from the assembly, made over the same to the garland-maker with a charter to the effect that he was to enjoy them for as long as the sun, moon and stars endure.

243 (93).

Date ? A. D. 1274.

(On the date specified), to provide for flowers for Gommatâdêva and the Tirthakaras, Chenni-setti's son Kallayya, lay disciple of Chandrakîrti-bhaṭṭâraka-dêva, granted, as a perpetual endowment, 1 *ga* and 2 *pa* with the condition that no less than 6 garlands of flowers should be supplied. Good fortune.

244 (94).

Date ? A. D. 1274.

(On the date specified), to provide for the daily anointment of Gommatâdêva, a perpetual endowment of 4 *gadyâṇas* was made as an act of reverence in memory of Mèdhavi-setti of Bârakanûr, lay disciple of Prabhâchandra-bhaṭṭâraka-dêva, with the condition that 3 *mânas* of milk should be supplied every day for as long as the sun and moon last. The jewel merchants and the ? *elayi* should look after this charity. Good fortune.

245 (95).

Date ? about A. D. 1274.

Kêti-seti, son of Sôyi-seti of Halasûr, paid 3 *ga* to provide for 3 *mânas* of milk for the daily anointment of Gommatâdêva. The milk should be supplied out of the interest on the sum by the jewel merchants for as long as the sun and moon last. Good fortune.

246 (96).

Date A. D. 1273.

Praise of the Jina-âsana. While the pratâpa-chakravarti Hoysala-sri-vîra-Nârasimha-Dêvarasa was in the capital Dêrasamudra, ruling the kingdom in peace and wisdom—(on the date specified), Sambhu-dêva, son of Mâdayya of Honnachageri, and others (three named), having purchased certain lands (specified) at Mattiyakere from the *mahâ-maṇḍalâchârya* Nayakîrtidêva's disciple Chandraprabhadêva with exemption from all imposts and a libation of water, granted the same for as long as the sun, moon and stars endure to provide for milk-offerings for Gommatâdêva and the twenty-four Tirthakaras of the enclosure. Good fortune.

247 (97).

Date ? A. D. 1274.

(On the date specified), Âdiyanna, son of Gôvinda-setti of Gêrasape and lay disciple of Prabhâchandra-bhaṭṭâraka-dêva, granted, as a perpetual endowment,

4 *gadyānas*, to provide for milk for the daily anointment of Gommaṭadēva. One *balla* of milk was to be supplied for the daily anointment out of the interest on the sum at the rate of 1 *haga* for each *hon* per month. The jewel-merchants and the *eḷame* were to be the guardians of the money. They had to carry on (the charity) for as long as the sun, moon and stars endure. Good fortune.

248.

Date A. D. 1742.

Mārvāḍi.—(On the date specified), Kaṭarāya and Giridhara-lāla, sons of Vijaimala, and Mangatarāya, son of Kaṭarāya, (and) Benumala came on a pilgrimage to Gōmaṭasvāmi.

249 (83).

Date A. D. 1723¹.

Praise of the Jina-śāsana. Be it well. (On the date specified), the mahā-rājādhirāja paramēśvara, enjoying satisfaction from his anointment to the Karnāṭaka kingdom, possessed of supreme happiness and good fortune, of skilful means for protecting the six *darśanas* or schools of philosophy, pre-eminent among the learned, breaker of the pride of the wicked, lord of the Mahiśūra country, Doḍḍa-Krishṇa-Rāja-Vaḍeyaraiya,—Moreover, the support of the people, liberal, truthful, merciful, captivator of the lady fame, modest, a fine abode of *dharma*, full of happiness, of increasing glory and valour, possessed of great merit, leader of the Kshatriyas, the great king Krishṇa-bhūvara, waxing like the brilliant moon, acquired the wealth of excellent *dharma*;—on seeing the face of the divine Gōmaṭa-Jinapa, which out-shone the sun and moon, on the mountain at the holy Beḷuḡuḷa, was pleased, and, with horripilation, spoke. The purifier of the line of kings, the illustrious Krishṇa-Rāja, granted, for the acquisition of the increase of merit, certain villages (named) including the village Beḷuḡuḷa along with its hamlets, as a *sarvamānya* (i.e., exempt from all taxes), for as long as the seven oceans endure, with the sun and moon as witnesses, in order to provide for the worship and festivals of the lord of the seven *parama-sthāna* Gommaṭa-svāmi. These villages were granted for the Jina-dharma of Beḷuḡuḷa. Further, the virtuous and pre-eminent king Krishṇa-Rāja granted the village Kabāle for the (upkeep of the) feeding-house, etc., situated near the Chikṇa-Dēva-Rāja pond (*kalyāṇi*). May this work of merit (*dharmā*) at Beḷuḡuḷa not fail and may our kings promote with joy the growth of *dharma* for as long as the sun and moon last. Those who maintain this work of merit will obtain virtue, wealth, pleasure and final

¹ The original has Śaka 1621, but this agrees neither with the cyclic year given nor with the period of Krishṇa-Rāja-Oḷeyar I who reigned from A. D. 1713 to 1731. The year intended is apparently Śaka 1646 corresponding with Śōbhakṛitu.

emancipation for generations. King Kriṣṇa's stone inscription exhorts thus—
May those who carry on this Jina-dharma with affection enjoy long life
and great prosperity. The vile sinner who violates this shall incur the infamy
of having slaughtered on the site of Kurukṣhêtra and in Bānarāsi (Banares) seven
crores of eminent sages, tawny cows and men learned in the Vēdas. May there
be good fortune.

250 (84)

Date A. D. 1634.

(On the date specified), the mahā-rājādhirāja rāja-paramēśvara, lord of the city
of Maisūr, establisher of the six *darśanas* or schools of philosophy, and of *dharma*,
Chāna-Rāja-Oḍeyarayya,—the lands of the temple-managers of Beluḡuḷa having
for a long time been mortgaged,—sent for Chennanna, son of Kēmpappa of Hosā-
voḷalu, and other mortgage-holders (two named) and said "I shall pay off the debt
on your mortgage"; whereupon Chennanna and all the other merchants and *gavu-
ḍus* (nineteen named, including poet Panchabāna's son Bomyappa and poet Bom-
manṇa), in order that merit might accrue to their parents, gave up to the mortgagee
temple-managers, with pouring of water, the mortgage bonds in the presence of
Gummaṭasvāmi and their guru Chārukīrti-paṇḍita-dēva, and wrote this stone in-
scription recording the release of the mortgage and stating that whoever claimed the
debt that had thus been quitted should incur the sin of having slaughtered one
thousand tawny cows and Brāhmanas at Kāśi and Rāmēśvara.

251

Date about A. D. 1118.

(This inscription is identical with lines 1-36 of No. 240.)

252

Date about A. D. 1185.

Be it well. For the eight kinds of worship of the Chaturvīṃśati-Tīrthakaras
caused to be made by the *raḍḍa-ryavahāri* Basavi-seṭṭi of Mosāḷe (see No. 235), the
jewel merchants and others pledged themselves to give annually as follows.—(Then
follows a very long list of names and amounts).

253 (82).

Date A. D. 1422.

Praise of the Jina-āsana. There was a minister of Bukka-Raya named Baicha-
dandēśvara, whose policy, worthy to be approved by all, exterminated the multitude
of his enemies. If I speak of his liberality, the celestial tree (Santānaka) enters
the way of the greedy; if of his proficiency, that talk of Brihaspati hides somewhere;

if of his inexhaustible forbearance, the earth is affected by insensibility : how on earth is it possible for poets to praise the general Baichapa? From him were born three sons, conquerors of the world, graced with a lovely character, adorned by whom the middle world became similar to the final beatitude of the Jainas (which is adorned) by the three jewels¹. Honored in the world for his virtues was the general Mangapa, remover of the necklaces from the large breasts of the wives of his adversaries, who made his younger brothers, the general Irugapa and Bukkapa, highly famous by the abundance of his own glory. A chief seat of kindness, the sole shelter of virtuous conduct, a receptacle of veracity, ever swift-footed in running on the track of the munificent, a supporting tree to (the creeper) *dharma*, the birthplace of forbearance, a rendezvous of goodness—this general Mangapa, an adherent of the Jaināgama, spread his fame. His wife was JANAKI, resplendent with the ornaments lovely character and virtues, as JANAKI of slender round waist (was the wife) of RAGHAVA of charming glory. They had two sons, destroyers of hosts of enemies and purifiers of the path of *dharma*; the elder of them was the conqueror of the world, leader of the blessed, the general Baichapa. His younger brother, endowed with all virtues, was the general Irugapa, by the moonlight of whose fame the lotuses the faces of his enemies close even in daytime.

O Brahma, wipe off the writing on the forehead, otherwise your reputation as Brahma will disappear; O Yama, build another royal city for the kings hostile to him; O host of Vêtālas, increase the extent of your bellies for drinking fresh blood;—prince Irugapa was filled with fury to fight with his haughty enemies. When on the march of the general prince Irugapa the rays of the sun were obstructed by the clouds of dust raised by the fierce blows of the hoofs of his charging mares, the lotuses the hands of his enemies closed,² the lilies his fame expanded, and the fire his prowess glowed. A lordly wild elephant, while walking in the court of an enemy's palace deserted in a hurry during Irugēśvara's march, seeing his own reflection on a beautiful fragment of glimmering moon-stone (of the court) and striking it under the impression that it was a hostile elephant, broke one of his tusks, and was earnestly invoked at the time by the hosts of Vêtālas thus—"O Gayānana,³ protect, protect." The silly saying of cheats, namely, "Who is able to wipe off a letter written by Brahma on the broad forehead"? we do not believe; because as soon as the general Irugēndra was born on earth, his friend, though devoid of wealth, was supplied with abundant wealth, and his enemy, though possessed of wealth, was deprived of it. O general Irugēndra, since your arm bore the burden of the earth which had been laid on the group of the hoods of the lord Śeṣha, that fortunate serpent, with the lines of his hair bristling

¹ See page 33, note 1.

² The enemies folded their hands in submission.

³ Gayānana has only one tusk.

with intense joy caused by the constant close embrace of his wife, used his thousandfold tongue in praising your virtues. Abundance of food, protection from danger, medicine and learning became his daily gifts; injury to others, falsehood, passion for the wives of others, theft, and greed kept away at a distance from him. His liberality (was directed) only towards worthy persons, his pity towards the poor, his looks towards Jina, his devotion towards the path of *dharma*, his ears towards listening to the fame of Jinendra, his tongue towards praising his virtues, his bodily health towards bowing to him, his nose towards the excessive fragrance of his lotus feet, and his everything towards his service. While the world was made white by the fame of the general Irugapa, the talk of darkness was confined only to the hair of (women) with rolling eyes; and while his long arm bore the circuit of the earth, the talk of mutual oppression was likewise confined only to their breasts. By their ears with their ear-rings forgotten, by their foreheads with no marks fixed to them, by their dishevelled curls, by their breasts untouched by strings of pearls, and by their *bimba*-like lips deprived of the redness (caused) by the betel, the wives of hostile kings very often make his great prowess manifest on all sides. The long-standing stain in her disc having been washed off by his fame, surpassing the river of the gods (Gangā), the moon, being clear, naturally swallows the beauty of the faces of women.

To whom is he not worthy of homage, the ascetic Paṇḍitārya of a greatness worthy to be honored, the grains of dust of whose lotus-feet produce land for those who bow with devotion, the wave of the lustre of whose compassionate side-glances cleanses the heart, and the faultless fluency of whose speech destroys ignorance and self-conceit? The roar of the discourse of the ascetic Paṇḍitārya, which is a warrior on the neck (*i.e.*, a vanquisher) of the succession of great self-conceit, fame and skill of the pleasant and rich sweetness of the stream of honey of the cluster of flowers of the Mandāra tree, resembles indeed the celestial river (Gangā) rushing through the hollows of the matted hair of the dancing Rudra. The course for the first descent of compassion, a permanent abode of tranquillity, the fruit of the penance of proficiency, the fortunate source of the beauty of goodness, a lion to the mighty elephant Cupid, a mine of the nectar of poetry, a sun in the sky of the Jaina path,—is Śrutamuni, remover of the distress of those who bow to him. A Mandara mountain for churning the ocean logic, a rising sun to the lotus-grove grammar, the emperor of ascetics Śrutamuni, with his mind purified every day by the supreme scriptures, increases (in glory). In his presence, at Beḷuḡa, the holiest place in the world, that glorious brave general, called Irugapa, granted the most excellent village called Beḷuḡa for the perpetual enjoyment of Gummatēśvara. (On the date specified), the leader of the assemblage of ministers granted with pleasure the excellent holy place with its beautiful grove and with the new tank built by himself. May this matchless holy place Beḷuḡa, a field for growing the rice the puro

fame of the general Irugapa, shine as long as the moon and stars! (Two usual final verses. Good fortune.

254 (105).

Date A. D. 1398.

Praise of the Jina-śāsana. Nabhēya (Rishabha), Ajita, Śambhava, Nami, Vimala, Suvrata, Ananta, Dharma, Chandrāṅka (Chandraprabha), Śānti, Kunthu, Sumati, Suvidhi (Pushpadanta), Śtata, Vāsupōjya, Malli, Śrēya (Śrēyāmsa), Supārśva, Jalajaruchi (Padinaprabha), Ara, Nandana, Pārśva, Nēmi, Vira,—may these twenty-four gods grant good fortune in the world. May the destroyer of *karma*, knower of all things, Vira, the last Tīrthanātha (or Tīrthankara), who is praised by the three worlds as the maker of an excellent gift to his devotee, protect (us). At the court of that Vira-Jina were eleven (*Rudra-saṅkhyā*) Ganadharas, who had acquired the seven supernatural powers¹ and who sustain all *gaṇas* in right faith, knowledge and conduct, keeping them away from the false triad² also. Their names were Indrabhūti (Gautama), Agnibhūti, Vāyubhūti, Akampana, Maurya, Sudharma, Putra, Maitrēya, Maṇḍya, Andhavela and Prabhāsaka. I daily honor the seven *gaṇas*, namely, Pūrvajña³, Vādi, Avadhijña⁴, Dhīpariyayajña⁵, Vaikriyika⁶, Śikshaka and Kēvalajñāni⁷, numbering respectively 300, 400, 1800, 500, 900, 9900 and 700. When Vira-Jina attained perfection (i.e., *nirvāṇa*), there were only three called Anubaddha-Kēvalis, namely, Gautama, Sudharma and Jambū, by whom as by the Kēvali,⁸ the continuity was kept up in this world. May my mind become purified through those five Śrutakēvalis, namely, Vishnu, Aparājita, Nandimitra, the guru Gōvardhana and Bhadrabāhu, who, like the Kēvalis, know everything through the scriptures. I bow to all the unchanging (*Abhinna*) Dasapūrvadharas who do not change their stainless conduct through the learning easily acquired by imparting instruction and study and who have mastered the ten extensive *pūrvas*⁹. They bore these names—Kshatriya, Prōsthīla, Gangadēva, Jaya, Sudharma, Vijaya, Viśakha, Buddhila, Dhritishēna, Nāga, and Siddhārthaka. May these five, namely, Nakshatra, Pāṇḍu, Jayapāla, Kamsāchārya and Druvashēnaka, who are famed for the mastery of the eleven *angas* (*Ekādaśāṅgadhāris*), abide in my mind. Lōha, Subhadra, Jayabhadra and Yashōbāhu had mastered the *anga* known

¹ See page 10, note 2.

² False faith, false knowledge and false conduct.

³ Knowers of the ten *pūrvas*. See note 8 below.

⁴ Knowers of the remote or past.

⁵ Knowers of the thoughts and feelings of others.

⁶ Possessors of the supernatural power of moving about in space without support.

⁷ Possessors of perfect knowledge.

⁸ The Jaina scriptures consist of twelve *angas*, the last *anga* comprising, among other matters, fourteen *pūrvas*.

as *dechāra*¹ (Āchārāṅgadhāras): these formed indeed the foundation-pillars of the jewelled palace the Jinēndrāgama.

When the illustrious Kumbha, Vinīta, Haladhara, Vasudēva, Achala, Mēru-dhīra, Sarvajña, Sarvagupta, Mahidhara, Dhanapāla, Mahāvira, Vira, and many other *sūris*, who were receptacles of brilliant penance and learning, had attained the blissful state, the lord of ascetics Koṇḍakundā was born through the good fortune of the world. In order to show that he was not touched in the least both within and without by dust (*otherwise* passion), the lord of ascetics, I believe, left the earth, the abode of dust, and moved four inches above. This lord of ascetics, the illustrious Umāsvāti, published the *Tatvārthasūtra*, which forms valuable viaticum for people who undertake the journey in the path of salvation. Of him who had also the second name Grīdhraṇīchha was Balākapiñchha the disciple, the jewels of whose sayings form in the world fascinating ornaments to the lady salvation. May he long be victorious—Samantabhadra, whose sayings are an adamantine goad to the elephant the disputant and by whose power this whole earth became barren (*i.e.*, was rid) of even the talk of false speakers. The clear jewel lamp of Samantabhadra's sayings lights up indeed the whole palace of the three worlds which is filled with all the categories stamped with the *syātākāra* and whose interior is concealed by the darkness of the sayings of false speakers. His disciple, Śivakōṭi-sūri, whose body was like a pole for supporting the creeper penance, ornamented the *Tatvārthasūtra*, which is a boat for (crossing) the ocean of worldly existence. Formerly named Dēvanandi by his guru, then known as Jinēndrabuddhi on account of his great intelligence, Pūjyapāda was so called by the learned because he was worshipped at the feet by the forest deities. Bhāṭṭa-kaṭanka, as if to make his name highly significant, made the world, which had been stained with the mire of the false sayings of the Saṅgatas and others, stainless on all sides. May Jinasēna-sūri, illuminated by the bright mirror of whose teaching the whole sacred history is understood by his followers, be victorious in the world. Bow ye to the eldest son of that lord of the *gaṇa* (*i.e.*, of Jinasēna), a receptacle for modesty, the sole friend of the blessed people, of a conduct praised by the learned, giver of happiness to the world, devoid of the deep sleep of delusion, Guṇabhadra, who has crossed the ocean of learning.

Arhadbali, who, by means of the (eight-fold) omens consisting of the *ryanjana*, *svara*, *nabha*, *tanu*, *lakṣhaṇa*, *chhinna*, *bhauma* and *lakuna*, knows, as if a witness, pleasure and pain, success and failure, and everything else in all the three times (past, present and future), and who shone with his two disciples Pushpadanta and Bhūtabali, as if the celestial tree became possessed of two shoots to give fruit to the people of the world, made the Mūla-saṅgha (consisting) of the Koṇḍakundā

¹ The first *gaṇa* is named *dechāra*. Āchārāṅgadhāras are also known as Prathamāṅgadhāras.

lineage into four *saṅghas* in order to minimise hatred and other (evils) that might arise owing to the nature of the times. Let one make a difference in the case of all heterodox *saṅghas* such as the *Sitāmbara* and others which are of a form contrary to rule; but he who thinks of such a thing in the case of the *Sēna*, *Nandi*, *Dēva* and *Simha saṅghas* is a heretic. Among these *saṅghas*, the *Nandi-saṅgha*, an eye to the world, has the three sub-divisions *gaṇa*, *gachchha* and *vali*; and victorious is the lofty *Inguḷésvara-vali* of the pure *Pustaka-gachchha* of the virtuous *Dēsti-gaṇa* of that *saṅgha*. In it were *Nāga*, *Dēva*, *Udaya*, *Ravi*, *Jina*, *Mēgha*, *Prabhā* and *Bāla*, with the suffix *chandra*; *Dēva*, *Śrī*, *Bhānu*, *Chandra*, *Śruta*, *Naya*, *Guṇa*, *Dharma* and others, with the suffix *kirtidēva*; *Dēśa*, *Sri*, *Chandra*, *Dharma*, *Indra*, *Kula*, *Guṇa*, *Tapō* and other *sūris*, with the suffix *bhūshana*; as also *Vidyā*, *Dāna*, *Indra*, *Padma*, *Amara*, *Vasu*, *Guṇa* and *Māṇikyā*, with the suffix *nandi*.¹ Destroyers of sin, breakers of the tusks of the elephants the disputants, conferers of various kinds of good fortune, bees to the lotuses universal learning, possessors of bright bodies uninfluenced by the world-conquerer Cupid, lofty by their pure conduct, and free from the ties of the world—were these celebrated ones.

May he be victorious—*Nēmichandra*, who is the tire (*nēmi*) of the wheel of the chariot *dharma* taking one to one's desired goal and by the splendour of whose sweet speech, as by the ambrosial rays of the moon, the sun's heat,—which destroys the lilies (*otherwise* the earth), lights up the top of the peaks of mountains (*otherwise* burns up families with crores of fraud), rises every day (*otherwise* always falls upon) and is skilled in causing pain to the eye (*otherwise* in disturbing faith)—is allayed. The learned *Māghanandi*, who, adorned with *samvara*² and *nirjara*³, did not give access to sins, made his name truly significant (*mā agha-nandi*) in the world. In the lofty mountain of his high family, which had roaring lions (*otherwise* teachers who were lions to disputants) and big streams (*otherwise* a succession of gurus), rose *Abhayachandra-dēva* in worshipping whose feet the world delighted. Ever victorious is *Abhayachandra*, conqueror of the enemy *Rāhu* or illusion, abandoner of association with the night or blame, the seat of all digits or arts, the abode of the lotus (dweller) or *Lakṣmi*, associated with the victorious fortnight or side, possessed of the favour of the sun or friend, a jewel lamp of the assemblage of the stars or good men⁴. His son, restrainer of the body by severe penance, praiser of *Jinēśa*, destroyer of the desire for the objects of sense through the teachings of *Jinendra*, filler of the whole earth and the

¹ The suffix has to be added in each case to form the name.

² The stoppage of the inflow of karma.

³ The falling away of karma from the soul

⁴ In this verse by a pun on some of the words *Abhayachandra* is favourably contrasted with *chandra*, the moon.

regions with his spreading fame, Śrutamuni, then occupied the position of *gaṇi* (head of a *gaṇa*). A fire to the forest worldly existence, a sun to the lotuses the blessed, the celestial cow in conferring wealth on the man bowing to him, enemy of the darkness sin on the earth, water to the rising heat of misery, of pure character, avoider of women,—was the great *sūri* Śrutamuni. The three fierce powerful *daṇḍas*¹ which are the seat of great unhappiness and the seed of sin, the three-fold *gāraḇa*² which causes dishonor and increases the ocean of offence to others, the three *śalyas*³ resembling an arrow, the three faults originating in sinful speech which pierces the vitals of great bodily happiness—these the chief of sages Śrutamuni alone abandoned. Then came to the position of *gaṇi* Abhinava-Śrutamuni who, by the lustre of his body, increased, like the full moon, the ocean of the beginningless and endless *paramāgama* (Jaina scriptures) among the constellation of his (Śrutamuni's) disciples' disciples on the earth. In the path rendered naturally difficult by the bitter debate of opponent speakers, in new poetry pleasing to the ear by soft and sweet words giving happiness and delight, in *mantra* (incantation), in *tantra* (charm), in *yantra* (amulet), in all worthy arts, or in the ocean of grammar, who else is proficient delighting in universal learning like the sage Śrutamuni? A Pāyapāda in grammar, conqueror of all heretical faiths, a Dēva (? Akalankadēva) in the science of logic, a Gautama in the true doctrine taught by Jina, a Koṇḍakunda in soul-knowledge, a Vardhamāna in destroying Cupid, a rain-cloud to the fire of sorrow,—who in the three worlds was thus celebrated like Śrutamuni? Worship ye the stainless moon the chief of sages Śrutamuni, possessed of abundant pure faith in the well-organised Jaina path, wonderful success of very great intelligence wished for by the assemblage of eminent scholars, and marvellous conduct, a terror to the succession of births, and a friend even to the fresh lotuses the blessed. That Abhayachandra-sūri's younger brother was the illustrious Śrutakīrtidēva who, by his charming conduct, illustrated in full the characteristics taught by Jinendra. In the knower of all Vēdas, ridder of the distress of mind, conqueror in all debates, rejoicer in good conduct, possessor of bright clear intelligence, praiser of the feet of Jina, Viśvavidyāvinōḍa (delighter in universal learning)⁴—he sought all protection.

Then came to the position of *gaṇi* his son, the illustrious Chārūkīrti, by whose fame, filling the three worlds, the unequal moon is made to wane constantly even now, and by the herd of active wild elephants of whose discourse the rising lotuses of eloquent disputants, though abodes of Lakshmi and the bright rays of the sun (otherwise deeply attached to their friends), were rooted out. This lord Chārūkīrti

¹ See page 22, note 3.

² *Ibid.*, note 2.

³ *Ibid.*, note 1.

⁴ A previous stanza leads us to suppose that this was probably a title of Śrutamuni.

of charming glory, accomplisher of everything that had to be accomplished, delighter in universal learning rendered bright by the removal of? knowable, unknowable and other kinds of ignorance, who was bowed to at the feet by kings and whose charming and excellent discourse spread to the regions, made the great disputant showing pride at the court of the king barren of speech. When king Ballāla, encloser of the forces of strong (enemies), terrifier in war by his cavalry, was verily in a moribund condition through severe illness, he quickly restored him to health. Having himself crossed through the all-knowing Abhayasūri the shoreless ocean of all science, he similarly caused? another Abhayasūri and Simhanārya to cross the same ocean. The virtuous disciple of that teacher of rules (*sūtra*) efficacious in crushing wicked sin, of eloquent speech flowing with nectar, destroyer of sin, a sun in unfolding the lotuses his followers, of a glory pervading all regions, was the illustrious *sūri* Paṇḍita, who willingly stayed in the city of Beḷuḡuḷa for the promotion of *dharma*. In that (city), excelling the city of the gods, had Chāmunḍa-Rāja, with devotion and effort, auspiciously set up on the mountain, for emancipation, the lord Bhujaḷaḷi-Gummaṭa, incomprehensible to performers of sacrifices; similarly, another, of pure conduct, made there, as the emperor famous in the three worlds in Kailāsa, adorable images of Jina, of a form glorious in the three times (past, present and future). Let the illustrious Paṇḍita adorn that brilliant matchless place, like king Arkakīrti, with a splendid enclosure, flight of steps etc.; it is fitting; but it is a wonder that having bathed seven times the head of the ornament of the three worlds (*i. e.*, Gommaṭa) he cleansed the whole world of mire (sin) and adorned it with immense merit. We do not know whether through anointing with milk or through his own spotless fame this brave one made the principal mountains the mountains of Śiva (Kailāsas), the earth crystalline, the elephants of the regions the elephants of the gods (Airāvatas), the seven oceans oceans of milk, the clouds above clouds of autumn, the Nāga world crowded with Śāśhas, and heaven (*svarga*) flooded with the contents of the broken nectar-pot. As Indra performed on Mēru the anointment on birth, just so did this *sūri* perform another to the god on this mountain showing it to us and to all people; the stainless one also showed (to us) again the virtuous path, though for a long time concealed by the masses of darkness the teachings of heretics, by completely removing them as Puru in former times. O mean Kāpāda, take refuge in a corner suitable for sleep; O miserable Maimāmsa, give up high hope in your eloquent debates and be off quickly; O senseless Bauddha, you are foolish, get away soon; O Sāṅkhya, do not come for fight;—the illustrious Abhayasūri, a lion among disputants, destroys the elephants great disputants.

Both Chārakīrti and Īśvara possess everlasting power, possess omniscience, possess lordship of speech and auspiciousness¹: but the one was a devotee of Jina,

¹There is a pun here on the words Īśvara, Sarvajña, Gīrtā and Śiva which are all names of Śaṅkara.

the other was not a devotee of Jina (*otherwise* was dressed in a skin); the one with his intelligence bestowed the gold mountain on a *mārgaya* (suppliant), the other with his great dullness placed a *mārgaya* (arrow) on the Gold mountain¹. O Maṃmatha, when formerly consumed by the thundering flames of the fire from the eye on the forehead of Śiva, Pārvati was the elixir vitae for you; but when burnt up by the fire of the penance of the good sage Chārukīrti, chief of the omniscient (*otherwise* superior to Sarvajña or Śiva), and blown away by the tempest of his good conduct, what will be your refuge? In order to expiate the sin incurred by union with her grandfather (*otherwise* Brahma), Sarasvati plunged into the Ganges of Chārukīrti's discourse. His mouth the abode of Vāṇi, his heart full of mercy, his conduct pure, his body the sole dwelling of tranquillity, his great merit worthy of being esteemed by all good people, the group of his excellent qualities pleasing to the ear of all the learned,—may the lord of ascetics Chārukīrti, of eminent kindness, be long victorious in the world. Making the ignorant wise, the poor wealthy, the lowly respectable, the wicked good, the sorrowing happy, the proud virtuous; following the conduct of Samantabhadra; causing prosperity to bowing chiefs,—Chārukīrti, of a fame charming like the moonlight, is victorious in the world. O Chārvāka, forsake your pride; O Sāṅkhya, give up the row of your titles beforehand; O Bhāṭṭa, you are beaten by (his) innumerable brilliant resources; O Kāṇāda, abandon speedily and for ever your high conceit, the cause of your grief; for the renowned Simhaṇārya comes striking down other disputants. Devoted to the feet of that Paṇḍita, possessed of right knowledge and conduct, intent on making great gifts, were the two rulers of that region, Hariyāna, lovely like the moon and Maṇikka-dēva, equal to Arjuna-dēva. In order to achieve their favorite *dharma*—the destroyer of the enemy *larma* and the bestower of great happiness—which was difficult of accomplishment, by the honorable² supreme rite of *sanyāsa*, all these fortunate tranquil ones made all people the abodes of peace by the streams of the nectar of their discourse, and, meditating on the feet of Jinendra, abandoned their bodies and attained the state of the gods.

(On the date specified), the great Paṇḍita attained the state of the gods. Then followed his disciple Abhinava-Paṇḍitadēva-sūri, whose fame formed a bright mirror to the faces (of the ladies) of the points of the compass: having made over to him his duty of the promotion of *dharma*, Paṇḍitārya attained emancipation. O Tathāgata, head-jewel of the fickle, you vainly torment yourself with the constant desire to prove the true to be a bundle of falsehood; to tell you the truth: (you will do well to) give up your love of debate and take to your heels according to the great worldly saying 'if alive, one sees happiness'; for Paṇḍitārya reduces to ashes, as the fire the trees on earth, hostile disputants. Ever resplendent is the modest

¹ According to the Purāṇas Śiva used Mēru as his bow when destroying Tāpura.

² *Manyina* is probably a mistake for *nānyina*

Abhinava-Paṇḍitārya, possessed of good marks and alert in causing happiness, who is a boat at hand to the people that are ignorantly fond of (their) bodies resembling the little waves of the shoreless ocean of worldly existence and caused by the *śayas*¹ and are harassed by the aquatic animals of unhappiness, and whose feet of wonder-working movements are worshipped by new followers. He, through devotion to his guru, caused to be made at an auspicious time on an auspicious day along with other *gṛahis* and eminent house-holders, an epitaph to him, filling all regions and at the same time satisfying the desires of all by the sounds of all musical instruments and gifts of all jewels.

May this inscription, composed according to his ability with a view to final emancipation by Arhaddāsa and devoted to the praise of the triad of the authors of *śāstras*, be victorious on earth as long as the moon, the stars, the sun and Mēru endure.

255 (106)

Date A. D. 1409.

In the glorious Karnaṭa country is an excellent city of the name of Gangarati in it was the pious Maṇikyadēva, devoted to gifts, fasting and observances, whose lawful wife, an abode of virtues, was Bābhāyi; and to them was born an illustrious son named Māyanna, who was adorned with the jewels of good qualities and was a disciple of Chandrakṛti.

Be it well. (On the date specified), that excellent believer, renowned as the crest-jewel of perfect faith, having purchased after worship of the feet of the god two *lhaṇḍugas* of wet land of the *dānaśāle* (alms-house) under the Gangasamudra tank of Beḷuḡuḷa in the presence of the jewel-merchants and *gaṇḍuga*! (two named) of Beḷuḡuḷa and granted the same to provide for the midday worship of eight kinds of Gummaṭṇanātha, acquired unusual fame and merit. Good fortune.

256 (107).

Date about A. D. 1181.²

On the petition of the virtuous fawn-eyed Āchala-dēvi, the noble wife of the chief Chandramauḷi, the generous king Vira-Ballāla granted for the worship of the feet of Gummaṭṇanātha of Beḷuḡuḷa the Bekka region to continue for as long as the earth and ocean endure. These are the boundaries of the village thus granted with pouring of water. (Here follow the boundaries). May the village granted continue as long as the moon and sun last. Good fortune.

¹ See page 22, not 1.

² See No 327 It is rather curious that this inscription is found at the bottom of the slab after the more modern ones, Nos 254 and 255 The characters, too, appear to be of a later period

Date A. D. 1455.

Praise of the Jina-śāsana. Be it well. (On the date¹ specified),—Be it well; Chārūkīrti-paṇḍita-dēva, his disciple Abhinava-Paṇḍita-dēva, the *gavudugaḷ* of Beḷugūḷa-nāḍu, many of the jewel-merchants, the *paṇḍita-sthānikas*, and physicians

258 (108).

Date A. D. 1432.

Victorious is the brilliant doctrine, of unassailable greatness, of Jina, which refutes false doctrines and is the sole controller of the goddess of emancipation. Of unlimited joy, consisting of perfect knowledge, remover of fear by mighty power, of all-seeing greatness,—may the supreme light pervade the heart. May they dwell in my heart—the Tīrthakaras who, taking on board the ship of sacred lore,—possessed of all brilliant jewels, freed from bilge-water (*otherwise* saving the ignorant), containing cabins of various modes of argument, painted with the lime (or nectar) of the *syātkāra*, and furnished with the high mast of compassion for living creatures—others (found) in the middle of the ocean of worldly existence, carry them over to the island of immortality. Among them was the lord of the three worlds, Vardhamāna-muni of exalted greatness, the last Tīrthanātha, even the brightness of whose body disclosed to all those near at hand their former and future births. May the adorable pre-eminent head of the *gaya*, Gautama, praised by the chief sages, who acquired eminence by attaining the position of heir-apparent to that last lord of the world of intelligence, be victorious. In his pure and famous line, adorned with the bright jewels of perfect conduct, arose on the earth the lord of ascetics Bhadrabāhu, as the full moon in the milk ocean. Pre-eminent for the wealth of perfect intelligence, of brilliant perfection of conduct, breaker of the bond of *karma*, of a fame increased by the growth of penance, Bhadrabāhu of supernatural powers lifted up here the pure doctrine of the Siddhas beautifully composed with faultless words. Though the last of the lords of sages the Śrutakēvalas on earth, Bhadrabāhu became the foremost leader of the learned by his exposition of the meaning of all the scriptures.

His disciple was Chandragupta, who was bowed to by the chief gods on account of his perfect conduct and the fame caused by the greatness of whose severe penance spread into other worlds. From the renowned mine of his line came forth a faultless row of jewels of ascetics, in which was resplendent, like the central jewel, the lord of sages Kuṇḍakunda, destroyer of the fierce *daṇḍas*.² In his pure

¹ The cyclic year given as corresponding to the S'aka year 1371 is Yuva; but Yuva-S'aka 1378.

² See page 22, note 3.

line arose the knower of the import of everything, the excellent sage Umāsvāti-muni,¹ who reduced to *sūtras* (or aphorisms) the import of the *śāstras* taught by Jina. Intent on the protection of living creatures, that ascetic bore, indeed, the feathers of a vulture, and was from that time called by the learned Gridhrapīṇḥhachārya. From him sprang the light of the family of ascetics, Balakapīṇḥha, of exalted penance; by even the mere contact with whose body the wind converted poison, etc., into nectar. Then arose the promulgator of the doctrine of Jina, Samantabhadra, of amiable form, the severe fall of the thunderbolt of whose speech reduced to powder the mountains of hostile disputants. Then (came) the supporter of the kingdom of *dharma*, Pūjyapāda, whose feet were worthy of worship by the chief of the gods, and the merits of whose scholarship are (even) now proclaimed by the *śāstras* he brought to light. Endowed with universal intelligence, possessor of the satisfaction of having accomplished his high mission, destroyer of the bow of Cupid, he became just like Jina, and was hence appropriately designated Jinendrabuddhi by the ascetics. May he be victorious—the sage Pūjyapāda, unrivalled in the power of healing, whose body was purified by a visit to the Jina in Vidēha, and the touch of the water used for washing whose feet had indeed the virtue of turning iron to gold.

After him, the leader of the sages versed in the *śāstras* was Akalanka-sūri, the rays of whose discourse enlightened all truths concealed by the darkness of false (doctrines). When that great sage had gone to the region of heaven as if to join the pre-eminent lords of heaven, among the lords of sages sprung from his line there arose on the earth these varieties of the *saṅgha*. The great *saṅgha* of ascetics, forming itself into four varieties of a friendly character, shone as if the adorable Jinendra had acquired four faces similar to one another. Amidst the learned divine ascetics who belonged to the different *saṅghas* Dēva, Nandi, Simha, and Sēna, of different countries, and who followed the right *dharma* in all their conduct, celebrated was the Nandi-saṅgha. May the Ingulēsa line, the causer of good fortune to the earth, of the Pustaka-gachchha of the Dēśtya-gaṇa of the Nandi-saṅgha, be victorious. In it was born the renowned ascetic Śrutakṛti-bhaṭṭāraka, intent on protecting all creatures, subduer of the senses, acquirer of great glory by the promotion of the Siddha (or Jina) doctrine, destroyer of all mental darkness by the moon of his brilliant discourse. Having made his followers dutiful and having left to them the great load of his learning and to the earth the load of his body, that peaceful one attained the world of gods by *samādhi*. That Digambara having attained the world of gods, not only do his lofty character and virtues abide on the earth but also his fame acquired by the practice of penance which destroyed the valour derived from his fierce bent bow of the excessively proud Cupid. From him sprang Chārukṛti-muni, of unequalled glory and of a fame that made the points of

¹ In other inscriptions, such as No. 61, etc., he is identified with Kuṇḍakunda.

the compass white, who was severe in penance, tranquil in mind, commanding in character, lean in body. Choking the tree of sin by the creepers of his penance, that noble-minded one, a moon in increasing the volume of the ocean of grammar, published to the world the *Sāra-traya*, as also the science of logic, etc. The body of Viṣṇu became black as if by anxiety on seeing Lakṣmī always attached to the feet of that lord of ascetics; how else can the blackness occur in his body? Even the air that had but touched his body cured disease; was it much (then) that his medicine cured king Ballāḷa of his disease? That excellent sage, having accomplished that kind of *samādhi* which he had decided on by the power of his intelligence, left the body which was the abode of various kinds of calamity and entered a celestial body of increased glory.

When that blessed sun had set, if the moon Paṇḍita-yati had not then risen, every thing would have been covered by the dense darkness of the false (doctrine): thus was it proclaimed by eminent speakers. 'O wise men, adore ye him who is the protector of the learned, destroyer of the creed of the heterodox, subduer of all the senses.' The glory of his great penance brought into existence the Nagara-Jinālaya of Dhavalā-sarōvara (i.e., Belgola). His two feet alone the assemblage of kings made their head-ornament; the nectar of his speech alone the assembly of the learned drank and lived for ever; his fame made the sea-girt earth bright; his learning illuminated the great import of all sciences in the earth. Having performed severe penance, and having acquired undisturbed merit, that learned ascetic went to the world of gods as though inclined to enjoy the fruit thereof. From that great one sprang Siddhānta-yōgi advancing by his great eloquence the *siddha-dāstra* (Jaina sacred lore) as the sun in a clear sky unfolds by the cluster of his rays the assemblage of lotuses. That wise one split the doctrines enunciated by false disputants by arguments derived from the *anekānta*¹ or *syādvāda* doctrine, as Indra split lofty mountains by his thunderbolt born of the clouds. Just as the rays of the jewels in the crowns of kings bowing to his lotus feet always made him red (otherwise possessed of attachment), no substance and no woman, no cloths and no youth, no power and no great wealth could in like manner produce attachment in him. Plugging into the ocean of science, that strong-minded one secured, first, jewels of all learning, while others, though capable, who plunged after him, obtained only single ones and not the whole. In order to purify the world, promote *dharma* and spread knowledge to all, that sage procured celebrated disciples of sharp intellect and taught them. Obtaining all learning from their preceptor through devotion, as milk from the cow through the calf, they grew exceedingly strong with that nourishment and made known their great ability. Among his learned disciples, one named Śrutamuni shone with many good qualities as mount Mandara among lofty mountains with its jewelled peaks. Considering that by

¹ See page 15, note 1.

him. Of him, possessed of astonishing conduct, the limbs became lean but not the observances; the body trembled owing to the severity of the illness, but not the mind: such (devotion to) daily duties¹ was very rare. That strong-minded one became possessed of relish in the path of emancipation, joy in *dharma* and tranquillity in mind, as the malady, the cause of feelings contrary to them, spread through the body. As it spread through the limbs, the ascetic, making himself sure of its incurability, went to his elder brother, bowed to his feet, and with folded hands spoke thus:—

O glorious lover of *dharma* Paṇḍitendra-yōgirāja, by the favour of your feet I have acquired everything—pure fame, learning, austerity, penance, and undying merit; what is there here for me who have accomplished my duty and am desirous of the Kalpa or upper world? What is there miserable in the three worlds except the body?, and when attacked with disease its reproach is beyond words. O prominent one among the scholars who know all the duties of the good, the mode of abandoning the body through meditation has to be given (? taught) to me.

Having thus made a suitable request and having received *sallekhanā*² appropriate to him from the lord of *gaxis*, though often dissuaded by him, the sage calmly reflected on what was to be reflected upon (as follows)—

The living creature, having fallen into the middle portion of the ocean of the, horrible wordly existence containing groups of whales and alligators in the shape of great calamities and terrible lofty waves in the shape of death and life, suffers torment day and night. This body, an abode of misery, is indeed fit to be abandoned not only to the sky-clad (*i.e.*, the Jainas) but also to all people; hence it is that sages always exert themselves with eagerness for its riddance here by severe mortification of the body and other (means). The collection of the objects of sense is a poison full of all sorts of danger; it causes, alas! to living-creatures that touch it infatuation (*otherwise* insensibility or swoon) in many births; hence it is that the all-forbearing sages give it up and enter the imperishable state resulting from the destruction of all kinds of *karma*. Which enlightened man will move about on the earth leaning on the staff of the body, which is in contact with the burning fire of misery, which is burnt by the solar heat of the horrible wordly existence, and which is soaked with the oil of the lovely objects of sense such as garlands of flowers, sandal, etc.? Women having been created, why create sins?; the body having been created, why create the nether world?; the sons and others having been created, why create enemies?—thus did the creation of Brahmā prove vain. This boyhood is indeed the seed of much misery; this wealth of youth is burnt up by intense passion; that old age is the abode of the weapon of wrath;—thus does each state of the body produce calamity. By the merit of former births

¹ *Kṛāśyāka*. See page 51, note 2.

² See page 2, note 2.

have I acquired a good birth, a healthy body, rare intelligence, association with the good, and devotion to the Jaina faith; who else is then so fortunate as myself?

Having thus reflected on the whole nature of the world and found it evanescent, the ascetic composed himself, and, meditating on his own nature with half-closed eyes and an unshaken mind, applied himself thus to *samādhi*. Installing the Siddha form in the middle of the heart-lotus and sprinkling it with original prayers (*mantras*) resembling flowing nectar, Śrutamuni, abandoning his body, died amidst the shouts of praise of the assembly of sages. Freed from sin and illusion, he reached, among the 7 stages of enjoyment (*bhōgāṅga*), the imperishable Kalpa (or upper world) charming with its interior and flight of steps freed from dust by the fall of the stream of the tears of joy of bowing celestial women. On the departure of the ascetic the world became a void; the mind of living creatures, becoming weak, was soon filled with the darkness of perplexity; (the fire of) grief blazed making the tears warm:—what will not unbearable separation from the great do? Which kings (*otherwise* mountains) did not bear that great sage's feet (*otherwise* rays) on their heads? Whose heart was not captivated by that great scholar's pure conduct? That great sun the sage has set by the power of destiny. O wise men, strive ye to kill that destiny with penance. This epitaph of Śrutamuni, who had amassed religious merit, was set up in the notion that honor paid to the spot where those of blameless conduct departed to the other world would indeed be honor paid to them. May it long endure. On the date (specified) in the year Paridhāvi corresponding to the Śaka year reckoned by the arrows, the arrows, the fires and the moon (1355), was it set up.

May the great divine light, which is devoid of all acts, free from obstruction, highly exalted, free from ignorance, matchless, sleepless, beyond the range of speech and thought, above the power of the world, and the foremost, ever abide in my heart. Capable of producing good musical modes (*otherwise* joy to the good) by its association with the sound (*otherwise* suggested meaning) of the composition, the poetry of the poet Mangarāja resembles the lute of Samsvati.

259 (117.)

* Date? A. D. 1619.

(On the date specified), the virtuous devotee of the supreme Jinēśvara Hiriyaṇṇa, the beloved son of Śenabōva (the accountant) Sāyaṇṇa,—a Brāhman of the Kāśyapa-gōtra and a disciple of Paṇḍitaḍeva, residing in Sōmanāthapura reckoned as an immemorial village of Konga-naḍu,—and his wife Mahadevi, having seen the divine feet of Guṇmañanātha-svāmi, attained the path of salvation.

260.

Date A.D. 1732.

Mārvāḍi.—(On the date specified), the pilgrimage of Makhiṣā,
 . . . son of Khērāmāsā, and of Vānapōsā was fruitful.

261.

Date A.D. 1730.

Mārvāḍi.—(On the date specified), the pilgrimage of Hirāsā, son of Khērāmāsā,
 was fruitful.

262.

Date A.D. 1740.

Mārvāḍi.—(On the date specified), the pilgrimage of Jāgā, son
 of Khērāmāsā and grandson of Dharamāsā, was fruitful.

263.

Date A.D. 1720.

Mārvāḍi.—(On the date specified), Chāgēbā, son of Hāsāsā and grandson of
 Hirasāha of the Ugharavaḷa sect, along with Kīrti of ? Bhaṇḍevēḍa and Sōnābāl,
 Rājai, Gōmāl, Rādhāl and Munnāl, made the pilgrimage fruitful.

264.

Date ? A.D. 1706.

(This inscription merely specifies the date.)

265.

Date about A.D. 1145.

Be it well. Bhāratēśvara-daṇḍanāyaka, lay disciple of Gaṇḍavimukta-
 saiddhānta-dēva of the Pustaka-gachchha of the Dēśiya-gana of the Mūla-sangha,
 had this made.

266.

Date about A.D. 1145.

(Same as the previous inscription).

267 (115.)

Date about A. D. 1160.

Be it well. The great minister, a treasure to the blessed, a leading hero of

the army, a charming figure in the battle-field, younger brother of Marīyāne-daṇḍanātha, a Karna in making gifts, Bharatamayya-daṇḍanāyaka caused to be made these images of Bharata and Bāhubali-kēvali and these *basadis* for beautifying the sides of the entrance to the holy place. He also had the *happaliḡe* (? railing) of this ? hall and this grand flight of steps made, and the *happaliḡe* of the ? hall around Gommaṭadēva built. Moreover, that lord of wide-spread fame, Bharata-chamūpa of supernatural fortitude, had with pleasure eighty new *basadis* erected and two hundred renovated in this Gangavāḍi-nādu, so that they met one's gaze wherever one looked. Marī, son of Būchi-rāja and the firm-minded Śāntaladēvi, daughter of Bharata-chamūpati, had this written.

268 (113.)

Date? A.D. 1178.

Praise of the Jina-śāsana. Be it well. Adorned with the brilliant badges of the titles obtainer of the band of five great instruments, *mahā-maṇḍalāchārya*, etc.; awakened by *visambōdha* (? perfect perception); possessed of the three eyes complete, pure and perfect knowledge; endowed with infinite knowledge, faith, strength and happiness¹; saviours of their well-understood pure *dharma*; engaged in the reflection on the dependence of one's future on one's self; able in both the *nayas*² (or modes of argument); devoid of the three *daṇḍas*³; forsakers of the three *śalyas*⁴; destroyers of the four *kashāyas*⁵ (or passions); possessed of firmness (in dwelling) in mountain caves and in (bearing) the four kinds of *upāsarga* (or pain); destroyers of the fifteen *pramādas*⁶ (kinds of heedlessness); skilled in the five *achāras*⁷ (or exercises); knowers of the points of similarity and difference of the six schools of philosophy; performers of the six essential acts; devoted to the seven *nayas*⁸; versed in the eight-fold omens⁹; endowed with the eight kinds of *jñānāchāra*; released from the nine kinds of *Brahmacharya*; tranquil in the

¹ See page 100, note 2.

² The two modes are known as *dravyārthika*, from the point of view of substance, and *pariyāyārthika*, from the point of view of modification or condition.

³ See page 22, note 3.

⁴ *Ibid.*, note 1.

⁵ These are (1) *krōḍha* (anger), (2) *māna* (pride), (3) *māyā* (deception) and *lobha* (greed)

⁶ These are (1) *śrī-kathā* (gossip about women), (2) *bhōjana kathā* (talk about food), (3) *raṣṭra-kathā* (talk about politics), (4) *arāṇyaka-kathā* (talk about kings), (5-8) the four *kashāyas* (see previous note), (9-13) the five senses—use of the sense of sight hearing smell taste and touch, (14) *nidrā* (sleep) and (15) *śmṛti* (affection).

⁷ See page 54, note 2. *Īryāchāra* is one of the five

⁸ See page 15, note 1

⁹ See page 110

happiness of the ten *dharmas*¹; practising the vow of giving instruction in the eleven duties of lay men; devoted to the twelve kinds of penance²; moons in ? illumining the scriptures consisting of the twelve *aṅgas*³; possessed of the thirteen *achāras*, high character, virtues and fortitude; ? enquirers into the varieties of the eighty-four lakhs of living beings; compassionate to all creatures; suns in the sky of the illustrious Koṇḍakunda line; knowers of ?spells; resplendent with the red lead and stream of ichor of the lordly elephant the Dēsi-gaṇa;—the illustrious royal preceptor of the three worlds Bhānuachandra-siddhānta-chakravarti of the Koṇḍakundānvaya of the Postaka-gachchha of the great Dēsi-gaṇa, Sōmachandra-siddhānta-chakravarti, Chaturmukha-bhaṭṭāraka-dēva, Simhanandi-bhaṭṭāchārya, Śānti-bhaṭṭārakāchārya, Śāntikīrti bhaṭṭāraka-dēva, Kanakachandra-Maladhāri-dēva, Nēmichandra-Maladhāri-dēva, the ? brilliant gurus of all the *gaṇas* of the four *saṅghas*, the *gaṇadhāras* of the Kali age the fifty eminent sages, their (female) disciples Gaurasri-kanti, Sōmaśri-kanti, . . . naśri-kanti and Dēvaśri-kanti, Kanakaśri-kanti's disciples, and the twenty-eight groups of disciples,—having assembled, celebrated, (on the date specified), the five auspicious events (*pañcha-kalyāṇa*)⁴ at the holy place of Gommatadēva.

269 (114.)

Date ? A.D. 1316.

Be it well. (On the date specified), Radmaṇandi-dēva, disciple of Traividya-dēva of the Koṇḍakundānvaya of the Postaka-gachchha of the Dēsi-gaṇa of the Mūla-saṅgha, became a royal swan in the assemblage of lotuses the heart of the goddess of heaven. Good fortune.

270.

Date about A.D. 1600.

(On the day specified), Baiyana, son of Gāmaya Narasappa-seṭṭi of Bēgūru, visited the god, built this reservoir and founded a water shed.

271.

Date about A.D. 1400.

Gōpaya, lay disciple of Sōmasēna-dēva, and Baichakka (names of visitors).

¹ See page 53, note 2.

² See page 6, note 2.

³ These are (1) *achāra*, (2) *sātra-kṛita*, (3) *sīdhāna*, (4) *samavāya*, (5) *bhagavati*, (6) *jñātridharma-kathā*, (7) *upāsakidhyayana*, (8) *antakṛid-dāśā*, (9) *anuttarōpapaddaka-dāśā*, (10) *praśnavyākaraṇa*.

¹¹ *vipākā-sūtra*, and (12) *drishṭi-pravḍa*.

⁴ See page 70, note 1.

Date about A.D. 1400.

The epitaph of . . . kīrti-dēva, disciple of . . . : bhūyanakīrti-dēva.

273 (112.)

Date about A.D. 1400.

The epitaph of Hōmachandrakīrti-dēva, disciple of Śāntikīrti-dēva. Good fortune.

274 (111.)

Date A.D. 1372.

Praise of the Jina-sāsana. A moon is causing to swell the milk ocean the Mūla-sangha, a sun in unfolding the assemblage of lotus buds the Balatkāra-gaṇa, was . . . takīrti-dēva of Vanavāsi. His desciple, . . . , lord of great disputants, a Pitāmaha (Brahma) among royal disputants, emperor of all learned men, was Dēyendra-Viśalakīrti-dēva. His disciple was the bhāṭṭāraka Śubhakīrti-dēva. His disciple was the omniscient bhāṭṭāraka of the Kali age, Dharmabhūṣana-dēva. His disciple was Amarakīrti-āchārya. Of his disciple the bhāṭṭāraka Dharmabhūṣana-dēva, who was a solar orb in . . . : . . . and who . . . , an (epitaph) was (on the date specified) caused to be made by Yārhamāna-svāmi, a moon in causing to swell the ocean the *fatvdrtha*.

275.

Date about A. D. 1400.

? Vanavāsi-svāmi

276.

Date about A. D. 1400.

Simhanandi-āchārya (name of a Jaina teacher.)

277 (119.)

Date A. D. 1661.

Mdvādī.—Of the Manditāṇa-gachchha of the Kāshṭha-sangha was Rājakīrti. His successor was Lakshmisēna, whose successor was Indrabhūṣana. His successor, of the Ghēravāla sect, was Bōra, son of Khañjahāyī, whose wife was Dhanāyī. Their son was Khāmphala, (whose wife was) Pājanāyī. Their son was Vanajana, (whose wife was) Paḍāyī. (On the date specified), the pilgrimage of the last couple with their followers to Gōmatāsyāmi was fruitful.

Date about A. D. 1661.

Mārvāḍi.—The pilgrimage of Pātābāyī (and) Jagadāyī was fruitful.

Date about A. D. 1661.

Mārvāḍi.—Pūjanāyī's son Paṇḍi 's [pilgrimage was fruitful.]

Date about A. D. 1600.

(On the day specified), Jinnāṇa, son of Nāgappa-setṭi of Bhāragave, caused to be carved the feet of Chārukīrti-bhaṭṭara of Beḷuguḷa.

Date about A. D. 983.

A sun in the shape of a jewel adorning the crest of the eastern mountain the Brahma-Kshatra race, a moon in the shape of the splendour of his fame in causing to swell the ocean the Brahma-Kshatra race, a central gem to the pearl necklace of Lakshmi procured from the Rôhāṇa mountain the Brahma-Kshatra race, a strong wind to the fire the Brahma-Kshatra race—was Chāvunḍa-Rāja. When his lord king Jagadēkavīra by order of king Indra raised his arm to conquer Vajvala-Dēva, younger brother of Pātālamalla, who had an army terrible as the ocean agitated at the end of the world, the hostile army, routed by the elephant (Chāvunḍa-Rāja), fled like a herd of deer before Jagadēkavīra's victorious elephant. With this elephant which splits with the thunderbolt its tusks the rock the frontal globes of the enemy's elephants and with you, the leader of eminent heroes and an elephant-goad to the vicious elephants the enemies, (*otherwise* an elephant with a brave driver and with a goad causing fear to enemies)², to help me, which hostile king will not fall as food to the black serpent my arrow?—thus was he praised by his lord in the war with Nalamba-Rāja. Let the saline ocean be the moat, Trikaṭa the enclosure, Lanka the city, and the enemy of the gods (Ravana) the opposing king, yet, O king Jagadēkavīra, I am able to conquer him by your majestic lustre—the dignified speech thus made by him was proved true in a moment in the war with king Raṇasinga. We who had been consumed with a longing to embrace the neck of this hero in many battles have now obtained happiness from the water of the sharp edge of your sword. May you live to the

¹ The remaining three sides of this important inscription appear to have been defaced in order to engrave No. 283 (110.)

² Chāvunḍa-Rāja is likened to an elephant..

end of the age (*kalpa*), O victor over Raṇarangasinga !—thus did the celestial nymphs invoke blessings on the rutting elephant (*Chāvunḍa-Rāja*) who transformed (hostile) kings into gods.¹ He at first frustrated the desire of king Chaladanka-Ganga wishing to seize by the prowess of his arm the goddess of the Ganga sovereignty, and (then) completely gratified the desire of hosts of goblins longing to drink the blood of heroic enemies from the jewelled cups the skulls of heroes.

282 (110.)

Date about A. D. 1200.

For the Chāgada-kamba (or pillar of gifts) in front of Gommaṭa-Jinapa, the Hergaḍe Kanna, endowed with intelligence and profound virtues, an Indra in enjoyment, had a Yaksha made.

283.

Date ? about A. D. 1719.

Mārvāḍi.—Chittāmana-sauvara (and) Māṇakaraṅkara (? names of pilgrims.)

284.

Date A.D. 1719.

Mārvāḍi.—(On the date specified), the obeisance of Bugaḍāsa, Dharmāsa, Koṭṭasa and Sōmāntakaṣa. (In Kannaḍa characters) Also (of) Māṇikaṣa.

285.

Date A.D. 1719.

Mārvāḍi.—(On the date specified), the pilgrimage of Makhahīra was fruitful.

286.

Date ? about A.D. 1645.

Mārvāḍi.—Of the Kāshṭha-sangha.

287.

Date A.D. 1645.

Mārvāḍi.—Of the Gōṇasa-gōtra of the Ghērvāṇa sect of the Kāshṭha-sangha was Savadībavu; his wife was Jāyana; they had two sons. The first son was Sannōja; his wife Yamāra; their son the Sanghavi¹ . . . of Arjunaśṭṭagrāma. The second son was the Sanghavi Padaji; his wife Tanāyi; they had two sons; the first was Viṭṭhama whose son by Kamalāja was Ēṣōja; the second son

¹ That is, sent them to heaven.

² A man who takes people on a pilgrimage at his own expense.

was Gēśaji. (On the date specified), these made obeisance. Also Hiraśa Dharamāśa of Maḍagada.

288.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jagasa . . . , and his brother, the pious Gonasa Samasanti, [came on a pilgrimage].

289.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), Jināśa's son Jitadāsa [came on a pilgrimage].

290.

Date A.D. 1651.

Mārvāḍi.—(On the date specified), the pilgrimage of Aḷśa was fruitful.

291.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Śanasa and Hiraśa of Maḍavagada, sons of Dharamāśa and Irayi and grandsons of Hiraśa and Ghumayi of the Kāśṭha-saṅgha, and of Śatapadama of Vasṭhagada, was fruitful. Also the pilgrimage of Matāyi.

292.

Date A.D. 1655.

Mārvāḍi.—(On the date specified), the pilgrimage of Tajichi Mārama, Kalava Mārana, Jivāma, Jivāji, . . . , Jivānadi, Jāmakhēḍakarasaṭa and Tima-kara.

293.

Date A.D. 1751.

Mārvāḍi.—(On the date specified), the pilgrimage of Daghāvusa (and) Mani-kasa was fruitful.

294.

Date A.D. 1841.

Mārvāḍi.—In the given year? Surajana was fruitful.

295.

Date A.D. 1831.

Mārvāḍi.—(On the date specified), a fruitful pilgrimage was made.

Date about A.D. 1750.

Mārvāḍi.—Śupujīśa Nēmājī, Sāmājī, (and) Sarata Yôgôyī [came on a pilgrimage].

Date A.D. 1718.

Mārvāḍi.—(On the date specified), Dēmāsā, Mānikasā (and) Gavīla . . . [came on a pilgrimage]. (In Kannaḍa characters) Dēmāsā

Date A.D. 1661.

Mārvāḍi.—(On the date specified), the pilgrimage of Pilāsā, Hīrāsā and Rāmāsā, sons of Lashasā of the Pitalā-gōtra and Kāshṭha-saṅgha, was fruitful.

Date about A.D. 1700.

Mārvāḍi.—Brahmarangasāgara-panḍita and Jasavanta (names of visitors).

Date about A.D. 1700.

Mārvāḍi.—Gōvinda's? mother Gangāyī (name of a visitor).

Date A.D. 1661.

Mārvāḍi.—(On the date specified), Panḍita of the Kāshṭha-saṅgha [came on a pilgrimage].

Date A.D. 1646.

Mārvāḍi.—(On the date specified), Trichhaka, son of, and [came on a pilgrimage].

Date about A.D. 1650.

Mārvāḍi.—The penance of Ambājī and Janmājī.

Date about A. D. 1650.

Mārvāḍi.—(On the day specified), the pilgrimage of Peḍeka was fruitful.

305.

Date? A.D. 1645¹.

Mārvādī.—(On the date specified), the pilgrimage of Dhāvāra , son of Māchā , was fruitful.

306.

Date A.D. 1645.

Mārvādī.—(On the date specified), Nēmāsā, Sēmāyī, Jivāyī (and) Bhivajhā. [came on a pilgrimage].

307.

Date about 1650.

Mārvādī.—Jivā-sangavi², Aḍu-sangavi (and) Chāgōgāsā (names of visitors).

308.

Date about 1650.

Mārvādī.—? Brahma Śapasājī (and)? Brahma Ratnasāgara (names of visitors).

309.

Date about 1650.

Mārvādī.—(The pilgrimage of) Gōvinda of Guḍaghaṭipura and Savaḍī of Jivāpēt was fruitful.

310.

Date A.D. 1645³.

(On the date specified), Jinapa of the Valabha-gōtra, son of Surapa-Nagapa of Kamalapara, Surapa (and) Chikhaṇāda-seṭī [visited the god].

311.

Date about A.D. 1350.

Haleja's Masaneya, the champion over those who having fastened let loose, the husband of the wife of ? Oḍeyar, the pot of intoxication of Bōya-seṭṭī.

312. (116)

Date A.D. 1680.

(On the date specified), Bannadāmbike, the virtuous wife of Nagappaiya.

¹ The date given is Samvat 1566 corresponding to Pārthiva. But Pārthiva = Samvat 1583. Śaka 1568 = Pārthiva. May Samvat be a mistake for Śaka?

² See page 127, note 2. The figure 135 prefixed to the first two names represents perhaps the number of pilgrims taken

³ The Śaka date given as corresponding to Pārthiva is 1562. But Pārthiva = Śaka 1568.

younger brother of Siddappaiya who was the son of Venkappaiya, younger brother of Vanka Honnappaiya, who was the son of the Dēśa-kulakarani of the Munigundasiṃha, came and visited the god. May there be prosperity.

On the same date Bhisṭappa, husband's brother of Nāgavva, the virtuous wife of Dānappa-setṭi who was the son of Jidagappa Nāgappa of Māḍigūr, visited the god along with Śrutasaḡara-varni.

313. (118)

Date A.D. 1648.

Mārvāḍi.—Obeisance to the Siddhas. Gōmaṭasvāmi. Ādiśvara. (On the date specified), Chārukīrti-paṇḍita, Dhāramachandra and (set up) the image of the Twenty-four Tirthankaras. (Then follow names of a few more persons who apparently took part in the ceremony. These are) the Gērayāla Jinasā of the Yavare-gōtra, Dhivāsā's son Sadāvanasā, Jhābūsā, Lāmāsā's son Takāsā, Manāsā, Sātāsā of Kamulapūr, Bhāsasā,

314.

Date about A.D. 1200.

The sound of Jinavarma's *kankhari*¹ produces on entering their ears fear in the wicked and pleasure in the good, just like thunder in the swan and the peacock.

315.

Date about A.D. 1200.

A lay disciple of Māṇikyadēva of Kolipake, Jinavarma-jōgi, the great *kankhari* expert. Obeisance to Ādinātha of Moramūr.

316.

Date about A.D. 950.

The illustrious sculptor Bidiga, of the mint, a? dog (in attacking) the body of those who touch

317.

Date about A. D. 950.

Guṇḍachakra-Jeḍḍuga, a son to others' wives, a slave to kinsmen, a lover of friends, a fierce cobra to slanderers, a Bhlma to liars, warrior of his sister's husband.

¹ Apparently a musical instrument.

318 (120).

Date? about A. D. 1217¹.

Kede Sankhara-nāyaka, son of the heroic Vira-Pallavarāya of Arakere, shot at the hill : Bellugola.

319.

Date? A. D. 1246.

Be it well. (On the date specified), Maleyāla Appādi-nāyaka, younger brother of Komaracha-nāyaka, standing here, shot at Chikka-betta (or the smaller hill).

320.

Date about A. D. 1650.

The limit for wet land is 40 ka (*kambhas*).

321 (121).

Date? A. D. 1679.

(On the day specified), the Brahmadēva *maṇṭapa* or hall was the gift of Rangaiya, younger brother of Giri-gauḍa of Hirisāli.

322.

Date about A. D. 1300.

Vijayadhava².

323.

Date about A. D. 1300.

Jayadhava².

324.

Date A. D. 1652.

Māvāḍi.---(On the date specified), the pilgrimage of ? Pāṇḍava-gōkesvā and Sasnōji was fruitful.

325.

Date about A. D. 1650.

. of Māni Virabadra, ? Pāṇḍarada, Bairava

¹ Cp. Nos. 170 and 171.

² Probably the name of some old Jaina work.

³ The name of a commentary written in A. D. 836 on the *Tatvedrtha-sūtra*.

326 (122).

Date about A. D. 1200.

Be it well. Nāgadēva-Heggade, son of Bammadēva-Heggade who was a lay disciple of the celebrated emperor of *siddhāntikas*, of a fame encircling the three worlds, a sun in the firmament of the Koṇḍakunda line, the illustrious Nayakīrti-siddhānta-chākravartī, having caused to be constructed a tank under the name of Nāgasamudra and having caused to be planted a garden, the disciples of Nayakīrti-siddhānta-chākravartī, namely, Bhānukīrti-siddhānta-dēva, Prabhāchandrādēva, Bhaṭṭarakādēva and Nēmichandra-panḍita-dēva granted with a *śāsana* (or deed) to Nāgadēva-Heggade, in the presence of Baḷachandrādēva, with exemption from all imposts, to be enjoyed by his sons and grandsons, that garden, wet land and Avarehālu with the condition that he should pay 4 *gadyāṇas* every year. The gift was made to provide for the eight kinds of worship of Gommaṭadēva.

476.¹*Date about A. D. 1850.*

Obeisance to the Siddhas. May Gōmatēśa be propitious. Presented by Mātappā (of) Hubballi in memory of Dharanappāsīja (of) Hubballi.

477.

Date about A. D. 1300.

The epitaph of Ra . . . yi, daughter of Malli-setṭi.

478.

Date about A. D. 1650.

This inscription is too much defaced to make any sense out of it. It appears to record some gift by Kencha-gauda and others.

479.

Date about A. D. 1400.

Panḍitayya (name of a visitor or engraver).

495.¹*Date ? A. D. 1311.*

(On the day specified), Payi-setṭi, son of Nāgi-setṭi of Kaleha, a most pious Jaina known as *samyaktra-chūḍmaṇi* (crest-jewel of firm faith in Jainism), and a

¹ See page 80, note 1.

disciple of Abhinava-Paṇḍitāchārya of the Koṇḍakundānvaya of the Pustaka-gachchha of the Dēsi-gaṇa of the Mūla-saṅgha, meditating on the feet of Jinēśvara, attained the blessed state by happy *samādhi* as a result of having offered the *champa* tree for the worship of Gummaṇaṭha-svāmi.

496.

Date ? A. D. 1440.

Be it well. (On the date specified), Jinasēna-bhaṭṭāraka-paṭṭāchārya and the people of Kollāpura, along with the *saṅgha*, visited the god.

497.

Date ? A. D. 1407.

(On the date specified), six persons, including Ōjakuḷa . . . la-setṭi, Padmāvati and others, seem to have visited the god.

498.

Date ? A. D. 1407.

(On the date specified), Setṭi Brammaya-setṭi, son of Setṭi Nēmaṇa-setṭi who was the son-in-law of Kiriya Kālana-setṭi, in front of the feet of Gommaṇaṭha.

499.

Date ? A. D. 1400.

This inscription is too much defaced to make anything out of it except the cyclic year Vikrama.

INSCRIPTIONS AT THE VILLAGE.

327 (124).

Date A. D. 1181.

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean.

In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Parijata tree, was indeed born king Vinayāditya, a terror to valiant foes. His modesty rejoicing the wise, his great prowess terrifying the hostile army, the acquirer of pure fame, king Vinayāditya shone making his name really significant. His wife, an equal of the *mantra-dēvate* (deity invoked by a *mantra* or charm) of Cupid, an abode of good disposition and qualities, accomplished in all arts, was Keṣeyabarasī by name. To that pair was born a son, as to Śachi and the king of gods (Indra) was formerly born Jayanta, the king Ereyanga, of a mind free from sorrow. He, a resolute valiant hero, the right arm of the Chālukya king, a thunderbolt in splitting the lofty mountains the assemblage of formidable kings, a rain-cloud to the crops the bards, made the world white by the splendour of his rising fame which was bright like the white lotus, the celestial elephant, the autumnal cloud, the moon and the *kunda* flower. The wife of the ornament of kings, Ereyanga, celebrated as the lord of the earth, was the abode of beauty, abounding in virtuous qualities, Ēchala-Dēvi: are there any so fortunate as she? To those two, thus celebrated, were born sons who were indeed famous in the whole earth by their names Ballāḷa, Viṣṇu-nṛpāḷaka and Udayāditya. Though mediocre (*otherwise* the middle one) among them, the sole abode of excellent qualities, crest-jewel of kings, a sun to the lotuses the Yādavas, Viṣṇu-bhūpāḷaka became the greatest in the world by the prowess of his arm which easily extended to the eastern and western oceans. The strongest forts of his enemies, (such as) the celebrated Kōyatūr, Tāḷavanapura and Rāyarāyapura, were burnt in the growing flames of Viṣṇu's glory. So many impregnable forts of the enemy did he capture by attack, so many kings did he vanquish in battle with the multitude of his weapons, so many who submitted did he graciously appoint to high positions,—thus to enumerate them would indeed bewilder even Brahma. As Lakṣmīdēvi to the glorious Viṣṇu with the Garuda crest, so indeed did Lakṣmī-Dēvi, with a face like the bright moon, attain celebrity as the chief wife to Viṣṇu.

To them was born a son, endowed, like Cupid, with beauty of limbs capable of captivating the hearts of women, but without bearing the name Atanu (bodyless), and without taking pride in shooting at women, the matchless king Narasimha, the vanquisher of heroes in battle by shooting at them. Why many words? To him who came and had audience (*i.e.*, who submitted) this Narasimha was an ocean of nectar, (but) to him who spoke bold words through arrogance,—what was he like you say?—he was like the ocean which comes bursting its bounds at the time of the destruction of the world, like Yama, like the angry Kuḷika, like the destructive fire at the end of the world, like the thunderbolt, like the lion, like the fiery eye of Śiva. His other half: the giver of unequalled happiness to king Narasimha,

the soft-footed lady Êchala-Dêvi alone obtained fame in the earth as being fully worthy of the position of crowned queen. As formerly the flower-arrowed (Cupid) was born for woman's pleasure to Vishnu and his lovely consort Śrī, so to king Narasimha and his consort Êchala-Dêvi was born the meritorious altruistic king Ballāla of victorious arm, a Yama to the race of mighty enemies. A lion to the elephants the hostile kings, a full moon to the assemblage of lotuses the hostile kings, a violent wind in dispersing the collection of clouds the group of hostile kings, a thunderbolt to the mountains the hostile kings, a sun in destroying the mass of darkness the hostile kings, the destructive fire at the end of the world to hostile kings—was born Vira-Ballāla-Dêva. When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāla-Dêva of matchless strength caused the drum to be sounded at the commencement of battle, Lāla was deprived of ease, Gûrjara was seized with a severe fever of excessive fright, Gaula suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chôla dropped his clothes. When in the pride of his arm Oḍeyarasa was with great fury determined to fight, king Ballāla marched forth, and surrounding and besieging Uchchangi, whose peaks had been reduced to powder by the blows from the tusks of the group of lordly elephants of his army, captured king Paṇḍya together with his beautiful women, country, treasures, father and group of horses. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāla, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmadêva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍalêśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuluva army, a fire to the forest rival heirs, an elephant to the lotus the Paṇḍya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chôla capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vasantikā, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, Śanivārasiddhi, Giridurga-malla, possessor of these and other titles, the illustrious Tribhuvanamalla, capturer of Talakadu Kongu Nangali Nalambavaḍi Banavase and Hānungal, Bhujabala-Vira-Ganga-pratāpa-Hoysala-Vira-Ballāla-Dêva was ruling the southern territory in peace and wisdom, punishing the wicked and protecting the good—his servant: his god Hara, his lord king Vira-Ballāla-Dêva of valiant bar-like arm, his father Śambhu-dêva of excellent pure conduct, his mother the world-renowned Akkarve, a celestial jewel to the good and the friendly,—when this is said, can the group of great ministers of the Kali age compare in the least with Chandramauli-prabhu? Faithful to his lord, an eminent statesman, an abode of high glory, a lion to the rutting elephants hostile ministers, the celebrated Chandramauli of great learning became minister to

the famous king Ballāḷa-Dēva as (formerly) the glorious Brihaspati became chief minister to Indra. A sun to the lotus the excellent (science of) logic, a moon to the ocean Bharata-śāstra, a basin for water around the creeper high class literature, learned in various arts, an ornament of the Dvija race, worthy to be praised by all, a birthplace of goodness, the celebrated minister Chandramaṇḍī of steady counsel and rising fame shone on the earth. His other half: resplendent with the waves her firm arms, adorned with the blown lotus her face, charming with the fish her eyes, possessed of the great whirlpool her navel, filled with the holy water her beauty, is not this spotless Āchīyakka, wife of Chandramaṇḍī, worthy to be praised by the people of the (whole) world, the worshipful Gangādēvi (the river Ganges) herself? Be it well. To describe the descent of the senior Herggaḍīti Āchala-dēvi who was pre-eminent for her unstinting gifts of the four kinds¹, and whose head was purified by the fragrant water of the bath of the venerable Arhat-paramēśvara whose pair of lotus feet united with the garlands on the crowns of ever bowing gods:—

A respectable man of Māsavaḍī-nāḍu, a pure and most excellent *śrīvaka* (Jaina lay worshipper), of great fame that whitened the group of elephants at the points of the compass, the chief Śīveya-nāyaka shone on the earth. Are there any women equal to his wife Chandavve, honored by all, the lustre of whose fame, bright like the white lotus, the moon and the autumnal cloud, made the (whole) earth white? Their son: a bee falling at the lotus feet of Jinapati, a Cupid to all women, a treasury of modesty, unequalled in all the earth, this Baiminādēva-heggade acquired fame. His brother: free from sin, of pure conduct, gratifier of the group of all suppliants by his liberality, the strong-minded Bāveya-nāyaka surpassed the celestial tree on earth. His sister: with a face like the lotus, firm breasts, eyes like those of deer, a voice like that of an amorous cuckoo, a gait like that of a lordly elephant in rut and a slender waist, Kālavve was (indeed) a mine of beauty on earth. Her sister: dear to the heart of the mine of virtues Hemmādī-dēva, the world-renowned ruler of Māsavaḍī, possessed of great good fortune, resplendent with a fame bright like the Ganges, the moon, Kailāsa, a pearl necklace and the autumnal cloud, Āchala-dēvi acquired celebrity in all the world. Her brother: a celestial tree to men of great learning, profound like the pure ocean, a sun in dispelling the mass of dreadful darkness the group of arrogant rival *nāyakas* or chiefs, husband of the lovely lady fame white like the autumnal cloud, a mine of great courage and valour, Sōvana-nāyaka was renowned in the earth. The virtuous Bācharve was celebrated in all the earth so that it was stated of her that in excellent qualities she was equal to Pārvati, Gangā, Sitā and Attimabbe. Their son: a Garuḍa to the serpent the hostile army, associated with high fame, a bee at the pollen of the lotuses the feet of Jinendra, highly generous, with the assemblage

¹ Food, shelter, medicine and learning

of these his good qualities shone on earth the *daṇḍandya* of the *dēsi* (? merchants), gratifier of the desire of the (people of the) earth, Bammeya-nāyaka, protector of all the poor and the helpless. His wife: to the chief Malli-seṭṭi and to Māchavē-Ṣeṭṭikavve distinguished for her perfect conduct was born on this earth the lotus-eyed virtuous woman Dōchavve, who vanquished the wife of Cupid (Rati) by her perfect beauty and whitened the points of the compass by her fame brilliant like the pearl and the moon. Bammeya-nāyaka's younger brother: of a form like that of Cupid, supporter of a fame bright like a pearl necklace and the milk ocean, the brave Māra of a pure conduct devoid of all blemish obtained renown on the earth. His sister: deer-eyed, lotus-faced, of large hips, charming with well-developed breasts, with lips ruddy like the *bimba* fruit, cuckoo-voiced, of fragrant breath, of a trembling slender waist, with hair black like a row of bees, of a gait like that of a swan, with a neck resembling a conch,—Āchala-dēvi ridicules the wife of Cupid (Rati) by her beauty. Her sister: moon-faced, deer-eyed, firm like the Mandara mountain, of high breasts, charming with hair black like a collection of bees,—Chendavve was honored in all the earth. Her younger brother was Kāma who was charming with fame bright like a pearl necklace, Hara's simile, the moon, Kailāsa, alum, the conch, white lotus, milk, the celestial Ganges, and the autumnal cloud.

As to Siri and Viṣṇu was formerly born Cupid, as to Śambhu and Pārvatī Śaṣṇmukha became a son, so to this world-renowned chief Chandramaulī and Āchīyakka was now born the virtuous Sōma of great glory and endless merit. A dear lover of the lady fortune, an ear-ornament of the lady victory, master of the heart of the charming lady speech, lord of fame white like due, silver and the milk ocean, a Rēvanta in riding furious unmanageable horses, a charming Cupid to lovely women,—Sōma shone on earth. Her supreme god the glorious lord Jina, the abode of unending happiness, her guru the famous lord of ascetics Nayakīrti, emperor of philosophers, her husband the world-renowned minister Chandramaulī,—when this is said, who an earth can equal this Āchala-dēvi of rising fame bright like the moon? A devotee of the lotus feet of the sage Bālachandra who was the chief of the distinguished disciples of the famous lord of ascetics the worshipful Nayakīrti, illuminer of the circle of the points of the compass with her fame, the firm-minded Āchala-dēvi speedily caused to be made, with great devotion, a fine temple for the lord of Jinas Pārśvanātha at the holy place Belgoḷa. In the line of her guru (which was) the Koṇḍakunda line of the Pustaka-gāchchhīa of the Dēsiyagana of the Mūla-saṅgha: the son of the celebrated Guṇachandra-siddhānta-dēva, possessor of soul-knowledge, a thunderbolt to the mountains the hostile creeds, shone the energetic lord of sages Nayakīrti-siddhānta-dēva. An autumnal moon in causing to swell the ocean of excellent philosophy, illuminer of the circle of the whole earth with his fame brilliant like silver and a pearl necklace, a wind to the collection of clouds the cluster of the irresistible arrows of Cupid, a sun to the

assemblage of lotuses the blessed, this lord of sages Nayakīrtidēva obtained renown. His disciples: the lord of sages Bhānukīrti, an excellent *saidhantika*, the illustrious Prabhāchandra, the king of sages Māghanandi, praised by all, the lord of ascetics Padmanāndi, the lord of sages Nāmichandra, praised by the world, acquired celebrity, all being ever the worshippers of the lotus feet of this sage Nayakīrtidēva. A lion to the elephant Cupid, a bee falling at the resplendent lotus feet of the renowned lord of ascetics the illustrious Nayakīrti, emperor of good conduct, having the pair of his feet worshipped by the garland (or cluster) of rays of the gems on the crowns of kings, possessor of soul-knowledge, the firm-minded lord of sages Bālachandra became the lord of the delicate lady penance. Gauri, after practising austerities, obtained, indeed, union with Chandramauli (Śiva); say, what charm is there in this for women (to be proud of)? After the incessant practice of severe austerities in many births did, indeed, Chandramauli obtain union with the profound Āchale; this said, who else was fortunate like her to possess such charm?

(On the date specified), on the petition of the virtuous chief Chandramauli, the generous king Vira-Ballala granted, for the worship of the god Pārśva set up at the holy place Belgola by Chandramauli's noble wife the fawn-eyed Āchala-dēvi, Bamneyanahalli to continue for as long as the earth and ocean endure. And that gift made by the above-mentioned king, Āchale, worshipping the two feet of the king of sages Bālachandra, presented for the lord of Jinas so that her fame extended as far as the four oceans. These are the boundaries of the village thus granted with pouring of water. (Here follow details of boundaries). Further grants made were Chāmagatṭa (boundaries given) near the tank of Bekka, which had been purchased from Bāchapa, younger brother of the accountant Kēsiyana; the garden below Hiriya-Jakkiyabbe's tank, Kētangere, the garden below the bund of Gangasamudra, and 20 shops in front of the *basadi*¹. The *nandādesi*, the *naḍu* and the *nagara* granted these dues for the eight kinds of worship of the god—for a bullock-load of grain 1 *baḷla*, of arecanut 1 *haga*, of black pepper 1 *haga*, of turmeric 1 *haga*; for a bundle of cotton 1 *haga*, of women's cloths 1 *visa* for each *hon*; for a bullock-load of betel leaves 600. (Then follow three usual imprecatory verses.) Good fortune.

328 (125).

Date A.D. 1446.

(On the date specified), the abode of valour, the matchless Dēva-Rāt, alas! met with his death. How can the course of Yama be stopped?

¹ See page 19, note 1.

329 (126).

Date A.D. 1404.

(On the date¹ specified), Harihara-Rāya went to the abode of gods.

330 (127).

Date A.D. 1446.

(This is merely a repetition of a portion of No. 328.)

331.

Date A.D. 1181.

In the Koṇḍakunda line of the Pustaka-gacholiha of the Deśi-gaṇa of the Mūla-saṅgha shines the lord of sages Nayakīrti, an emperor of philosophy. Devoted to the lotus feet of the greatest of his disciples the lord of sages Bāla-chandra, consort of the minister Chandramauḷi praised in all the earth, this Āchāmbā, who filled the three worlds with the cluster of blossoms of her fame resembling Kailāsa, a pearl necklace and Śiva's smile, caused the Jina temple to be made with devotion and pleasure.

332.

Date about A.D. 1700.

Mārvādi.— . . . maghadēva, tātirāva, [presented or set up the image].

333 (128).

Date? A.D. 1206.

Praise of the Jina-śāsana. Free from fear and greed, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandi-traiyidya-dēva, Bhānukīrti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghaṇandi-bhaṭṭāraka-dēva, the *mantravādi* (enchanter) Padmaṇandi-dēva and Nēmichandra-panḍita-dēva; and their disciple was Nayakīrti-dēva. Born in the eminent line of Khaṇḍali and Mūlabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels,² the merchants residing at the holy place Belgūla acquired celebrity on earth. To all the merchants of Gommatapura Nayakīrti-dēva gave in the presence of the senior *maṇḍika-bhaṇḍari* Rāmadēva-nāyaka, minister of Sōmēśvara-dēva who was the son of the

¹ The same date is also given in *Epi. Car.*, VIII Tirṭhahallī 129.

² See page 33, note¹.

pratāpa-chakravarti Vira-Ballāḷa-Dēva, a charter as follows:—For house-tax at Gomunatapura, beginning from the year Akshaya and for as long as the moon, sun and stars endure, the residents shall pay eight *haṇas* (once for all) as the capital on which one *haṇa* can be realised (as interest), and live in peace. This includes the mills of oilmen. In case the imposts *nyāya*, *anyāya* and *maḷa-braya* of the palace come to be levied, the *āchārya* of the place shall himself pay and settle the matter: it is no concern of the residents. Those who violate the terms of this charter are destroyers of Dharma-sthala. If among the merchants of this holy place one or two, posing as leaders, teach the *āchārya* deceit and, causing confusion by taking one thing for another, encourage him to covet a *kāga* and a *bēḷe* and ask for more, they are traitors to the creed, traitors to the king, enemies of the Bananjigas, ? gamblers *nettagayaru*, perpetrators of murder and plunder. If knowing this the merchants are indifferent, they alone are the destroyers of this charity and not the *āchārya* and the wicked. If without the consent of the merchants one or two leaders enter into the *āchārya's* house or the palace, they are traitors to the creed. With regard to privileges, former usage shall be followed. Those who destroy this usage shall incur the sin of having slaughtered tawny cows and Brāhmins on the banks of the Ganges. (Usual final verse).

334 (129).

Date A.D. 1282.

It is stated that of the Balātākā-gaṇa of this Mūla-sangha . . . the author of the sacred treatise named Śāstra-sāra. Praise of the Jina-śāsana. Obeisance to the clear manifestation of learning Kumudachandra the moonlight of whose speech gives joy to the lilies the blessed. Obeisance to the world-renowned philosopher Māghanandi, who delights in soul-knowledge and showers joy on people who bow to him. Be it well. A birthplace of Lakshmi (otherwise the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (otherwise possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (otherwise encircling the wide earth), the quarter of the rise of the moon of spotless fame (otherwise the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (otherwise asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean.

Be it well. (On the date specified),—be it well; the possessor of all titles, *mahā-maṇḍalāchārya*, best of the *āchāryas*, foremost of the Ingaḷēśvara-Dēsiya-gaṇa of the Mūla-sangha, the royal guru Nēmichandra-paṇḍita-dēva's disciple Bālachandra-dēva, and all the jewel merchants (*maṇḍikya-nagaranga*!) of incalculable merit of the holy place Beḷuḡuḷa, who were the foremost of the Balātākā-gaṇa and dear lay

disciples of the *mahā-maṇḍaḍachārya*, best of the *achāryas*, royal guru of the Hoysala king, the emperor of philosophers Maḡhanandi, made a grant of wet land which the merchants had purchased from Baḷachandra-dēva, in addition to the former grants of a garden and six *salāḡes* of wet land below Eḍavallaḡere situated within the field boundary of Rācheyanahalli, in order to provide for offerings of rice for the god Ādi of the Nakhara-JinAlaya. (Then follow details of boundaries of the land granted).

335 (130).

Date A. D. 1195.

Praise of the Jina-sāsana. Be it well. A birthplace of Lakshmi (*otherwise* the birthplace of Lakshmi), full of great glory like that of the unequalled submarine fire (*otherwise* possessed of the fierce glory of the unequalled submarine fire concealed in it), subjugator of the wide earth (*otherwise* encircling the wide earth), the quarter of the rise of the moon of spotless fame (*otherwise* the birthplace of the famous moon), a place of birth for the assemblage of (precious) things, possessor of superior strength (*otherwise* asylum of many living creatures), profound, worthy of praise,—shone for ever the family of the Hoysala kings resembling the ocean. In it, uniting in himself the precious quality of the Kaustubha jewel, the superior strength of the celestial elephant (Airāvata), the glory of the bright rays of the moon, and the great liberality of the Pārijāta tree, was indeed born king Vinayāditya, a terror to valiant foes. King Vinayāditya's son was king Eḡeyanga; his son the glorious king Viṣṇu; his son this king Narasinha. His son: When the destructive fire at the end of the world to the group of brave hostile kings, Vira-Ballāḷa-Dēva of matchless strength caused the drum to be sounded at the commencement of battle, Lāḷa was deprived of ease, Gārjara was seized with a severe fever of excessive fright, Gauḷa suffered from colic, Pallava held a bright sprout in his uplifted hand, and Chōḷa dropped his clothes. Laying siege to Uchchangi, which was for a long time considered impregnable to enemies, king Ballāḷa, a treasury of irresistible prowess, took the fort with ease and seized the kings Kāmadēva and the famous Oḍeya, and their treasury, women and troops of horses.

Be it well. When the mahā-maṇḍaḷēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, a submarine fire to the ocean the Tuḷuva army, a fire to the forest rival heirs, an elephant to the lotus the Pāndya family, terrible to warriors, hunter of *maṇḍalikas*, plunderer of the Chōḷa capital, a Bhīma in battle, a Kāma of the Kali age, rejoicer in making all gifts to gratify groups of bards, obtainer of boons from the goddess Vāsantika, sun in the sky of the Yādava family, crest-jewel on the crowns of *maṇḍalikas*, fierce in war, champion over the Malapas, possessor of these and other titles, the illustrious Tri-bhuvanamalla, capturer with ease of various hill forts of all countries including

Talakāḍu Kongu Nangali Nōṇambavāḍi Banavase Hānungal Lokiguṇḍi Kummaṭa and Erambarage, Bhujabala-Vira-Ganga-pratāpa-chakravarti Hoysala-vira-Ballāla-Dēva was ruling the whole earth in peace and wisdom, punishing the wicked and protecting the good:—To describe the *mahā-maṇḍalāchārya* of the holy place Belgōla, situated within the wide earth, surrounded by the moat of the four oceans and made exclusively his own by the blows of the edge of the dreadful sword held in Ballāla's hand, adorned with the lotus feet of the lord of Jinās the southern Kukkuṭēsvara, and embellished by the temples of Kamāṭha-Pārśvadēva and various other Jinās: free from fear and greed; a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakīrti, at the mere thought of whom sins departed. His disciples were Dāmanandi-traividya—the mere thought of whom sins departed. His disciples were Dāmanandi-traividya-dēva, Bhānukīrti-siddhānta-dēva, Bālachandra-dēva, Prabhāchandra-dēva, Māghanandi-bhaṭṭāraka-dēva, the *mantravāḍi* (enchanter) Padmanandi-dēva and Nēminandi-chandra-pāṇḍita-dēva. The lay disciple of the *mahā-maṇḍalāchārya* Nayakīrti-siddhānta-chakravarti who was an ornament of the Koṇḍakunda line of the Pas-taka-gachohha of the Dēsiya-gaṇa of the Mūla-sangha: resplendent on earth was the truthful contented famous minister Nāgadēva, son of the minister Bammadēva and protector of Jina temples. His wife: Chandavve, superior to Rame (Lakshmi), born cheerfully to this virtuous chief Malli-seṭṭi, an abode of Lakshmi, who gladly bore the title of *paṭṭanasāmi*, and to this Māchave-Seṭṭikavve possessed of the wealth of most excellent conduct, obtained world-wide fame. Their son: as to Indra and Paulōmi was gladly born the beautiful Jayanta, so to the chief Nāgadēva, lover of fame brilliant like due and the waves of the milk ocean, and Chandavve was born this firm-minded world-praised *paṭṭanasāmi* named Mallidēva. The son of the renowned chief Bammadēva and Jōgavve, father of this famous *paṭṭanasāmi* Mallidēva and of this noble Kāmaladēvi, husband of this lotus-faced world-praised lady Chandale,—the eminent Nāgadēva shone on earth. By this Nāga, the *paṭṭanasāmi* of Vira-Ballāla, were caused to be made a dancing hall and a stone pavement in front of the god Pārśva. After having caused to be made, as an act of reverence in memory of the departed Nayakīrti-siddhānta-chakravarti, a? *mudiya*, an epitaph, and in front of the Kamāṭha-Pārśvadēva-basadi a stone pavement and a dancing hall, the possessor of spotless qualities, a devotee of the feet of the lord of ascetics Nayakīrti, the minister Nāgadēva caused the Nagara-Jinālaya, an abode of Lakshmi¹, to be made. The merchants who were the protectors of that Jinālaya: born in the eminent line of Khandāḷi and Mūlabhadra, devoted to truth and purity, possessed of the lion's valour, skilled in conducting various kinds of trade with many seaports, adorned with the famous three jewels, the merchants residing at the holy place Belgūla acquired celebrity on earth.

¹ Probably Śrīnīlaya was the name given to the basadi.

(On the date specified), the garden below the first bund of Eḍavalāgere, 6 *salages* of wet land, 10 *koḷagas* of dry land below the tank in front of Uḍukar's house, 2 houses and a shop in the south of Kēti-seṭṭi's street north of the Nagara-Jinālaya, *seḍeyakki*, an oilmill, 5 *haṇas* for two houses, and 3 *haṇas* for the *maḷa-biya* of the village (were granted) to the Nagara-Jinālaya.

336 (181).

Date A. D. 1279.

Be it well. (On the date specified), the *pūjāris* or officiating priests of the Nakhara-Jinālaya, agreeing among themselves, gave a deed to all the merchants of the holy place Beḷuḡuḷa as follows:—When the wet and dry *dēvadāna* lands of the god Ādi of the Nakhara-Jinālaya, wherever they may be, produce crops, we will carry on the services including the eight kinds of worship and offerings of rice agreeably to the scale fixed by the merchants. If any one of our family including our descendants mortgages, sells or . . . farms these wet and dry *dēvadāna* lands, he shall be a traitor to the king and a traitor to the creed. Then follows their signature—Śri-Gommaṭanātha.

For the daily anointing of the god Ādi of the Nakara-Jinālaya of the holy place Beḷuḡuḷa, Sōvaṇṇa of Huligere gave as a perpetual endowment 5 *gadyāṇas*: 1 *baḷḷa* of milk (was to be supplied) out of (the interest on) this sum.

Date A. D. 1288.

(On the date specified), all the jewel merchants of the holy place Beḷuḡuḷa and of Jinanāthapura, agreeing among themselves, gave a deed as follows:—For the repairs (of the temple) of the god Ādi of the Nagara-Jinālaya, temple vessels etc., and services, all the merchants of those two cities granted, with pouring of water, to continue for as long as the moon, sun and stars endure, ? *davaṇa* at the rate of one *gadyāṇa* for every hundred *gadyāṇas* of *davaṇa* received from either local men or foreigners, for the god Ādi. If any one denies or conceals (his income) in this matter, his race shall be childless; he shall be a traitor to the god, a traitor to the king, and a traitor to the creed. The signature of all the merchants—Śri-Gommaṭa.

337.

Date about A. D. 1410.

Bhīma-Dēvi, lay disciple of Paṇḍitaśāhārya and queen of Dēva-Rāya-mahārāya, caused (the image of) Śāntināthasvāmi to be made.

338.

Date about A. D. 1410.

Basatāyi, lay disciple of Paṇḍitaśāhārya, caused (the image of) Vardhamāna-svāmi to be made.

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūḍāmaṇi, which was caused to be built by Mangāyi of Beḷugūḷa, disciple of Abhinava-Chārūkīrti-paṇḍitācārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēśiya-gaṇa of the Mūla-sangha, a crest-jewel of firm faith (in Jainism), and a crest-jewel of royal dancing girls.

340 (133).

Date about A.D. 1500.

The *gaujās*, including Chenna-gonḍa's son Nāga-gonḍa of Beḷugūḷa-nāḍu and Kala-gonḍa of Muttaga Honnēnahalli, who were lay disciples of Paṇḍita-dēva, granted to the basti caused to be built by Mangāyi the wet and dry lands of Doḍa-nakaṭṭe. Those who covet this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāranāsi. Good fortune.

341 (132).

Date about A.D. 1325.

Be it well. Good fortune to the *chaityālaya* (or basti) named Tribhuvana-chūḍāmaṇi, which was caused to be built by Mangāyi of Beḷugūḷa, disciple of Abhinava-Chārūkīrti-paṇḍitācārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēśiya-gaṇa of the Mūla-sangha, adorned with the ornaments firm faith (in Jainism) and many other virtues, a crest-jewel of royal dancing girls.

342 (134).

Date! A.D. 1412.

Praise of the Jina-śāsana. Victorious at the city of Beḷugūḷa is Gummaṭeśa, a royal swan in beautifying the pond of the three worlds, a sun to the 2 lotuses the blessed, over whose head abounding in shining curls swarms of bees coveting the flowers showered by the gods move about in the shape of a cluster of clouds. In the year specified, Gummaṭanna, disciple of Hiriya-Ayya of Gērasoppe, having come to the presence of Gummaṭanātha, repaired the stone work of Chuka-basti on the smaller hill, three bastis at the north gate and the Mangāyi-basti, five bastis in all, and made a gift of food to one group.

343 (135).

Date! A. D. 1419.

In the year specified, Śrīmati-avve of Gērasoppe and the whole assembly paid
4 *gaḍyāṇas*.

Date A.D. 1368.

Be it well: Victorious is the possessor of all titles, a great submarine fire to the ocean the Pashandās (or heretics), original slave of the lotus feet of the king of Śrīranga,¹ donor of a path to the jewel hall of Viṣṇu's heaven, Rāmānuja, king of the kings of ascetics.

(On the date specified), during the time that the mahā-maṇḍalēśvara, punisher of hostile kings, champion over kings who break their word, śrī-vīra-Bukka-Rāya was ruling the earth,—dispute having arisen between the Jainas and the *bhaktas* (Vaishnavas), the blessed people (the Jainas) of all the *nāḍus* including Āncyagondi, Hosapaṭṭana, Penugunde and the city of Kalleha² having made petition to Bukka-Rāya about the injustice done by the *bhaktas*,—the king, taking the hand of the Jainas and placing it in the hand of the Śrīvaishnavas of the eighteen *nāḍus* including all the *dehāryas* of the places the chief of which are Kōvil,³ Tirumale,⁴ Perumāl-kōvil⁵ and Tirunārāyaṇapura⁶; all the *samayis*; all the *sātvikas*; *mōṣṭikas*⁷; those of the holy service, of the holy feet and of the (holy) water; the forty-eight people; the *sāvanta-bōvas*; and the Tirukula and Jambavakula,⁸—and declaring (at the same time) that there was no difference between the Vaishnava *dārśana* (or faith) and the Jaina *dārśana*, (decreed as follows):—

This Jaina *dārśana* is, as before, entitled to the five great musical instruments and the *kalāṣa* (or vase). If loss or advancement should be caused to the Jaina *dārśana* through the *bhaktas*, the Vaishnavas will kindly deem it as loss or advancement caused to their (own *dārśana*). The Śrīvaishnavas will to this effect kindly set up a *śāsana* in all the bastis of the kingdom. For as long as the sun and moon endure the Vaishnava creed will continue to protect the Jaina *dārśana*. The Vaishnavas and the Jainas are one (body): they must not be viewed as different. Tātayya of Tirumale, by consent of the blessed people (the Jainas) of the whole kingdom, will, out of the money levied at the rate of one *haṇa* a year for every house according to the door from the Jainas throughout the whole kingdom for the

¹ The god Ranganātha of Śrīrangam near Trichinopoly.

² Kalya in the Māgaḍi Taluk of the Bangalore District where there is another version (Māgaḍi 18) of this inscription.

³ Śrīrangam.

⁴ Tirupati.

⁵ Conjeevaram.

⁶ Melkōte in the Seringapatam Taluk of the Mysore District.

⁷ Apparently those who subsist on *mushṭi*, a handful of grain given as alms.

⁸ The Holeyas and Mādigas. These are credited with having assisted Rāmānujāchārya in recovering the image of Selvaṇṇipāl of Melkōte from Delhi, whither it had been carried off by the Muhammadans. Hence they have the privilege of entering the temple at Melkōte once a year to pay their devotions. For an account of the image and its rescue see Buchanan, I, 342.

Nārasiṅga, his lord,—how great was Huḷḷapa? Which mortal can equal Puḷḷa who excels the earth in weight, surpasses the ocean in profundity, rivals Mandara in loftiness, is superior to the celestial tree in extraordinary liberality, and is deeply intent on worshipping the lotus feet of Jinendra? Served by the host of gods (*otherwise* learned men), following the policy pointed out by the advice of Bṛihaspati (*otherwise* his guru or spiritual preceptor), destroying the proud enemy Baḷa (*otherwise* the army of proud enemies), rejoicing in assemblies for Jina worship,—bearing (thus) the greatness of Indra, the general and treasurer Huḷḷama, resplendent with great glory, flourished on earth. With all (others), incessant slaughter of living creatures was pastime, uttering lies cleverness of speech, constant seizing of others' property valour, intercourse with others' wives blessedness, inordinate desire intelligence;—who can (then) equal Huḷḷa who protects the jewels religious observances with the guards his good character? If it be asked who at the beginning were firm promoters of the Jina doctrine,—only Rāya¹, the excellent minister of king Rāchamalla; after him, only Gaṅgaṇa, praised by the learned, the excellent minister of king Viṣṇu; and after him again, only Huḷḷa, the excellent minister of king Nṛsiṃha-Dēva. If any other had such (claim), why not name him? When it is said that the knower of the meaning of the *dgamas* enunciated by Jina, abandoner of all the external world, intent on unparalleled pure meditation, devoid of ignorance, the world-teacher Kukkuṭāsana-Maladhāridēva was himself his *vrataguru*, who can equal the general Huḷḷa-Rāja in meritoriousness?

Delighting in restorations of Jina temples, in assemblies for Jina worship, in gifts to groups of Jaina ascetics, in devotion to the praise of Jina's feet, in hearing holy *puṛāṇas* of Jina, the general Huḷḷa, praised by the blessed, passes his time thus every day. The strong-minded Huḷḷa renovated beautifully Uppatṭāyā's great Jina temple at Bankāpura, which had gone to complete ruin. Moreover in the same place—the completely ruined Jina temple of one formerly known on earth as Kaliviṭṭa² owing to his heroism and lewdness, the firm-minded Huḷḷa, a hero in making gifts and a paramour in union with the lady supreme bliss, caused to be rebuilt as high as Kailāsa. The general Huḷḷa, the sole abode of religious merit, in order that unfailing gifts might with ease be made for as long as the earth and the ocean endure to the assembly of twenty-four Jainasages in the great holy place Kopana, lovingly granted amidst the plaudits of the whole world *vriddhis* which after paying much gold he had purchased from the? residents of that holy place. The general Huḷḷa, favorite of fortune, caused to be erected a splendid Jina temple, from the base to the pinnacle, so as to stand to the end of time, in the original holy place of Kellangege, formerly founded by the Gaṅgas and praised

¹ Chāmupā-Rāya.

² A mahā-samanta Kaliviṭṭa of the Chellakēṭana family, who was the governor of the Banavāsi province, is mentioned as a feudatory of the Rāshtrakūṭa king Kṛṣṇa III in an inscription of A. D. 915. Fleet's *Kannarese Dynasties*, 420.

by the (whole) world, of which by lapse of time only the name remained. Desirous of the five *kalyāṇas*¹, the skilful general Huḷḷa, firm as Mēru, caused to be built five great *vasatis* (Jina temples) in Kellangere. Who is able to extol adequately all the qualities possessed by the general Huḷḷa? Is there any one capable of determining the quantity of all the water in the ocean by measuring it with a *balla*²? Possessed of active good qualities, praised by all the blessed, entertaining no doubt about the meaning of Jina's sayings, of a fame white like the water-lily, the *kunda* flower and the swan, the general Huḷḷa caused indeed to be built in this excellent holy place Belgūḷa, praised by the world, this temple of Caturvimsati (twenty-four)-Tirthakaras. The general Huḷḷa gladly caused this excellent Jina temple to be built with all adjuncts so that people said that it was a charming ornament of Gommatapura. Together with its enclosure, dancing hall, two fine strongly built large Jaina dwellings at the sides, and mansion with doorways resplendent with various elegant ornaments of foliage and figures, the matchless temple of Caturvimsati-Tirthakaras, resembling a mass of religious merit, was thus completed by Huḷḷa.

Be it well. To describe Nayakirti-siddhānta-dēva, disciple of Guṇachandra-siddhānta-dēva, an ornament of the Koṇḍakunda line of the Pustaka-gacchha of the Dēsiya-gaṇa of the Māla-saṅgha: Free from fear and ignorance, a sun to the terrific darkness Cupid, full of knowledge determined by argument and authority, possessed of a quiet and lovely body rejoicing the eye, an emperor of philosophy, was the king of ascetics Nayakirti, at the mere thought of whom sins departed. On his return from the conquest of the regions, seeing with great regard the Jinas Gommatā and Pārśvanātha and this temple of Caturvimsati images, the fearless matchless hero king Nārasimha gladly granted for them with obeisance the village Savanēru so as to continue till the advent of another *kalpa*. Having made the *mahā-maṇḍalācchārya* Nayakirti-siddhānta-chakravarti its *acchārya*, the ocean of good qualities, praised by the world, the gentle general Huḷḷa fittingly made over to this Jina temple the lovely village named Savanēru which he had obtained from king Nārasimha, for as long as the ocean, the sun, the moon and the globe of the earth endure. (Then follow boundaries of the village). The money obtained from this place the *acchārya* of the place shall utilise for the repairs of the *basadis* of this *sthāna*, for the worship and enjoyments of the god, for the servants of the *basadi*, and for gifts of food to the assembly of ascetics. The excellent man who in his time scrupulously protects this (charity) will certainly obtain pure merit and fame; and he who cherishes the wicked thought of destroying this will suffer deep endless (*stops here*). -

¹ See page 70 note 1.

² A measure of two seers.

346 (137).

Date about A. D. 1165.

May the birthless Supārśvadēva, honored by the world, grant to the minister Huḷḷa-Rāja and his wife Padmāvati long life and increase of prosperity and glory. With the golden lotus her lovely face, with the blue lotuses her eyes, with the lustre the brightness of her pure body, with the pair of the Chakravāka buds her breasts, shines Padmaladēvi, the abode of good fortune and perpetual propitiousness, like a lake of lotuses, the abode of Lakṣmi and constant limpidness, in which sports the swan the mind of Huḷḷa-Rāja. Pickleness only in her eyes, leanness only in her waist, great redness only in her feet, lips and beautiful hands, hardness only in her breasts, blackness only in her hair, laziness only in her gait; and not in her heart—when this is said, which women can compare with the jewel of women Padmāvati in beauty, character and virtues? Lovely with spreading fame (resembling) the lord of serpents, the milk ocean, the silver mountain (Kailāsa), a white parasol, the Ganges, Śiva's smile, the elephant Airāvata, alum, a bull, a white cloud, due, a pearl necklace, Indrā, a white lotus, Balarāma, Sarasvatī, a conch, a swan, the moon and the *kunda* flowers; praised by learned men, was the lord of ascetics Bhānukīrti. The general Huḷḷapa, praised by the earth, gave, with pouring of water, the village Savanēru to the lord of ascetics Bhānukīrti, son of the lord of sages Nayakīrti.

347 (137b).

Date A. D. 1278.

Be it well. (On the date specified), for the daily anointment of Dēvaravallabhadēva of Bhaṇḍāri-ayya's basadī, the *mahā-maṇḍalācchārya* Udayachandra-dēva's disciple Munichandradēva and others granted, as a perpetual endowment, certain sums of money. (Then follows a list of names and amounts.)

Date A. D. 1296.

(On the date specified), the assemblies of the Māla-sangha, consisting of *mahā-maṇḍalācchāryas* and *rāja-gurus*, having remitted (certain taxes), saying "We will not take any of these—*khāṇa*, *abhyāgati kaṭaka-sēse*, *basadī* and *manakshata*", or any others, in respect of the *dēvadāna* wet and dry lands of the gods Goumaṭadēva, Kamaṭha-Pārśvadēva, and Dēvaravallabhadēva of Bhaṇḍāryayya's basadī, or (of the gods) of other basadis", all the jewel merchants of the holy place Beḷugula, the *gaṇḍu-prajega*! of? Kabbāhunātha-Aruvana, and others granted, for the enjoyments of Dēvaravallabhadēva, the five *gadyāyas* which Śambhudēva was unjustly levying as *maḷa-braya*¹ from that god's (village) Hāduvarahalli, as also the eight rights of possession together with the minor taxes, if any, of that village.

¹ All the five are names of taxes.

² A tax.

Date about A. D. 1250.

This inscription is mostly worn. It seems to give the spiritual succession of a number of Jaina teachers. The names that can be made out are Abhayanandi, Gupachandra and *Madhyālnakalpavriksha Vāsupājya*.¹

349 (138).

Date A. D. 1159.

Praise of the Jina-śāsana. May prosperity be to the sin-destroying doctrine of the Jinēndras, a fierce sun in dispelling the mass of darkness the heretical doctrines. May it be well with the Hoysala lineage (*otherwise bambu*) having Yadu for its progenitor (*otherwise root*), the succession of the Kshatriyas the pearls born in which forms the ornament of kings. A sun to the assemblage of lotuses the increase of virtue, a crest-jewel of firm faith (in Jainism), a glorious path to political wisdom, an abode of prowess, a celestial jewel to suppliants, an ornament of the world, the pearling Vinayāditya was born, as the Kaustubha (jewel) in the milk ocean, in the lineage (*otherwise bambu*) named Yadava. Moreover, by the unfoldment of the lovely pleasure lotus of Lakshmi, by incessant advancement (*otherwise daily rise*), by the removal of the darkness the kings blinded by pride, by the possession of great glory, by the occupation of the circle of the regions, and by the destruction of hostile territory (*otherwise of the hostile lilies*),—this king Vinayāditya obtained renown on the earth, making his name really significant. His dear queen named Keliya, as if created with pleasure by Brahma for himself with the most excellent portions within the three worlds, became the model for Cupid's kingdom. To them was born a son, king Ereyanga, lofty in prowess, the glory of the Kshatriya family, of great fame praised by the earth, subduer by his valour of the earth extending as far as the points of the compass. Victorious for ever is the crest-jewel of kings Ereyanga, a spring season to the creeper liberality, a moon to the ocean the pleasure of women, a Yama incarnate in battle. Moreover, victorious for ever is the crest-jewel of the Kshatriyas Ereyanga, of a fame resembling the autumnal moon, of a form resembling that of Cupid, an Arjuna to the Kurus his enemies, a bridge to the ocean the Kali age. Moreover, victorious for ever is the jewel on the crowns of kings Ereyanga, associate of the goddess of Victory, vanquisher of enemies, eminent by his praiseworthy qualities, an abode of great prowess. Moreover, by whom is he not praised, the illustrious king Ereyanga, a treasury of the love of Lakshmi, a Brahma in investigating the skill of learned men, a sun in unfolding the lotus the goddess of Victory, an ocean in profundity, a spring season to the creeper the goddess of Fame, possessor of great beauty? Moreover, who is able to praise the sport of the prowess of the

¹ See *Mysore Archaeological Report* for 1911, 49

arm of king Eṛeyanga, (which) burnt in a moment Dhārā, the city of the Māḷava king; speedily put to flight the fierce Chōḷa army eager for war; destroyed Chakra-gōṭṭa, and routed Kaḷinga? His queen consort, a Rati in supreme beauty, an abode like Pārvati of world-astonishing blessedness, a Sarasvatī in all fine arts, was the meritorious lady named Ēchala, a friend of the goddess Fame. Moreover, ever resplendent is Ēchala-Dēvi, of a lovely form like that of the victorious elephant ready for Cupid's war, charming with the flag her hair, possessed of the frontal globes her large breasts, and languid with passion. Moreover, as Śachi Indra, as Sītā Rāma, as Pārvati Śambhu, as Lakshmi Vishnu, that goddess of fortune of Cupid (*i.e.*, Ēchala-Dēvi) always gladdens king Eṛeyanga.

As by Kausalyā Daśaratha had on earth Rāmachandra, as by the lady Dēvaki Vasudēva had Kṛishṇa, as by the lady Śachi Indra had Jayanta, by her that king had (a son) Viṣṇu. When that Viṣṇu, a moon among kings, rose, the hosts of his enemies (*otherwise* the group of hostile Chakravāka birds) perished, the circuit of the earth (*otherwise* the assemblage of water-lilies) acquired increased splendour, (and) the ocean of pure *dharma* swelled. Moreover, that king Vishnu destroyed Kōyātūr, reduced Konga-Rāyarāyapura to ashes, shook Ghaṭṭakavāṭa, and caused the city of Kānchi to tremble. Moreover, king Vishnu reduced to dust the famous fortress of the Virāṭa king with the tramp of his peerless army, made Vanavāsa dwell in forest, and shook the great Vallūr. Moreover, king Viṣṇu made the water of the Malaprahāriṇi muddy with the dust from the feet of his army, and sharpened the sword in his hand with the water the blood of Kaḷapāḷa. Moreover, though a Paraśu-Rāma to the Sahasrabhuja (the thousand-armed Kārtavīryārjuna) tree (in the shape of) king Narasimhavarma¹, it is a wonder that king Viṣṇu destroyed hostile Kshatriyas in battle even a hundred times². A Rāhu to the sun the great valour of Adiyama³, a thunderbolt in splitting the great mountain Chen-giri, that king Viṣṇu obtained again, just like victory over the enemy, the goddess of fortune of Taḷavanapura (or Talkāḍ). Moreover, Viṣṇu, powerful like Yama, striking with his hand, drank up all at once the rolling ocean the army of the Māḷava king, Jagaddēva and others sent by the emperor; and, reducing with his staff-like arm the loftiest mountains to powder, seized with his sword the earth from the east to the west as far as the Kṛishṇavēṇṇā. Moreover, a matchless lion to the antelope king Irungōḷa, an axe in cutting down the group of trees the Kādamba king, displayer of pre-eminent prowess by his acts, was king Viṣṇu whose qualities it is impossible to describe with words. The lady named Lakshmi-Dēvi, who was Lakshmi herself in removing the distress of all the world and whose limbs were fashioned out of ambrosia, became the abode of affection of that Vishnu, who

¹ A Chōḷa feudatory, see No. 240.

² Paraśu-Rāma destroyed the Kshatriyas only twenty-one times.

³ Another Chōḷa feudatory, see No. 240.

was a Viṣṇu in destroying the host of demons the arrogant hostile kings and who anointed the walls of the circle of the regions with his pure fame.

To them was born, as Dharmarāja to king Pāṇḍu and Prithā and as Cupid to Viṣṇu and Lakṣmī, a son Nārasimha, lord of the lady spotless fame which filled the pot in the shape of the mundane egg. Moreover: Barbara, give up your pride; Chōḷa, pile up soon your heap of gold; Chōra, beg for protection; Gauda, announce yourself from a distance covering your mouth with a cloth;—thus do irresistible shouts louder than thunder issue incessantly from the heralds at the court of the great king Nṛsiṃha. Moreover, this king Nārasimha will not at all tolerate prowess in any one other than the lion, majestic lustre in any one other than the sun, liberality (*otherwise* the possession of rut) in any one other than the elephant, fame (*otherwise* an ornament for the elephant's tusk) in any one other than the tusk of elephants, rōyalti (*otherwise* the possession of the name *rāja*) in any one other than the moon, and skill in the use of fearful weapons (*otherwise* the possession of an odd number of arrows) in any one other than Cupid. Moreover: while he, also named Bhujaḅala-Vīra-Gaṅga-pratāpa-Hoysala, the consort of Chāḡala-Dēvi, a bright sun to the lotus the Yādava family, was protecting with great affection the four creeds as the ocean preserves its bounds,—having during an expedition for the conquest of the regions cut down the bambu forest the race of arrogant enemies, he ascended the mountain (Vindhyagiri) as the sun the eastern mountain, bowed in the manner of the flame of the wick of a lamp to the treasure¹ the pair of feet of the southern Kukkuṭēśvara-Jina (Gommatēśvara), and saw the Chaturvīṃśati-Jina temple, a Malaya mountain in producing the sandal tree pure *dharma*, erected, for the prosperity of his kingdom; by his treasurer the *saraddhikari* Hullapa, son of the Lōkāmbikā and Jakkirāja, ? elder brother of even the world-protecting? Lakṣmana and Amara, a sun in the sky of the Vāji family, a ruby crown of ministers, praised by the world, cleverer than Yōgandharāyana in management of affairs, superior even to Bṛihaspati in knowledge of politics, rejoicing in (bowing to) the feet of Maladhāri-svāmi, a moon in causing to swell the ocean of gifts to all the Jina temples in the Ganga country, who with the abundant water of his pure conduct kept at a distance the stain of men woven by Kali, who rendered the regions white with his fame, and who destroyed proud enemies by the strength of the three constituents of regal power.

After seeing the temple the king lovingly bestowed upon it a second name Bhavya-chūdāmani—after Hullapa's title Samyaktva-chūdāmani. To provide for gifts and the enjoyment of the good sages residing in the Bhavya-chūdāmani Jinava-sati, for repairs, and for the eight modes of worship? by the saints of Pārśvasvāmi and of lord Kukkuṭēśa, the lord of the three worlds, as if offering his signet-ring

¹The reference is to the belief that the flame of the wick of a lamp bends towards the spot where there is treasure.

for the rite of marriage with the maiden merit, (on the date specified), affiliating the basti to the Pustaka-gachchha of the Dēsiya-gaṇa of the Mūla-saṅgha, the Himālaya mountain Narasimha caused to flow from the deep pool the uplifted water-vessel through the spout Huḷḷa's hand a Ganges stream to the middle of the pond the feet of Chaturvimsati-Jinēśas. King Narasimha, possessed of wealth greater than that of Kubēra, endowed with valour treble that of the lion, who (by his liberality) made Bali, Karmā, king Śibi and the lord of the Khacharas (Jīmūta-vāhana) look worthless, granted Savanēru. (Then follow boundaries of the village, and three usual final verses). Victorious for a long time is the illustrious chief Huḷḷapa whose fame is a copious sandal paste on the body of the lady autumnal moonlight, a splendid silk garment to the wives of the regents of the directions, and a bright whitewash on the mansion of the three worlds. O Huḷḷa, may prosperity be for a long time to you, crest-jewel of the Jainas, a sun to the cluster of lotuses the assemblage of the blessed, an ocean in profundity, a Brahma in all eminent sciences, a moon in causing to swell the milk ocean the Jaina religion, in the interior of the white lotus of whose rising fame the ocean forms a glittering drop of water. (The rest of the inscription is mostly defaced). The minister, *sarvādhikāri*, senior treasurer, Huḷḷayya, Heggade Lakkayya and others, having made petition to Hoysaḷa-Nārasimha-Dēva, granted during their administration of the tolls certain taxes (named) of Gommatapura and certain dues (specified) on various articles of merchandise to provide for the worship of the Chaturvimsati-Tirthakaras As the sky shines by the moon, a clear pond by the lotus, the face by the eyes, a garden by the fine mango tree, heaven by Indra, so does the Jaina religion shine by the emperor of *saidhdhantas* the sage kīrtidēva: when this is said, what more can a panegyrist say about him? The general Huḷḷa gladly granted Savanēru with pouring of water A sun to the lotuses the blessed, a moon in causing to swell the ocean of philosophy, a thunderbolt to the mountain Cupid, the renowned Bhāṇukīrti-muni (shines) on earth.

350.

Date? A. D. 1317.

This inscription is mostly defaced. It seems to record that the wife of some one who was a lay disciple of Chārukīrti-paṇḍitāchārya of the Koṇḍakunda line of the Pustaka-gachchha of the Dēsiya-gaṇa, and mi-seṭṭi came to Belugula and

351. (139.)

Date A. D. 1119.

Praise of the Jina-sāsana. Be it well In the growing doctrine of Vardhamāna

spear to the heads of hostile kings, an adamantine cage to refugees, a brother to others' wives, remarkable for truth, liberality and prowess, lord of the earth, establisher of the golden *kalāṣa* (or pinnacle), emperor of the six *dharma*s, lord of the excellent city of Maiyisūr, Chāma-Rāju-Voderaiya—the *sthānikas*, owing to their troubles, having mortgaged the endowments made for the worship of Gummatanātha-svāmi of Dēvara-Beluguḷa to? merchant-householders, and the latter, as mortgage-holders, having enjoyed possession of the same for a long time—holding an enquiry, sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said "We will discharge the debt granted by you to the *sthānikas*." Thereupon the merchant-householders spoke as follows: "We have, for the spiritual welfare of our parents, made a gift, with pouring of water, of the debt granted by us to the *sthānikas*." All having spoken thus, the king caused this grant to be made, with pouring of water, in the presence of Gummatanātha-svāmi, the god and the guru being witnesses, by the merchant-householders to the *sthānikas*, saying "The *sthānikas* shall as long as the moon and sun endure perform the worship of the god and live happily."

In future any of the *sthānikas* of Beluguḷa who mortgages the endowments, or any one who grants a mortgage thereon, shall be an outcaste, and has no claim to the *sthāna* or the property. Should any, in violation of this, either give or receive in mortgage, the kings who happen to rule over this kingdom (shall deal with them properly) and carry on the charity of this god as before. The kings who are indifferent to thus carrying on (the charity) shall incur the sin of having slaughtered one thousand tawny cows and Brāhmins in Vārāṇasī. Such was the *dharma-sāsana* which was caused to be written and granted. Good fortune.

353¹.

Date A. D. 1810.

(On the date specified), Pūrnaiya issued an order to Gavudaiya, Āmṭla of Kikkēri, as follows:—

Komāra-heggaḍi of Dharmasthāḷa below the Ghāts, who had been on a visit to Śravaṇa-Balaguḷa for paying homage to the god, came to *hajūr* and produced a *sanad* formerly issued by Krishna-Rāju-Vaḍayar to the effect that the village Kabāḷu in the Kikkēri Talūka had been granted for the charities of Dāna-śāle (alms-house), situated near Chikkadēvarāya-kalyāni at Śravaṇa-Balaguḷa. It is accordingly ordered that this village Kabāḷu, of the present revenue value of 80 *vardhas*, should be made over to the party concerned from the year Pramōdita (1810) in order to provide for the charities of the above-mentioned Dāna-śāle, the worship of Gōmatēśvara and the expenses of the *maṭha* at Śravaṇa-Balaguḷa.

¹ This and the succeeding one are *sanads* or grants written on paper.

presided over by the ascetic Chāruktī-panḍitāchārya. Carry out this order without any trouble. Should there be an increase in the income of the village as a result of bringing waste lands under cultivation, of building tanks and ponds, and of introducing *rājapattu* into the village, such increase should be utilised only for the purposes noted above, and the *sarkār* ought not to interfere. Carry out the order without any obstruction. Dated the 28th March 1810.

Carry out the order as noted above. Śrī. Postscript: have this *sanad* entered in the *daftar* and return the original (to the party concerned). Signed Śrī¹.

Endorsement: entered in the local register on Friday the tenth lunar day of the dark fortnight of Phālguna.

354².

Date A. D. 1830.

I meditate on the goddess Chāmundikā born from the mass of light issuing from the mouths of Śiva, Vishnu, Brahma and other gods, whose eight arms glow with dreadful weapons, who pierces with her great trident the roaring Buffalo demon, and who has taken a vow to rid the three worlds of fear. May the cause of all success, the root of all worlds, the faultless authority of all people, the favourite resort of the Vēdas, the glorious perfect supreme Reality, full of the essence of the greatest mercy, grant us joy, and also to you. May the bar-like tusk of the sportive Boar form of Hari, resting on which the Earth, with Mēru as the pinnacle, bore the charm of a parasol, protect us. Obeisance to you, Varāha, lifting the earth in sport, lying in the middle of whose hoof, Mēru looks like a minute grain of dust. May the god with the sportive Boar form, lifting the earth from the ocean, in the shoot of whose single tusk the tortoise looks like a bulbous root, the serpent like a stalk, the elephants of the regions like leaves, Mēru like a bud, the earth like a lotus, and the sky too like a bee,—ever protect the three worlds.

Be it well. (On the date specified), the rājādhirāja rāja-paramēśvara praudha-pratāpa apratima-vīra-narapati, *birud-ent-embara-gaṇḍa*, sole hero of the world, a moon to the milk ocean the Yadu race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the *makara*, the fish, the *śarabha*, the *śakra*, the *gaṇḍabheruṇḍa*, the boar, Hanūmān, Garuda and the lion, Krishna-Rāja-Vaḍayar of Mahiśūr, son of Chāma-Rāja-Vaḍayar and grandson of Immadi Krishna-Rāja-Vaḍayar of the Ātrēya-sagōtra Āśvalayana-sūtra and Rik-śākha, seated on the resplendent jewel throne on which Rāja-kshitipāla and other paramount kings descended from the lunar race had successively sat in the great Mahiśūra-samsthāna, the abode of the wealth of the Karmāṭaka country, which was an ornament of all the countries that adorned the whole circle of the earth,—gave

¹ This was the signature of Dewan Pārṭaiya.

² This is the original of the fanciful Sanskrit version printed as No. 141 in the previous edition

a *śāsana* as follows to the *maṭha* of Chārukīrti-paṇḍitāchārya at Śravaṇa-Belagūla granting some villages to provide for offerings of rice, lamps and repairs of the temples at Śravaṇa-Belagūla:—

According to the petition of Lakshmi-paṇḍita of the palace made at *hajūr* to the effect that the present cash grant of 120 *varahas* together with the village Kabbālu in the enjoyment of Chārukīrti-paṇḍitāchārya's *maṭha* being insufficient to meet the expenses of offerings of rice and lamps in the 22 temples at Śravaṇa-Belagūla in Kikkēri Taluk, namely, 8 (on the larger hill) consisting of the Big god and 7 minor temples, 16 on the smaller hill and 8 in the village, and in the *maṭha*, the grant of the village Kabbālu to the *maṭha* may be confirmed and that in lieu of the cash grant the three villages—Śravaṇa Belagūla, Uttainahalli and Hosahalli—may be granted, with exemption from all taxes, for meeting the above-mentioned expenses, it has been ordered that the cash grant should cease and that the three villages named above should be made over to Chārukīrti-paṇḍitāchārya's *maṭha* for meeting the expenses noted above. (Then follow minute details of the items of income of each of the three villages for five years, submitted by the *Āmīla* of the Taluk with his seal and signature according to orders issued to him). We have issued a *sanad* to the *Āmīla* of the Taluk intimating that the villages, as described above, together with their hamlets, tanks and ponds, have been granted, exempt from all taxes, in order to provide for offerings of rice, lamps, car festival and annual repairs of the 33 temples, namely, 32 at Śravaṇa-Belagūla and 1 on the hill at Maleyūr, and directing him to make over the villages to the *maṭha* from the year Vikṛiti (1830) and to treat them as *sarvaṁdanya*. Accordingly you are entitled to all the rights and taxes (many named)¹ within the four boundaries of these three villages except the right to sandal among trees. You are also authorised to receive tolls at the fair held at Śravaṇa-Belagūla and to use the amount for the service of God. Should there be any additional income by reason of the construction of any new tanks, ponds, channels, dams, etc., or in any other item such as *bājē-bābu* (miscellaneous income), you may utilise it, as stated above, for the service of God, etc. (Then follow five usual final verses). Dated the 9th August 1830. The grant was written by the *hajūr* Munshi Aramane Subarāya.

Postscript: in accordance with the above order take possession of these villages comprising 3 principal villages, 2 hamlets, 1 tank and 3 ponds, and producing a revenue of 966½ *varahas*, exclusive of former grants, provide for lamps, offerings of rice, festivals, etc., of the temples and enjoy the villages as tax-free property². Signed *Śrī-Kṛishṇa*.

¹ Wet land, dry land, house-tax, red thread, pile of salt-earth, the wild date tree, *pura-varga*, plough-tax, *nāma-kāṁike*, *guru-kāṁike*, *kāṁike*, *bēḍike*, taxes on iron, sugarcane-mill and cotton, *mārga-karagapaḍi*, tolls, *pommu*, *jātikūṭa*, *samayachāra*, grass-tax, *charāddya*, *horāddya*, *śige-maḍḍi*, *patanga*, *poppali*, *giḍa-gāvalu*, *Brāhmaṇa-nivēṣana*, *Śūdra-nivēṣana* *soppina-tōṭa*, *tippe-haḷla marataḷi* except sandal, fruit trees and *maddika*.

² This portion appears to be in the hand-writing of the donor

Date A.D. 1857.

Obeisance to Anantanātha. (On the date specified)¹, in the excellent city of Belguḷa renowned as the Southern Kāśi, for the *śrīvīhāra* festival in Bhaṇḍāra-basti, and as a means of destroying succession of births and obtaining his true state (*i.e.*, final emancipation), was this image of Anantanātha set up and consecrated by Dharanēdra-śāstri, a resident of lovely Kumbhakōna, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārukīrti. Obeisance to the Five Gurus.

356.

Date A.D. 1858.

Obeisance to Gōmatēśa. (On the date specified)¹, in Belguḷa *alias* the Southern Kāśi, for daily worship and the *śrīvīhāra* great festival in Bhaṇḍāra-basti, was this image of Gōmatēśvara-svāmi set up after consecration by the *śrāvaka*s or laymen Gōpāla and Ādinātha, residents of Tañjapuri (Tanjore), for the fulfilment of the desire of Sanmatisāgara-varṇi, chief disciple of the great *dēhārya* Chārukīrti-panḍita. May there be prosperity.

357.

Date A. D. 1858.

Tamil.—(On the date specified), for daily worship in the *maṭha* at Belguḷa, this image of the Pañcha-Paramēśthi² was presented by Perumāl-śrāvaka of Tañja-nagaram. May uninterrupted prosperity increase.

358.

Date about A. D. 1850.

Tamil.—The Gaṇadhara Vṛishabhasēna and the emperor Bharatēśvara; the Gaṇadhara Gautama and the mahāmanḍalēśvara Śrēṇika. (In Kannada) The gift of Padumniya, a resident of Kaḷasa.

359.

Date about A. D. 1850.

Tamil.—This was presented to the *maṭha* at Belguḷa by Padmāvatīyammāl, wife of Sinnu-mudaliyār of Mannārkōvil. Good fortune.

¹ The inscription is dated in both the Mahāvīra and Śaka eras, the former dating from the nirvāṇa or death of Mahāvīra. 2519 of the Mahāvīra era is said to correspond to 1778 of the Śaka era.

² See note 1 above.

³ See page 41, note 1

360.

Date about A. D. 1850.

Be it well. This is the gift of Ajjika of Tachohûru to the *mafha* at Belguḷa.

361.

Date A. D. 1858.

Tamil.—(On the date specified)¹, on account of the completion of the Ananta vow in Bhaṇḍāra-basti in the city of Belguḷa, the images of the fourteen Jinas beginning with Vṛishabha and ending with Ananta-tīrthakara were presented by Śattiram Appāvu-śrāvaka of Tañja-nagaram. May uninterrupted prosperity increase.

362 (142).

Date A. D. 1643.

(On the date specified), the wise emperor of *Traividya*², the ascetic Chārukīrti-paṇḍita went to the city of *svarga*.

363.

Date about A. D. 1300.

The boundary of (the land belonging to) Chāmundaṛāya-basti.

364.

Date about A. D. 1300.

The tank of Nagara-Jinālaya.

365.

Date about A. D. 1680.

The *kalyāṇi* or pond of Chikkadēva-Rājendra-mahāsvāmi.

366.

Date about A. D. 1117.

This inscription is fragmentary: it merely gives the name and titles of the Hoysaḷa king Viṣṇuvardhana.

367.

Date about A. D. 1120.

Praise of the Jina-śāsana. Jakkamavve, lay disciple of Śubhachandra-siddhanta-dēva of the Pustaka-gachchha of the Dēsiya-gaṇa of the Māla-sangha, wife

¹ See page 159, note 1.

² See page 28, note 9.

of the elder brother of the general Ganga-Rāja and mother of the general Boppadēva, having observed the vow (known as) *mōksha-tīlaka*, caused? the god to be carved on the boulder Nōmbare (*Nōmbare-nayanāda-dēvaru*) and had it consecrated. Good fortune.

368.

Date about A. D. 1120.

Be it well. Jakkimavve, lay disciple of Śubhaachandra-dēva and wife of the elder brother of the great puissant general Gangapayya, lay disciple of Śubhaachandra-siddhānta-dēva, having caused a tank to be built, had? the god carved on the boulder (*nayanāda-dēvaru*). Good fortune.

369.

Date about A. D. 1673.

The way to Puṭṭasāmi's (son) Chennana's pond.

370.

Date about A. D. 1673.

The way to Chennana's pond.

371.

Date about A. D. 1673.

The milk pond of Chennana, son of Puṭṭasāmi-setṭi.

372.

Date about A. D. 1673.

The nectar pond of Chennana.

373.

Date about A. D. 1673.

The Ganga-Bhavāni pond of Chennana.

374.

Date about A. D. 1673.

The Ādi-tīrtha pond of Chennana, son of Puṭṭasāmi-setṭi and younger brother of Chikana. Victory!

375 (123).

Date about A. D. 1673.

The *maṇṭapa* or hall and the Ādi-tīrtha pond of Chennana, son of Puṭṭasāmi-setṭi and Dēviramūna. Is this a milk pond or a nectar pond? Is this the river

Ganges, the Tungabhadra or Mangalagauri? Is this Vṛindāvana or a pleasure garden? Ah! ah! Excellent *tirtha*, excellent *tirtha*. Victory! Victory!

376.

Date ? A.D. 1146.

The *mahā-maṇḍalāchārya* Hiriya (Senior) Nayakīrtidēva and Chikka (Junior) Nayakīrtidēva will maintain, for as long as the moon sun and stars endure, the grant made by for the eight kinds of worship of Gommatadēva. Good fortune. (On the date specified), a grant of land . . . (was made) by for the Twenty-four Tīrthakaras of the enclosure of Chandradēva, disciple of the *mahā-maṇḍalāchārya* Hiriya Nayakīrtidēva.

377 (143).

Date about A.D. 1120.

Be it well. While the kingdom of the capturer of Talakāḍu, Bhujabala-Viraganga-Poysala-Dēva, and of the senior general (*hiriya daṇḍandayaka*)¹ was increasing in prosperity, Chaladankarāva Heḍe-jīya, Machi-seṭṭi, son of Ravabe (wife) of Beṭṭi-seṭṭi who was the son of Gavare-seṭṭi, Jakki-seṭṭi's sons Madi-seṭṭi and Machi-seṭṭi, and others, having observed the ? pit to the right of Gōmatēśvaradēva, with pleasure for a load carried on the head from the month Chaitra of the year

480².*Date A.D. 1858.*

Tamil.—Obeisance to Vardhamāna. (On the date specified)³, for daily worship in the *maṭha* at Belguḷa and in fulfilment of the desire of Sanmatisagara-varṇi, was this image of Vira-Vardhamāna-svāmi presented by Appasāmi of Sēnniyambakam in the Kañchi country. May uninterrupted prosperity increase.

481.

Date A.D. 1857.

Obeisance to Chandranātha. (On the date specified)³, in the *maṭha* in the city of Belguḷa renowned as the Southern Kāśi, for daily worship, and for burning up the forest of the five *samsāras* or cycles of existence and obtaining her true state and bliss, was this fine image of Chandranātha-Jina set up after consecration by the

¹ The reference is evidently to Ganga-Rāja

² The inscriptions that were latterly found at the same village are also taken up for translation here.

³ See page 159, note 1.

fortunate *śrīvaki* or laywoman Nekka, a resident of Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārukīrti. May there be prosperity.

482.

Date A.D. 1857.

Obeisance to Nēminātha. (On the date specified)¹, in the excellent city of Belguḷa renowned as the Southern Kāśi, for the *śrīvilāra* festival in Bhaṇḍāra-basti, and as a means of putting out the forest fire of endless births and obtaining bliss, was this image of Nēminātha set up and consecrated by Śāttanna-śrēshṭhi, a resident of lovely Kumbhakōṇa, in fulfilment of the desire of Sanmatisāgara-varṇi, disciple of the king of gurus Chārukīrti.

483.

Date A. D. 1519.

(On the date specified)², for the welfare of Sōnīsthā, his wife Dharmāyī and their son Singhārī, was this image of Śītalānātha caused to be made by Vilasāmuskari.

484.

Date about A. D. 1080.

Maḷabbe, lay disciple of Dēvaṇandi-bhaṭṭāraka, presented (this image) to the Tīrthada-basadi at Kaḍasatavādi.

485.

Date about A. D. 1080.

Kaṇṇabe-kanti presented (this image) to the Tīrthada-basadi at Kaḷasatavādi.

486.

Date about A. D. 1200.

Mallishēna (name of a visitor).

487.

Date about A. D. 1300.

Vīraṇṇa (name of a visitor).

488.

Date about A. D. 1673.

The pond of Chennana, younger brother of Chikana.

489.

Date about A. D. 1673.

The *maṇḍapa* or hall, pond and garden of Puṭasāmi's (son) Chennana.

See page 159, Note 1.

The inscription is dated in both the Vikrama and Śaka eras.

490.

Date about A. D. 1673.

Same as No. 488.

493¹.*Date about A. D. 1200.*

The milk spring.

494.

Date about A. D. 1300.

The boundary of Jinanāthapura.

500¹.*Date A. D. 1881.*

(On the date specified), (this car) was presented by Jinnama, wife of the elder brother of Rāyanna-ṣeṭṭi, a resident of Virarājendrapaṭe.

INSCRIPTIONS IN ADJACENT VILLAGES.

378.

Date about A. D. 1015.

This inscription is very much worn. The first part refers to a fierce battle between the Chōlas under Chōla-Pérmaḍi and the Gangas, while the latter portion records that some one, worshipping Jina, expired by the rite of *sanyasana*.

379.

Date A. D. 1632.

May there be prosperity. Be it well. (On the date specified), Paḷeda-Padu-manna, son of Naria-Mali-ṣeṭṭi of the Kammamenya-Lōhita-gōtra, renovated this *basti* and consecrated it. Good fortune.

380.

Date about A. D. 1200.

Be it well. The general Vasudhaika-bāndhava Śrīkaraṇa Rēchimayya, having set up the god Śantinātha, made over (the *basti*), with pouring of water, to Sāgaraṇandi-siddhānta-dēva, disciple of Śubhachandra-traividya-dēva who was the disciple of Maḡhanandi-siddhānta-dēva connected with the Sāvanta-basadi of Kollāpura which belonged to the Koṇḍakunda line of the Pustaka-gacchhha of the Dēsiya-gaṇa of the Mūla-sangha.

¹ See page 162, note 2.

381.

*Date about A. D. 1500.*The *koḍagi* house of Sangamadēva.

382.

Date about A. D. 1150.

Trikaḷa-yōgi was at the foot of the tree. Abhayadēva of the Mūla-sangha.

383.

Date A. D. 1889.

Be it well. (On the date specified), this image was caused to be set up for the increase of spiritual welfare of Bhujabalaia of the Mērugiri-gōtra, who was a resident of Belgūla.

384 (144).

Date about A. D. 1135.

Praise of the Jina-śāsana. May prosperity be to the doctrine of Jina, which is a source of self-defence to its followers, and which is clever in preparing itself to break the heads of the rutting elephants the hostile disputants. Be it well. When the refuge of the whole world, favorite of earth and fortune, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, glory of the Satyaśraya family, ornament of the Chālukyas, Tribhuvanamalla-Dēva's sovereignty was continually increasing, to last as long as the moon, sun and stars:—

King Vinayāditya, praised by people, sun in the sky of the Yādava family, obtained renown in the whole sea-girt earth as a walker in the path of Manu. His son: Ereyanga-Poysaḷa, having chased hostile kings in battle and conquered them with determination and having (thus) become an abode of valour, ruled the kingdom in peace. That famous king Eraga's son, destroyer of powerful enemies, lord of the whole earth, a Karna to the assemblage of suppliants, was the world-renowned king Ballaḷa. His younger brother: king Viṣṇuvarḍhana, a lion among men, having brought into complete subjection the Kongu Seven and the Male Seven, captured countries as far as Lökkigundi. Be it well. When the mahā-maṇḍalēśvara who has acquired the band of five great instruments, lord of the excellent city of Dvārāvati, sun in the sky of the Yādava family, crest-jewel of rectitude, champion over the Malapas, a sun among kings, having captured Talakadu Kongu Nangali Koyatār Tereyār Uchchangi Taleyār Pombuchcha and other hill fortresses, was protecting the Gangavāḍi Ninety-six Thousand and ruling the kingdom in peace—his servants: Māraṇayya, son of Nāgavarma, was a prominent follower of the Jina-dharma; his son, praised by the world, was the stainless Ēchi-Rāja of the pure Kaupḍinya-gōtra; his dear wife was Pōchikabbe; to them were gladly born

Bamma-chamūpa and the valiant Gāṅga-daṇḍādhipa. Possessing the assemblage of qualities, namely, heroism, daring, greatness, truth, manliness, firmness of character, propriety, purity, liberality and valour, which seemed to abide in him alone, gratifying the groups of bards of the (whole) world by making gifts, saying "Who wants which?", Gāṅga-Rāja shone on earth by the greatness of his munificence. Seizing Talakāḍu, taking possession similarly of Kongu, chasing away Jam..., pulling out Chengiri by the strength of his arm, making the abode of Yama & home for Narasinga, the general Gāṅga, a lion to the deer the assemblage of enemies, took Gāṅga-maṇḍala and made it subject to the orders of king Viṣṇu. His elder brother: the blameless general Bamma, a bee at the lotus feet of Jina-pati, was known as the lord of the lady fame pervading the circle of the regions, as the lord of those that take delight in making gifts, as the lord of wealth and as the lord of learning. His wife: her refuge being the supreme Jina, her guru Bhānukṛtī-dēva, her husband the causer of prosperity Baminadēva, Bāgaṇabbe obtained renown. From the womb of that fortunate lady was born the mine of beauty, worthy to be honoured by all the blessed, the general Ēcha of a fame brilliant like the moon. The general Ēcha lovingly caused to be erected, amidst the plaudits of the earth and the sportive spread of his fame, Jina temples in Kopana and other holy places and in Belguḷa of great celebrity, which, people said, captivated with their richly sculptured walls the hearts of the spectators. After living for a long time in happiness, delighting in bestowing gifts and rejoicing in the advancement of the Jina-dharma, he quitted the body by the right of *sanyāsana* and became a dweller in the world of gods.

Meanwhile, chasing and putting to flight arrogant adversaries who were thorns to the country, driving out the Kongas by the strength of his arm, putting to flight and routing hostile kings, and bringing other countries into subjection to his lord, the general Boppa, the eldest son of the valiant Gāṅga, thus became an abode of valour in the world. Be it well. The *mahā-samantādhipati* who has acquired the band of five great instruments, *mahā-prachanda-daṇḍanāyaka*, causer of terror to enemies, a millstone to traitors, a Jattalaṭṭa in war, a Vatsarāja (in managing) horses, a Cupid to women, purifier of his family, a friend to learned men, the general Boppadēva, as an act of reverence, set up an epitaph to his elder brother¹ the general Ēchi-Rāja, and, for the repairs of the *basadi* which he had caused to be made and for gifts of food in it, granted, with pouring of water, in Gangasamudra ten *khaṇḍugas* of wet land, a flower garden and the small tank to the east of the *basadi*, and the dry lands of the Bekka tank to Mādhavachandra-dēva, disciple of his own guru Śubbachandra-siddhānta-dēva of the Pustaka-gaḥoḥa of the Dēsigana of the Māla-saṅgha. (Usual final verse). To be brief, Ēchikabbe, wife of Ēchi-Rāja of wide-spread fame, was a match and equal to Site and Rukmiṇi; are there

¹ Properly first cousin.

any others on earth who can be a match and equal to her in beauty? Êchabbe bestowed gifts like Attimabbarasi,¹ saying "Who wants which"?, so that people said that there were no women who could equal her in liberality and self-respect. . . . The *daṇḍanayakiti* Êchikabbe, lay disciple of Śubhachandra-siddhanta-dēva, and her mother-in-law Bhāganabbe set up this inscription, performed great worship and gifts and granted a cocoanut garden. Good fortune.

385.

Date? A. D. 1190.

(On the day specified), Nayakirtidēva, disciple of the *mahā-maṇḍalādhārya* rāja-guru Hiriya (Senior) Nayakirtidēva, granted, with pouring of water, 2 *salages* of wet land in the garden behind Hiriya Jakkiyavve's tank to provide for the eight kinds of worship of Chenna-Pārśvadēva of the *basadi* caused to be built by his guru at Bekka. Good fortune.

386.

Date about A. D. 1200.

(This inscription is fragmentary).

. the *naḍu* and the group of *prabhus* having thus assembled made a grant to continue for as long as the ocean, the Mēru mountain, the moon, the sun and the earth endure. Those who destroy this charity shall incur the great sin² of having slaughtered on the banks of the Ganges seven crores of sages, tawny cows and Brāhmins.

387.

Date about A. D. 1300.

By order of Singyapa-nāyaka's son, the *prabhus* including Guruvapa and Sōvapa of Bekka granted this land for Chāmuṇḍarāva-basti

388.

Date about A. D. 1117.

Vishṇuvardhana-Dēva's senior general *sṛdmulroka-gharaṭṭa* (a millstone to traitors to his lord) Gangapayya made Jinanāthapura at the holy place Belugūḷa the *koḷaga* called Drōhagharāṭṭa the exemption granted by Vishṇuvardhana-Dēva The arrow shot by Drōhagharāṭṭa.

¹ See page 10, note 2.

² The word used is *Brāhmin-kṣati* i. e., Brāhminicide

389.

Date A. D. 1213.

. Obeisance to the Siddhas. Be it well. To describe the *mahā-maṇḍalācārya* *rāja-guru* Nēmicandra-panḍita-dēva of Belikumba: The world honors the moon to the ocean of learned men, the sage Nēmicandra, as one skilled in the investigation of the *āgamas* of the supreme Jinēśvara, as one full of the assemblage of spiritual qualities, as a moon to the lilies his followers desirous of the highest bliss, and as one illuminating the world by his matchless undecaying fame. To describe the character of his dear disciple Bālachandra-dēva's son: eloquence, liberality and pure conduct in the world was endowed with beauty and youth the ornament of the world Bālachandra had an attack of severe fever at dawn on the date specified, uttering the five salutations, died by (the rite of) *sanyasana* and became the beloved of the celestial nymphs On the spot where Bālachandra-dēva's son's body was cremated, Bairōja was directed to build this *śilākuṭa* or stone-house as an act of reverence the virtuous woman Kaḷabbe, an equal of Sīte, Rukmini and Rati, at dawn on the day specified in the year Bhāva (1214), attained *svarga* after obtaining *saṁādhi* by the rite of *sellekhana*. (Obeisance) to Śanti-nātha.

390.

Date A. D. 1673.

(On the date specified), Chennapa, son of Puṭasāmi-seṭṭi, granted the village Jinneyanahalli to provide for the daily worship and festivals of Samudrādhiśvara-svāmi and for the maintenance of the pond, garden and *maṇḍapa*¹. Good fortune.

391.

Date about A. D. 1300.

Same as No. 363.

392.

Date about A. D. 1650.

This inscription is mostly defaced. It seems to record the grant of a garden as a *koḍagi* to Sankappa and Chikka Sankappa.

393.

Date about A. D. 1500.

This Nandi (pillar) was caused to be made by Mādeya-nāyaka, son of ya-nāyaka.

¹ See No. 489, on page 163.

Date? A. D. 884.

Be it well. In the 15th year of the coronation of Satyavākya Permanaḍi, Bidiyāta, son of Maṭṭiyara-Būvayya, rescuing cattle, fought, fell and ascended to heaven. The husband of the daughter of Seṭṭhitti (? wife of a *seṭṭi* or merchant) ..

395.

Date about A. D. 1500.

Nāga-gonḍa, son of Chennana-gaṇḍa of Beḷugūla-nāḍu, and the *gavudugaḷ* including Kalla-gonḍa and Baira-gonḍa of Muttaga Honna . . li, who were lay disciples of Paṇḍitadēva, granted to the basti caused to be built by Mangāyi, these wet and dry lands of Voḍḍarakatte. Those who violate this charity shall incur the sin of having slaughtered a thousand tawny cows at Vāraṇasī. Good fortune.

396.

Date about A. D. 1300.

Same as Nos. 363 and 391.

397.

Date? A. D. 1179¹.

Praise of the Jina-śāsana. Obeisance to the Siddhas. Obeisance to Vitarāga. Obeisance to the Arhats. Be it well. The Ganga kingdom was brought into existence by the lord of sages Simhanandi of the celebrated Dēśika-gana named (after) Koṇḍakunda.

(Lines 5-40 of this inscription, giving an account of Ganga-Rāja, are identical with lines 5-36 of No. 240.)

Having thus received (Gōvindavāḍi), he (Ganga-Rāja) granted it for the worship of the god Pārśva and for the god Kukkuṭēśvara. (On the date specified), the grant was made after washing the feet of Śubhachandra-siddhānti-dēva. (Then follow details of boundaries of the village Gōvindavāḍi) Maṭṭi-seṭṭi, the *paṭṭanasvāmi* of Gommatapura, Guḍṇanārāyaṇa-seṭṭi and the group of chief merchants, having assembled, made this agreement. Those who protect this charity will obtain great merit. This stone inscription always proclaims thus. — May those persons who maintain this with affection enjoy long life and great prosperity! The wicked man who, without maintaining, violates this, shall incur the infamy of having slaughtered on the site of Kuru-kṣētra and in Vāraṇasī seven

¹ This date is too late for Ganga-Rāja also for the engraver Gangācharya whose date, as given in No. 67 of which also he was the engraver, is 1129.

crores of eminent sages, tawny cows and men learned in the Vêdas. The engraver was Gangâchâri, an ornament to the face of titled sculptors.

398.

Date about A. D. 1120.

The wet land granted for . . risidêva Kavi-seti also granted 1 *salaga* and 1 *koḷaga* of wet land.

399.

Date about A. D. 1120.

Śrī-Vṛishabhasvâmi (label on the pedestal of the image).

400.

Date about A. D. 1120.

Jakkiyavve-daṇḍanâyakiti, lay disciple of Śubhachandra-siddhânta-dêva of the Pustaka-gachohha of the Dêsi-gaṇa of the Mûla-sangha, having set up the god ta at Sâhali, granted 1 *salaga* and 5 *koḷagas* of dry land at and 1 *koḷaga* (of wet land) and 1 *khaṇḍuga* of dry land at Gôvinda-vâḍi.

401.

Date A. D. 1672.

May there be prosperity. Praise of Śambhu. (On the date specified), Dêva-Râjaya of Maisûru granted the village Râgibommenahali for (the maintenance of) a feeding-house for Brâhmanas

402.

Date A. D. 1138.

Praise of Śambhu. Be it well. When Tribhuvanamalla, capturer of Talakâḍu Kongu and Banavâse, Bhujabala-Vira-Ganga-Hoysala-Deva's victorious sovereignty was continually increasing, to last as long as the moon, sun and stars:— at Bimmâyanahalli Hoysala-setti's son kara-setti, Mâdi-gavunda's son Malla-gavunda and gavunda Kiriya Basavâchâri, fearful of mundane existence, caused a tank to be built and a temple to be erected, and becoming an ascetic, was protecting the charity. His younger brother was Chaudâchâri whose sons were Hoysalâchâri, Kunnâchâri, Adalâchâri, Bibbâchâri and Mâdâchâri. (On the date specified), to provide for the bath and offerings of that god, Malla-gavunda, his maternal uncle (or father-in-law) Bichagavunda and others granted below that tank 4 *khaṇḍugas* of wet land and 1 *khaṇḍuga* of dry land. Those who carry on this charity will obtain the merit of

having bestowed at Kuru-kshêtra and Vâranâsi a thousand tawny cows on men who have mastered the Vêdas. (Usual final verse). Maulâchâri and his son-in-law Katâchâri made this god.

403.

Date about A. D. 1500.

Those who seize this dry field shall incur the sin of having killed their mothers at Vâranâsi.

404.

Date ? A. D. 1287.

Be it well. (On the day specified), . . . ? Pemmanûna fought and fell during a cattle-raid . . . making him a resident of *svarga*, caused to be set up this *biragalu* as an act of reverence. Good fortune.

405.

Date ? A. D. 1333.

Be it well. (On the day specified), the possessor of all titles Kêta-gavûda, son of Chêcha-gavûda of Voðarahâji, having fought in a battle with the Turakas and attained *svarga*, his sons Âlappa and Bayireya caused this *biragalu* to be set up.

406.

Date ? A. D. 1600.

(On the day specified), Tirumalarâja-nâyaka, son of Dâsapa-nâyaka of Nuguhâji, granted, for the spiritual merit of Dâsapa-nâyaka, Dâsapura to . . . Gangapadêva . . . of Kikêri. Signature of Hiri Tirumalarâjaya. He who violates this shall incur the sin of having killed his father and mother at Kâsi.

407.

'Date about A. D. 1250.

(On the day specified), the *mahi-mandâdchârîya* Nêmachandra-pandita-dêva, . . . the *paṭṭayasvâmi* Nâgadêva-heggade and Kencha-gauda granted this deed (*patâle*) to Mâra-gauda to the effect that for having built a tank he was to enjoy to posterity Mutîêri-slime to the west of the dry land for which he was paying an assessment of 5 *haya*s . . . He who destroys this (shall incur the sin of having) killed a tawny cow.

INSCRIPTIONS AT SRAVANA BELGOLA.

ಶ್ರವಣಬೆಳ್ಗೊಳದ ಶಾಸನಗಳು.

ಹೆ ಕ್ಕ ಬೆ ಟ್ಟ .

ಪಾರ್ವತನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

1

1 * ಸಿದ್ಧಮ * ಸ್ವಸ್ತಿ || ಜಿತಮ್ಮ ಗವತಾಶ್ರೀಮದ್ವಿಮ್ಲಿತಾತ್ಮಕವಿಧಾಯಿನಾ
ವರ್ಧಮಾನೇನಸಮ್ಮಾಪ್ತಸಿದ್ಧಿಸಾಖ್ಯಾಯಿತಾತ್ಮನಾ
ಲೋಕಾಲೋಕದ್ವಯಾಧಾರಮವಸ್ತುಸಂಸ್ಥಿತಚರ್ಮ್ಯಾ ವಾ
ಸಂವಿದಾಲೋಕರಕ್ಷಿಸ್ವಾವ್ಯಕ್ತತೇಯಸ್ಯ ಕೇವಲಾ ||

2 ಜಗತ್ಪಚ್ಚನ್ಮಮಾಹಾತ್ಮ್ಯಪೂಜಾತಿರಯವಿಯುಂಟು
ತಿರ್ಥಕೃತ್ವಾನ್ಮಮಪುಣ್ಯಾಭಮಹಾರ್ಜನ್ಯಮಪೇಯುಷಃ
ತದನುಕ್ರಮಿಣಾಲಯಮಜಯತ್ಯಭ್ಯುಜಗದ್ಗತಿಮು
ತಸ್ಯ ಶಾಸನಮವ್ಯಾಜಮಪ್ರವಾದಮತಶಾಸನಮು ||

3 ಅಧಖಲುಸಕಲಜಗದುದಯಕರಣೋದಿತನಿರತಿಯಗುಣಾಸ್ವದೀರ್ಘತಪರವಚಿನಶಾಸನಸಂಸ್ಥಮಾಭಿವದ್ಧಿತಭವ್ಯಜನ
ಕಮಲವಿಕಾಸನವಿಮಿರಗುಣಕಿರಣಸಹಸ್ರಮಬೋತಿಮಹಾವೀರಸತಿರೂಪನಿವೃತ್ತೇ ||

4 ಭಗವತ್ಪರಮಪಿಂಗಿತಮಗಂಧರಸಾಕ್ಷಾತ್ಕೃಪ್ಯಲೋಕಾಯ್ಯೋಜಮ್ಬುವಿಮ್ಲದೇವಾಪೂಜಿತೋದಧ್ವನಭವ್ಯಬಾಹುವಿಶಾ
ಖಪ್ರಾಪ್ತಿಸ್ತಲಕೃತಿ ಕಾಯ್ಯೋಜಯನಾಮಸಿದ್ಧಾತ್ಮಕಧೃತಿವೇಣಬುದ್ಧಿಲಾದಿಗುರಂಪರವ್ಯರೀಣೀಶ್ವರಮಾಭ್ಯಾಗತ ||

5 ಛಾಹಾಪುರುಷಸನ್ತತಿಸಮವದ್ಗೋತಿತಾನ್ಯಯಭದ್ರಬಾಹುಸ್ವಾಮಿನಾಲಜ್ಜಯನ್ಯಾಮವ್ಯಾಜ್ಜಮಹಾನಿಮಿತ್ತತತ್ತ್ವಜ್ಞೇನ
ತ್ವೈಕಾಲದರ್ಶಿಸಾನಿಮಿತ್ತೇನವಾಸ್ತದೇಶಸಂಪತ್ಸರಕಾಲಸ್ಯೈವಮೈಮುಪಲಭ್ಯಕಧಿತೇನವ್ಯಸನ್ನಿಭೃತರಾಪಧಾ
ದಕ್ಷಿಣಾ ||

6 ಪದಮ್ಬಸ್ಥಿತಾಕಮೇಣೈವಜನಪದಮನೀಕಗಾಪುರತಸಂಖ್ಯಾಮದಿಪಜನಧನಕನಕಸ್ಯಗೋಮುಹಿಷಾಜಾಪಿಕುಲಸ
ಮಾಕೇಣೋಪಮ್ಬಾಪ್ತವಾತಾಚಾರ್ಯೋಪಭಾಷಿಸ್ತೋನಾಮನಿತಲಲಾಪಧೂತೇಧಾಸ್ಥಿಪಟವದ್ರಸಾಮಾ
ಪಿ ||

7 ಕೂಟಬಲಪ್ರೀತಿವಿದಿತರುಂಪರಕುಸುಮದಲಾವಲಿವಿರಚನಾಬಲವಿಪುಲಜಲಜಲವನಿವಹನೀಲೋಪಲತೇವರಾಹುಪ್ರಿತಿ
ವ್ಯಾಪ್ತಕೃತಕಂಜವ್ಯಾಪ್ತವ್ಯಗಕುಲೋಪವಿತೋಪತ್ಯಕಕಂದರವಮುಗುಡಾ ||

8 ಗಹನಾಭೋಗವತಿಸಮತ್ಪುಜ್ಯಕ್ಷೇಪಿಮಂಜವೀವಿರವಪ್ತತರಕಾಲಮಮುವಾಧ್ಯೋತ್ರನಾಪ[0]ತಪಸ್ಸಮಾ
ಧಿದಾಮಾಧುತಾಮಪ್ತಚ್ಛನಿರವೇಷೇಣಗಜ್ಜೋವ್ಯವ್ಯಕ್ತೇಣೈಕೇನವ್ಯದುಲತವಾಸ್ತಿ ||

9 ತಲಾಸುಕೀರಾಸುಕೀತಲಾಸುಸ್ವದೇಹಂ ಸನ್ಯಸ್ಯಾರಾಧಿತಾನಿಕಮೇಣ ಸಪ್ತಶತಮ್ಬಿಣೀಮಾರಾಧಿತಮಿವಯತುಜಿವ
ಶಾಸನಮಿತಿ ||

* ಈ ಗುರುತುಗಳ ವರ್ಧ್ಯೋದಯದ ಆದ್ಯಕ್ಷರಗಳು: 6 ನೆಯ ಪದ್ಧಿಯ ನೇರವಧಿವೆ.

2 (15)*

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರು ಕಾಸನದ ಕೆಳಗೆ.

- 1 ಶ್ರೀ | ಉದ್ಯಾನೈಜ್ಞತನನ್ನನಧ್ಯನವ್ಯಾಸಕ್ತರಕ್ತೋತ್ಪಲ
- 2 ವ್ಯಾಮಿಶ್ರೀಕ್ರತಶಾಲಿಮಜ್ಜರಣಂಕೃತ್ಯಾಚುಬುಧ್ಯಾಚಲಂಸವ್ಯಾಪ್ರಣಿ
- 3 ದಯಾರ್ಥದಾಭಿಭಗವನಾನೇನಸವ್ಯಾಧಯನಪದಧ್ಯಾಚಲಮಸ್ತಕೇಕನಕ
- 4 ಸತ್ಸೇವೋತ್ಪವತ್ಸವತಿ || ಅಪೋಖಿಗ್ಗಿಗಾಪ್ತೈಕ್ತಾಬಿಲವೇವಮುನಿಶ್ರೀಮಾನ
- 5 ಆರಾಧನಮೃಗ್ಯಹೀತ್ಯಾನಿಧ್ಯೋಕಂಗತಪ್ಪನ

3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೀಯದಲ್ಲಿರುವ ಪಾಂಚಗಳ ಕೆಳಗೆ.

ಶ್ರೀ ದೇವವದ || ಪಮನಿ . .

4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1 ನೆಯ ನಂಬರಿಗೆ ಈಕಾನ್ಯ.

- 1 ಮಲ್ಲಿಸೇನಭಟಂವಗುಡ್ಡಚಚ್ಚಿ
- 2 ಯ್ಯಂ ತೀರ್ಥಮಂ ಬದ್ಧಿಸಿಂ

5 (12)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀ ತೀರ್ಥದ ಗೋರವಣಿಗಳ್ನೋ

6 (11)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

ಶ್ರೀಉಚ್ಚಲೈದ್ವಿರವಣಿಗಳ್ನೋ ದಾರ

7 (10)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀ ಪರಮಾಳುಗುಂವಡಿಗಣಿಷ್ಯಧನೈ
- 2 ಕುಶ್ವಾರವಿಗುರವಿ ಡಿಪ್ಪಿದಾರ

8 (9)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀಅಗಚೆಯಮಾನಿ
- 2 ಗುಂವರಶಿಷ್ಯಕೊಟ್ಟರದಗು
- 3 ಣನೇಗುರವಣಿಗಳ್ನೋ ಡಿಪ್ಪಿದಾರ

* ಬೇಗೆ ಅವನು ಚವ್ವೆಗಳಲ್ಲಿ ಕೊಟ್ಟಿರುವವು ಪ್ರಧಮ ಮುದ್ರಣದಲ್ಲಿಯ ಕಾಸನ ಸಂಖ್ಯೆಗಳು.

9 (6)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಪಠಿಮ.

¹ ಕ್ರಿಸ್ತೇನೇಚರಿಸ್ತಿಯವನು

² ಭಾರತದೊಳಗೆಯ್ದು

10

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಪಠಿಮ.

ಕ್ರಿಸ್ತನ

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8 ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗದೆ.

¹ ಕ್ರಿಸ್ತನೇಚರಿಸ್ತಿಯವನು

² . . . ವಿಶ್ವದೊಳಗೆಯ್ದು . . . ಜನಿ ಜನಾಜನಿವಿವಿಧಸ್ಥಳಗಳೊಳಗೆಯ್ದು

³ ವಿವಿಧಸ್ಥಳಗಳಲ್ಲಿ ಸುಕರಗದಿಧಿ . ಸರ್ ತತ್ವದೊಳಗೆಯ್ದು

⁴ ಪುತ್ರಜ್ಯಗಣನವ್ಯವಹಾರವ್ಯವಹಾರವಿವಿಧವು ಅಮಾರವಿವಿಧವು

⁵ ಅಚಾರ್ಯ್ಯೋಪದೇಶವು ಅಚಾರ್ಯ್ಯೋಪದೇಶವು ಸಮಾಜವ್ಯವಹಾರವು

12 (3)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 11 ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗದೆ.

¹ ಕ್ರಿಸ್ತನೇಚರಿಸ್ತಿಯವನು

² ದುರದೃಷ್ಟವಶಾತ್ ಸುಕರಗದಿಧಿ

³ ಸುಕರಗದಿಧಿ

⁴ ಚಾರ್ತೃನಾಮದೊಳಗೆಯ್ದು

13

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 12 ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗದೆ.

¹ ರಾಗದೊಳಗೆಯ್ದು

² ರಾಗದೊಳಗೆಯ್ದು

³ . ಗಾದೆಗೆ ನ ದಿತ ವೆ ಬು . ಲಗದೊಳಗೆ

⁴ ಕ್ರಿಸ್ತನೇಚರಿಸ್ತಿಯವನು

14

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 13 ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗದೆ.

¹ ಅದೇ ಸ್ಥಳದಲ್ಲಿ

² ಕಾಣು ಪು ಪುಸ್ತಕದೊಳಗೆಯ್ದು

³ ಪುಸ್ತಕದೊಳಗೆಯ್ದು

15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 14 ನೆಯ ನಂಬರಿಗೆ ಮೇಲುಗಡೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಮದಾವೀರ . ಅಬ್ಬುಪತಮ್ಪಡಿಗಳ

² ಸನ್ಯಸನನಿತ್ಯಮ್ಪಜ್ಜಯಾನಿಸಿಧಿಗೆ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾರ್ವನಾಥಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಗೋಡೆ ಬತ್ತಿನಲ್ಲಿ

15 ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

. . . ಪಾದಪಮನೂನ . . . ಸಸ್ರವ . . .

17 (4)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

. ಗಳನೋಸ್ತಮುಡಿಪ್ಪಿದರ

18 (5)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 17 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ

ಸ್ವಸ್ತಿಶ್ರೀಜಮ್ಮನಾಯ್ಕರಿತೀರ್ಥಬೋಳ್ನೋಸ್ತಮುಡಿಪ್ಪಿದರ

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 18 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಭಣ್ಣಾಂಕಧಿಟ್ಟಿಗಪಾನದಾತಮ್ಪಡಿಗಳಕಿವ್ವರ

² ಕಿತ್ತಿಪಿ . ಯರಾನಿಸಿಧಿಗೆ

20 (2)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 19 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

¹ ಅದೆಯಜಿನಾಡಚಿತ್ತಾರವೋನಿಗುರವಡಿಗಳಕಿವ್ವಿಯರ

² ನಾಗವಂತಿಗಿದ್ದಿಯರಮೂಪಿತ್ತೀರ್ಥನೋಸ್ತಮುಡಿಪ್ಪಿದರ

21

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 20 ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

¹ ದಕ್ಷಿಣಭಾಗದಾಮದುರೂಯ್ಯನಿತಾವ . ಶಾಪದಪಾವುಮುಟ್ಟಿದೂಸ

² ಲಕ್ಷ್ಮಣವನ್ನರಿಸ್ತನಲಗ ಉರಗ ಗೀಮದಾಪರೂತದುಳ

³ ಅಕ್ಷಯಕೀರ್ತಿಶತನೃಕದವಾರ್ಧಿಯಮೇಲವನೋಸ್ತುಭಕ್ತಿಯಮ

⁴ ಅಕ್ಷಿಮಾಣಕ್ಕೆ ರಮ್ಯಸುರಲೋಕಸುಕಕ್ಕೆ ಭಾಗ

⁵ ಪಕ್ಷವಾಬಾರಿಕಿತಂ

22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 21 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 ಶ್ರೀ ಬಾಳಾಮೇಠಿವಿಮಲಸರ್ವದಮಹಾದನ್ಯಾಗ್ರದುಸ್ಸ್ಯವೇಶ್ವರ
- 2 ಸೂರಾವಾಲ್ಮಲತಪೋಗ್ರದಿಸ್ತುನಡದೊಂನೂಜಿಣ್ಣುಸಂವತ್ಸರಂ
- 3 ಕೇಳೊಯ್ಯಿನ್ನಟವಪ್ರಸೈಲಮದಹಿಡಿಸವನ್ಮಾಕಳನ್ನೂರನಾ
- 4 ಬಾಲೇಮೊಗ್ಗರವಂಸವಧಿನೇಜಿರೋನೋನೈಯ್ಯಿದೊನ್ನಿಗ್ಗಿಯಾ ||

23

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 22 ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

*ನಮ

†ಸ್ವಸ್ತಿ

1. ದೇಶಾಸ್ತ್ರವಿದೋದೇವಗುಣವೇವಾಖ್ಯಾನೂಣೇ
- 2 ಕಡ್ವಾಪ್ರವೃತ್ತವಿಶ್ವಾತೇ ನಮ ತಿಮಾಗ . . .
- 3 . ದ್ವಾದರತಪೋನುಪ್ಪಂ
- 4 ಸವ್ಯುಗಾರಾಧನಾಕೃತ್ಯಾಸ್ವಗ್ಗಾಳಯ

24

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 23 ನೆಯ ನಂಬರಿಗೆ ಆಗ್ನೇಯ.

- 1 ಶ್ರೀಕಿತ್ತೂರಾವಳ್ಳಿದವಾಧಮ್ಮೇಶನಗುರವಡಿಗಳಿವೈಶ್ವರ
- 2 ಬಾಲದೇವಗುರವಡಿಗಳಸನ್ಯಾಸನಾನೋನ್ತಮುಡಿಪಿದಾರ

25 (8)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 24 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ; 4 ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀಮಲನೂಪಟ್ಟಿನಿರವಡಿಗಳಿವೈಶ್ವರಃಉಗ್ರಸೇನ
- 2 ಗುರ †ವಡಿಗಳ † ಬನ್ದುತಿಹಳ್ಳಿಗಳಸನ್ಯಾಸನಾನೋನ್ತಮುಡಿಪಿದಾರ

26 (20)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 25 ನೆಯ ನಂಬರಿಗೆ ನೈರುತ್ಯ.

- 1 ಯರುಳ್ಳರಿವಿವಾಹಿಣ್ಣುನಾನ್
- 2 ತಾರಕುಮಾರನಿಟ್ಟಕೇದ್ಯುತಾಂ
- 3 ಸ್ಥಿರವರಣ್ಣುಬೆಗುರವಮಸುರಲೋಕವಿಭೂತಿಯಿದಾರ

27

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 26 ನೆಯ ನಂಬರಿನ ಕೆಳಗೆ.

- 1 ಶ್ರೀ ಮುನೇಸರ್ವರಮವುಖಾವಮಿರುಕ್ತೇಷ್ಟಪಿನಾವಟ್ಟಿದುಳ್ಳಿಗ್ರನಂಗಗಳವೆಟ್ಟಿದ್ಧ ಸಮಯನ್ನಪ್ಪಿದನೋನ್ತಿ
ವಿಪಿನ
- 2 ಪ್ರಾಸಾದಾನ್ತರವಾನ್ವಿಚಿತ್ರಕನಕಪ್ರಹೃದಿನಿಕ್ಕುದಾನ್ಯಾಸವೃತ್ತಪೂಜಿತನಂಯೇಅವಸ್ಥಗ್ಗಾಗ್ರವನೇ
ಜರಿವಾರ

* 1ನೆಯ ಪುಟಿಯ ನೇರದಲ್ಲಿದೆ. † 2ನೆಯ ಪುಟಿಯ ನೇರದಲ್ಲಿದೆ. ‡ ಈ ಗುರುತು ಹಾಕೆರುವ ಕಡೆ ಈಗ ಕಂಬ ಜೊಡಿದೆ.

28 (23)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 27 ರ ಕೆಳಗೆ; 1 ಕೆ'ಪಚ್ಚಿಮ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತಮಾದಿಲುಳಂಡಗ್ಗಿರಿಸಿದಾನಿಸಿದಿಗೆ

² ಕಟ್ಟಪಟ್ಟಮೈಲ್ಕಾ ಲಂಕೆಯ್ದಾರ

29 (21)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 28 ರ ಕೆಳಗೆ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಗುಣಭೂಷಿತಮಾದಿಲುಳಂಡಗ್ಗಿರಿಸಿದಾನಿಸಿದಿಗೆ

² ಸದ್ಮೈಗುರುಸಂತಾನಾನಿಸಿದ್ವಿಗಣತಾನಯಾನ

³ ಗಿರತಲದಾಮೇಲಿತಿ ಸ್ಥಲಮಾನತೀದಾಣಮಾಕಳಗನೇಲದಿವಾನದಾ

⁴ ಸದ್ಮೈದಾಗೇಣಸನಾನದಿವತಾನ

30 (16)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 29 ರ ಕೆಳಗೆ.

ಶ್ರೀ. ಮೈದಿಗಲ್ಲೊನ್ನುಕಾಲಂಕೆಯ್ದಾರ

31 (17-18)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 30 ರ ಕೆಳಗೆ.

¹ ಶ್ರೀಭದ್ರವಾಹುಸಚಸ್ತ್ರಗುಪ್ತಮುಖೇಸ್ತ್ರಯುಗ್ಧದಿನೋವೈವರ

² ಭದ್ರವಾಗದಭರ್ಮಮುಪ್ಪವಟಿಕ್ಕವನ್ನಿಸಿಕ್ಕಲೋ

³ ವಿಜಯಭರಣಿಸ್ತೀನಮುಗೇಣಾಕ್ತವಿವೇಕ್ಷಿ

⁴ ಅನ್ಯಮೇಲನಾದವಿಟ್ಟಪುನರ್ಭವಕ್ಕಜೀವಿಗಿ

32 (19)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 31 ರ ಕೆಳಗೆ.

ಶ್ರೀವೆಟ್ಟಿಡಗೂರವದಿಗಲ್ಲೊನ್ನುಗ್ಗಿರಿಸಿದಾನಿಸಿದ್ವಿಗಣತಾನಯಾನ

33 (13)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 32 ಕ್ಕೆ ವಾಯವ್ಯ.

¹ ಶ್ರೀಕಾಲುಮೈಗೂರದಿಗಲ್ಲ

² ಕಿಡ್ಕುರವಣಿಕಾವದಟ್ಟದಿದು

³ ಕೊಡದಮಂಳಾರವಕರಗುರ

⁴ ವದಿಗಲ್ಲಪ್ಪಕತ್ತಿಸ್ತದಿವನಾ

⁵ ಸನ್ಯಾಸವಮೇಸ್ತ್ರಮುಗ್ಗಿದಾ

34 (14)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 33 ರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮುಷಫಸನಗುರವಡಿಗಳಿಷ್ಯರನಾಗಸನಗುರವಡಿಗಳಿ
- 2 ಸನ್ಯಾಸನವಿಧಿಗನ್ನು ಮುಡಿಪಿ ಬಾರನಾಗಸನನುನಫಂಗುಣಾಧಿಕಂ
- 3 ನಾಗನಾಯಕಜಿತಾರಮಣ್ಯಲಂರಾಜಪೂಜ್ಯಮುಮಲಿತ್ರಿಯವ್ವದಂ
- 4 ಕಾಮದಂತತಮರಂನವಮ್ಯುಪಂ

35 (24)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 34 ರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಸಮಗಿತವಣ್ಣವಾಹಾರಬ್ಬವದಡಕ್ಕೆ
- 2 ದೃಷ್ಟಿಜನಾವ್ಯು . . . ಮುನಾಮಹಾಸವನ್ಯಾಧಿಪತಿಶ್ರೀಬಲ್ಲಭ
- 3 . . . ಹಾರಾಜಾಧಿರಾಜ . . . ಮೇಶ್ವರಮಹಾರಾಜರಾಮಗುಣಿ ರೇಣವಚ್ಯುತಶ್ರೀಕವ್ಯಯ್ಯುನಪ್ಪರಮೀರಾಜ್ಯಂಗಿಯೆ
- 4 ಬ . . . ವಸಕ್ತೃಘ್ನ . . . ಇವೆಗ್ಗೃಘ್ನನಾಪೊಲನ್ನದಮಕ್ಕಟ್ಟರು
- 5 . . . ಸೇನಚಡಿಗಳ ಮನುಜರಾ . . . ಗಣಾಅರಸಿಜಿನಿಮಿತ್ತಿ ನೋಸಮುಜ್ಜಮಿಸುವಜ್ಜಿಕಟ್ಟಮುಪೊಲಮೇರೆತಟ್ಟಗೆ ಜಿನಿಯೆ
ಜಿಕ್ಕಿ ಜಿಕ್ಕಿಬೋಗಿಆಜ್ಜವಕಟ್ಟಮೇಗಿಆಜ್ಜಿನಾಂವನೇ
- 6 ಕೆಗ್ಗೃಘ್ನರಮಸಜ್ಜಿಪೆಯೆಲ . . . ವಾರಮರಳ್ಯುನುಸಮಂ . . . ತೂಜೆಯೆಲರಮೇರೆಮವಟ್ಟಗೆನಿಮಿಕ್ಕಜ್ಜಿಕೊವ್ಯು
ದಾಮೆಯೆಲವುಅಲ್ಲಿಂಕುಡಿತ್ತಲರ
- 7 ಸಾಕ್ಶಿಕರಣಮುಂ ಗಾದಿಯರದಿಣ್ಣಿಗೆಗುಮುರ್ದಮಮನ್ನುವಮ . . . ದಾಗಮವಸ್ಥಿಭಾಗಾಮುಗ್ಗ
ಮುಮುನಿವಜ್ಜಿಮುಮುಣ್ಣಿವದರಮ್ತುನುಂಕಾವಳೊವಕ್ಶೀವಿಕ್ರಮಗಾಮುಗ್ಗಮುಂಕಲಿವಗ್ಗಗಾಮುಗ್ಗಮುಂ
- 8 ಅಗುಣ್ಣ ಯರ ರೂಪವಗಾಮುಗ್ಗಮುಂಅಪ್ಪವನುಲಿತ್ತಮುಗಾಮುಗ್ಗಮುಂನನಿ
ಲೂವನಾಡ್ಣಿಮುಗ್ಗಮುಂಜಿಣ್ಣಿಇದಗೋವಿಂವಮಾಡಿಯಲು ಲೂವಮುಂಜಿಣ್ಣಿಇದಾವಣ್ಣ
- 9 ಗೋವಿಂದಪಾನಿಗಿಕ್ಕಟ್ಟದುಬಮುಭಿವ್ಯಸುಭಾಘುಕ್ತಾರಾಪಭಿಷ್ಠಗರಾಂಜಿಃಪ್ರಸ್ಯದ್ಸ್ಯದ್ಭಾಘನಿ ತಸ್ಯವಸ್ಯರವಾ
ಘು | ಸ್ಯದತ್ತಂವರತತ್ತಂವಾಯೋವರದ್ವಿವಸುಸ್ಥರಾಂಪಪ್ಪಿಂವವಸ್ಯವಸ್ಯಗ್ಗ
- 10 ಪ್ರಪಾದ್ಯುಂಜಾಯುರೇಶ್ವರಿಮಿ:

36

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 35 ಕ್ಕೆ ಅನ್ವೇಯ.

ಶ್ರೀಚಿಕ್ಕರಾಜರವಿಯುಗುರವಂಪ್ರಸಾದಾರ್ಥಿಆವನೇಶ್ವರನುರವೆನ

37

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 36 ರ ಕೆಳಗೆ

ಶ್ರೀಮದ್ಗಣಪ್ತ

38

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 37 ರ ಕೆಳಗೆ

ಮಹಾ:

39

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 38 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಚಾವುಡಿಯು

40

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 39 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

41

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 40 ಕ್ಕೆ ಈಶಾನ್ಯ.
ಶ್ರೀಮದಂಕಜೋಯ

42

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 41 ರ ಕೆಳಗೆ.
ಶ್ರೀವಿಠ್ಠಲಯ್ಯ

43

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 42 ರ ಕೆಳಗೆ
ಶ್ರೀಮದಕಳಂಕಪಟ್ಟಿರ

44

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 43 ಕ್ಕೆ ಅಗ್ನೇಯ.
ಶ್ರೀಸುಖ

45

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 44 ರ ಕೆಳಗೆ.

- 1 . . ಟಾಬಕುಲಾನ್ತ ಕವಿರರಬಣ್ಣಪ
2 ರಿಕಪನಕಿಂಗ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 45 ಕ್ಕೆ ಪಶ್ಚಿಮ.
ಸ್ವಪ್ನಶ್ರೀಗುನಕಾಳಮಃಪಟ್ಟಿಗವಟ್ಟಪ್ಪತಿರ್ಥಪಟ್ಟಿ.

47

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 46 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಕಾ . ದುಘಟ್ಟಗರಾಮಕಳಾಪಗ
2 ಕ್ಯುಪ್ಪಿರಿಪರಪಟ್ಟಿಪ

48 (22)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 47 ರ ಕೆಳಗೆ.

ಶ್ರೀಭಯಾನಂದಿವರಗುಡ್ಡಕೊತ್ತಯ್ಯಬ್ಬಿಬಿಡವರಬ್ಬಿಬಿಡ |

49

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 48 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀದವಣಂದಿಬಳರಗುಡ್ಡಆನು . ಬನ್ನಂತೀರ್ಥವಬ್ಬಿಬಿಡ |

50

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 49 ಕ್ಕೆ ವಾಯವ್ಯ.

ಅಲಸಕ್ಕುಮಾರೋಮಹಾಮುನಿ

51

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 50 ಕ್ಕೆ ದಕ್ಷಿಣ.

ಶ್ರೀಕೃಷ್ಣಯ್ಯ

52

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೊನಸ್ತಂಭಕ್ಕೆ ವಾಯವ್ಯ ಪಕ್ಷಿಗಳು ಬರೆದಿರುವದಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ 51 ರ ಕೆಳಗೆ.

ಶ್ರೀವರ್ಮಾಚಾರ್ಯಗ್ರೀತಯ್ಯದವರಬ್ಬಿಬಿಡ

53

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52 ರ ಕೆಳಗೆ.

ಶ್ರೀನರಸಯ್ಯ

54

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 53 ರ ಕೆಳಗೆ.

ಶ್ರೀಬಿಡಯ್ಯ

55

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 54 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀನಾಗಂದಿಕತ್ತಯ್ಯದವರಬ್ಬಿಬಿಡ ||

56

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 55 ರ ಕೆಳಗೆ.

1 ಸ್ವಸ್ತಿಪದಧಿ-ತರೀತಮಹಾಸಬ್ಬಮಹಾರಾಮತ

2 ಅಗ್ನೇಯ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ಪಶಿಮ 56 ನೆಯ ನಂಬರಿಗೆ ದಕ್ಷಿಣ.

1 ಮಾರಸಂದ್ರಕೆಯಕೊಟ .

2 ಗಳವೆಯಬೀರಕೊಟ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮಾನಸ್ತಂಭಕ್ಕೆ ಉತ್ತರ 57 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಮಾಳವಲಮಾಸಿ

ಕೂಗಿ ಬ್ರಹ್ಮದೇವರ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ)

- 1 ಸ್ವಸ್ತಿಮ ಮುದಧಿಂಕೃತ್ಯವಧಿಮೇಘಿನೀ . .
- 2 . ಚಕ್ರ ಧವೇಭೂದನಭುಜಾಸೇರ್ಬಳಾತ . . .
- 3 ಸ್ವಶ್ರೀದಿಗ ಪತೇಗ್ಗಂಗಾನ್ಯಯುಜ್ಯಾಭುಜಾಂ | ಭೂಪಾ
- 4 ರತ್ನಮಧೂ ವನಿತಾವಕ್ತ್ರೈಸ್ತುಮೇಘೋದಯಃ ||
- 5 || ಗದ್ಯಂ | ತಸ್ಯ ಸಕಲಜಗತಿತೇಜೋತ್ಪಂಗಳಗಂಗಳಕುಳಮುದ
- 6 ಕಾಮುಮೇಮಹತೇಜಾಯಮಾನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಗಾಣಿವ
- 7 ಮೃದ್ಧಮೃದ್ವಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃಷ್ಣರಾಜೇತ್ತರದಿಗ್ವಿಜಯ
- 8 ವಿಜಿತಗೂಢರಾಧಿರಾಜಸ್ಯ | ವನಗಜಮೃಗಪ್ರತಿಮಾಭಿವಳವ
- 9 ರಜದಪ್ಪರದಳನಪ್ರಕಟೇಕೃತವಿಕ್ರಮಸ್ಯ | ಗಂಧಮಾತ್ರಾಭಿಪ್ರತಾ
- 10 ಪರವಕ್ರೇತಸಂಯಾಸನಾದಿಸಕಲರಾಜ್ಯಚಿಹ್ನಸ್ಯ | ವಿಂಧ್ಯಕಟ
- 11 ವಿನಿಕಟವರ್ತಿ ಣಿಕೇರಾತಪ್ರಕರಭಂಗಕರಸ್ಯ |
- 12 ಭೂಜಬಳಪರಿ ಮನುಷ್ಯಬೇಟದ್ರವೇಶಿತಚಕ್ರವರ್ತಿಗಳ
- 13 ವಿಕ್ರಮ ಶ್ರೀಮದ್ವೈರಾಜದಟ್ಟಬಿನ್ನೋತ್ಪವಸ್ಯ |
- 14 ಸಮಾಸ್ತಾಹಿತಸದುರಸಜ್ಜವಜ್ಜಲ
- 15 ಧ ನಸ್ಯ | ಭವೋಪನತವರಪಾಸೇರೇಧಿ
- 16 ಮನಿಕುಳಮುದಧಿಮೇಘಿನೀವಕ್ರವಸ್ತುಗ್ರ
- 17 ಸಮಾಸ್ತಾಹಿತಸದುರಸಜ್ಜವಜ್ಜಲ
- 18 ಜನಿತಸತ್ಯವಿಜಯವೇದಗಜಘಟೋದಗವಕ್ರವಸ್ತುಗ್ರ
- 19 ತ್ವಸಕಲನೋದಾಧಿರಾಜಸಮಾಸ್ತಾಹಿತಸದುರಸಜ್ಜವಜ್ಜಲ
- 20 ರತವಾಹ್ಯಕವ್ಯಕಸ್ಯ | ಸುಪ್ರಸಿದ್ಧಿಗತೋತ್ಪಂಗಳಿಗದಗ್ಗಸ್ಯ | ಸತ್ಯ
- 21 ತವರಾಭಿಧಾನವರದ್ರಾಸನಸ್ಯ | ಪ್ರತಾಪವರತವೇ
- 22 ರತೋದಾಧಿರಾಜಸಮಾಸ್ತಾಹಿತಸದುರಸಜ್ಜವಜ್ಜಲ
- 23 ತವರಾಭಿಧಾನವರದ್ರಾಸನಸ್ಯ | ಪ್ರತಾಪವರತವೇ
- 24 ಕೃತವಾಹ್ಯಕವ್ಯಕಸ್ಯ | ಸುಪ್ರಸಿದ್ಧಿಗತೋತ್ಪಂಗಳಿಗದಗ್ಗಸ್ಯ | ಸತ್ಯ
- 25 ಭೂಜಬಳಪರಿ ಮನುಷ್ಯಬೇಟದ್ರವೇಶಿತಚಕ್ರವರ್ತಿಗಳ
- 26 ವಿಕ್ರಮ ಶ್ರೀಮದ್ವೈರಾಜದಟ್ಟಬಿನ್ನೋತ್ಪವಸ್ಯ |
- 27 ತವರಾಭಿಧಾನವರದ್ರಾಸನಸ್ಯ | ಪ್ರತಾಪವರತವೇ

(ಸಹಿ ಮತ್ತು ಮುದ್ರೆ)

- 28 ದುಕ್ಕವ್ಯವಸ್ಥೆ ಮಾಡುವೆ
29 ವಿಶೇಷವಾಗಿ
30 ನಾನು ವಿದ್ಯಾಪ್ರಿಯ
31 ಕ್ರಿಗಂಗಳೊಡನೆಯೇ
32 ವನ ದ . ಬಣಿ
33 . ಕ್ರಮವ ದೇವತೆ
34 ಭೂಮಿವೇದನ ಗಂಭೀರ
35 ಗುಪ್ತಿಯುಗಂಭೀರತೆ ನೋಟವು
36 ಯ ಸಮಾಜ
37 ಯು ಗಾಂಧೀಯ
38 ಪ್ರತಿಜ್ಞೆ ವಿಕ್ರಮ
39 ವ್ಯವಸ್ಥೆ ನೋಟವು
40 ಭೂಮಿವೇದನ ನೇತೃತ್ವ
41 ಭೂಮಿವೇದನ ಕಾನೂನು
42 ಭೂಮಿವೇದನ ಕಾನೂನು
43 ಭೂಮಿವೇದನ ಕಾನೂನು
44 ಭೂಮಿವೇದನ ಕಾನೂನು
45 ಭೂಮಿವೇದನ ಕಾನೂನು
46 ಭೂಮಿವೇದನ ಕಾನೂನು
47 ಭೂಮಿವೇದನ ಕಾನೂನು
48 ಭೂಮಿವೇದನ ಕಾನೂನು
49 ಭೂಮಿವೇದನ ಕಾನೂನು
50 ಭೂಮಿವೇದನ ಕಾನೂನು
51 ಭೂಮಿವೇದನ ಕಾನೂನು
52 ಭೂಮಿವೇದನ ಕಾನೂನು
53 ಭೂಮಿವೇದನ ಕಾನೂನು
54 ಭೂಮಿವೇದನ ಕಾನೂನು
55 ಭೂಮಿವೇದನ ಕಾನೂನು

(ಉತ್ತರವುಂಟು)

(ಮೊದಲು ಎಂಟು ಪದ್ಧತಿಗಳು ಕಾರ್ಯವಿಧಿ)

- 54 ಗನ ಜ್ಞಾನಮಾಯಾತಾ
55 ಯಾವ
56 ನ ತಿ ತಿನಾ
57 ಪದ ಜ್ಞತಿ ||
58 ಮಿಶ್ರಕೃತಮ
59 ಕವೀವಿಸ್ತಯತೇಜ
60 ಗುಪ್ತಿಯುಗಾಗ್ಧಗಮಮಿಹಾನ್ವಿರ್ಮ
61 ಕೃತಾ ತಿಪತಿಮಹ

- 8 ದಂಡರು | ಮಹುಂಕಕಂಕಂಕಿರವಗಭೀರಭೂದಿಮಧ್ಯಾನಿದ್ಧೃಗೃತ
 9 ದುರ್ಧರವೇದ ಬೌದ್ಧ ಮದವೇದಂಡರು | ಮಪ್ರತಿಜತಪ್ರಸರದಸಮ
 10 ಲಸದಪನ್ಯಸನನಿತ್ಯನೈಸತ್ಯಪಾತ್ರದಾತ್ರದೃತನೈಯಯ
 11 ಕನಯನಿಕರನಳರಂ | ಚವಳಕುಳವಿಪುಳವಿನದ
 12 ಹನವಾವನಳರಂ | ರುಂಭದಂಭೋದನಾದನೋದಿತವಿತ
 13 ತವೈರೇಷಿತಪ್ರಕರಮದಮರಾಳರಂ | ಲರದಮಳರ
 14 ಧರಕರನಿಕರನೀದಾರಹಾರಾಕಾರಾನವತ್ತಿ ಕೀತ್ತಿ ವಲ್ಲಿವೇ
 15 ಬ್ಲಿತದಿಗಂತರಾಳರುಮದ್ಭಕ್ತೀಮನ್ಮಹಾಮಂಡಲಾ
 16 ಚಾರ್ಯ್ಯರೈವೇದೈವೇತ್ತಿ ವಸ್ತುತದೇವರು || ಕ.ವ್ಯಾ
 17 ನಮಾಕುಳವಾದಿವನೋಗ್ರವಪ್ಪಯೇ ಚಾರ್ಯ್ಯಕವಾವನ
 18 ಕರಾಕರಬಾಸವಾಗ್ನಯೇ ಬೌದ್ಧೋಗ್ರವಾದಿವೀರ
 19 ಪ್ರವಿಭೇದಭಾನವೇತ್ತೀದೇವಕೀತ್ತಿ ವಮನಯೇಕವಿ
 20 ವಾದಿವಾಗ್ನಿನೇ || ಸಂಕಲ್ಪಂಜಬ್ಜವಲ್ಲಿಂವಿಲಯಮುಪವ
 21 ಯೇಚಂಡವೈತಂಡಿಕೋಕ್ತಿ ಕೀರಿದಂಮೂಲಬಂಡಂ ರ್ಬುಟಿವಿ
 22 ಘಟಯಸ್ವದಮೇಕಾನ್ತಭೇದಂಸಿಖ್ವೇದಂಗೆಂಪಟ್ಟಳಂಸಪದಿ
 23 ವಿರಳಯಸ್ಸತ್ತಿ ತಿಪ್ರಾಧಗರ್ಜ್ಜತ್ಯಸ್ಥಜ್ಜಗ್ನೇವಾಮದೋರ್ಜ್ಜ
 24 ಜಯತ್ವವಿಜಯತೇದೇವಕೀತ್ತಿ ಗ್ನಿವೇದೈ ||
 25 ಚತುಮ್ನುಳಬಿಡತುಮ್ನುಕ್ತ ನಿರ್ಗಮಾಗಮದುಸ್ಸಹಾ ದೇ
 26 ವಕೀತ್ತಿ ಮುಖಾಂಭೋಜನೈತ್ಯತಿಸರಸ್ವತೀ || ಚತುರತ
 27 ಸತ್ಕವಿತ್ಯದೋಳಭಿಜ್ಜ ತಸಬ್ಜಳಕಾಪದೋಳಪ್ರಸಾನತಮ
 28 ತಿದೋಳಪ್ರವೀತನಯಾಗಮತಕ್ತ ವಿಚಾರದೋಳ
 29 ಸುಪೂಜ್ಯತತದೋಳವವಿತ್ರತೇಜವಿದೋಳಂದಿವಿ
 30 ರಾಜಿಸಲುಪ್ರಸಿದ್ಧತಮುನಿದೇವಕೀತ್ತಿ ವಿಬಾಧಗಣೀಗೃಪ್ಪ
 31 ಪುಂದ್ರಿಧರತಿಯೇಳ || ಶಕವರ್ಷಸಾನಿರವಂಭತ್ಯಯ್ವಿ
 32 ನೆಯ || ವರ್ಷೋತ್ಸವಘಾಸುನಾಮನಿನಿತವಜ್ಜೇತದಾಪಾ
 33 ಧಕೇವಾಸತನ್ನ ವವಿವತಿಘಾಬಂಧಯುತೇವಾರೇನಿನೋದ
 34 ಯೇ ಶ್ರೀಮತ್ತಾಕ್ತಿ ಕಚಕ್ರವತ್ತಿ ವಚದಿಗ್ನತ್ತಿ ವರ್ಧಕೀತ್ತಿ ವುಯೇಚಾ
 35 ತಸ್ಯಸ್ಥಗ್ನವಧೂಮನುಪಯತಮೇಶ್ರೀದೇವಕೀತ್ತಿ ಖುತೀ || ಜಾತೇ
 36 ಕೀರ್ತ್ಯವರೇಷಕೇಯತೀಪತೇಶ್ರೀದೇವಕೀತ್ತಿ ಪ್ರಭಾವಾದಿಭೇಭ
 37 ರಿವಾಜಿನೇಶ್ವರಮತೇಶ್ರೀರಾಬ್ಧಿ ತಾರಾಪತ್ಯ ಸ್ವಸ್ಥಾನವರವಾಗ್ನಿಧೂ
 38 ಜ್ಜಗನಮುನಿಯಾತಂಮಮೇತಿಸ್ಕಟೇಚಾಕ್ಯೋರಂಕುರುತೇಸಮಸ್ತ
 39 ಧರಣಿದಾಪ್ತೇಲಕ್ಷ್ಮೀರಬ || ತಪ್ಪಿಪ್ಪೋನುತಲಬ್ಬಿಣಂದಿ
 40 ಮುನಿವೇಶ್ರೀವಾಧವೇನೈವ್ರತಿಭವ್ಯಾಂಭೋರಂಭಾಸ್ಥರಸ್ಥಭುವನಾಖ್ಯಾ
 41 ನಶ ಯೋಗೀಶ್ವರಃ | ವತೇತೇಗುರಂಭಕ್ತೇತೋಗುರನಿಷದ್ವಾಯಾಪ್ರತಿಪ್ಪಾ
 42 ಮಿಮಾಂಭಾತ್ಯಾಕಾಮಮಕಾರಯನ್ನಿಜಯಶಸ್ಸಂಪೂರ್ಣದಿಗ್ಗಂಚಳಾಃ ||

64 (40)

ಅದೇ ಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣ ಮುಖ)

1 ಭದ್ರಂಭೂಯಗಜ್ಜನೇಂದ್ರಾಣಾಂರಾಸನಾಯಕಘನಾ

2 ಕಿನೇ | ಕುತಿತ್ಕರ್ದ್ಯಾನ್ಮ ಸಂಘಾತಪ್ರಭಿಂಸಘಾತಘಾ

- 43 ಚಗ್ಗುತನುತ್ಸಂ | ಯಶ್ಯಾಭಗದ್ವೃಷ್ಟಿಧಾರಾನಿಶಿತರಗ
 44 ಸಾಗ್ರೀಷ್ಠ ಮತ್ತಾಫಣಿಬಿಂಬ ಚಕ್ರಂಸದ್ವೃತ್ತಾಚಾರಾಕಾ
 45 ಮತಿವರಸ್ಯಾಫರತನ್ಮಿಜೇತುಂಗೊಲಾ ಚಾರ್ಯಾಸ್ಸ
 46 3ದ್ಯ ಸ್ವಜಯತುಭುವನೇಭವ್ಯ ಸತ್ಯವೇಮಃ || ತಚ್ಛಿಷ್ಯ
 47 ಸ್ಯ || ಅವಿದ್ಧ ಕಣ್ವಾಫದಿಕವದ್ವನಸ್ತಿಸ್ಯದ್ಧಿಪ್ರಕಾಶ್ಯಾಹಸಿ
 48 ಯಸ್ಯಲೋಕೇ | ಕಾಮಾರದೇವಬ್ರಹ್ಮತಾಪ್ರಸಿದ್ಧಿಜ್ಞೇ
 49 ಯತಸ್ತಸ್ಯೋಜ್ಞಾನಸನ್ನಿಧಿರೇ || ತಚ್ಛಿಷ್ಯಕೇಳ
 50 ಭೂಪಣಾಖ್ಯಾಯಿತವಣಾ ಛತ್ರವಾರಾಸನ್ನಿಧಿ
 51 ಪ್ತಾಂಬುಧಿಪಾಂಗಳೇನತವಿನೇಯಸ್ತಧವ್ಯೋಮ
 52 ಹಾನ್ ರೋಛೋವಿಂಪಭಾಸ್ತಃ | ಪ್ರಧಿತತತ್ತ್ವಾಗ್ರ
 53 ನ್ನಕಾರಃಪ್ರಭಾಚಂದ್ರಾಪ್ಯೋಮುನಿವಾದಪಂಡಿತ
 54 ಪರಶ್ಚೀಕುಂಜಕುಂದಾನ್ಯಯಃ || ತಸ್ಯಶ್ಚೀಕುಳ
 55 ಭೂಪಣಾಖ್ಯಾನಮುನೇಶ್ವಿಷ್ಯೋವಿನೇಯಸ್ತುತಸ್ಸ
 56 ವ್ಯುತ್ಪತ್ತಿಕುಳಚಂದ್ರದೇವಮುನಿಪಸ್ಯದ್ಧಾನ್ವವಿದ್ಯಾನ್
 57 ಧಿತತ್ತ್ವವ್ಯೋಜನಿನವಾಘನಸ್ತಮುನಿಪಕೋಲಾ
 58 ಪುರತಿತತ್ತ್ವಾಗ್ರದ್ಧಾನ್ವಾನ್ವೋವಮರಗೋಚ
 59 ಭವತಿಶ್ಚ ಲತಾಚಕ್ರೇಶ್ವರಃ || ಎಳಮಾವಿಂಬ
 60 ನವಬ್ರಹ್ಮಕೋಗೋಳಮಾಣಿಕ್ಯದಿಮಂಡನಾವ
 61 ಕತುರಾಧಿಪನಾನಭಂಭವವಾಗಿಪ್ಪಗ್ನಿರವ್ವೃತ್ತಾ
 62 ನಿಮ್ಮಗ್ನಿವೀಗಳ್ಳುಳಚಂದ್ರದೇವಚರಣಾಂಭೋಜಾತಸೇ
 63 ವಾವಿನಿಶ್ಚಳಸ್ಯದ್ಧಾನ್ವತಿಕ ಮೂಘನಂದಿಮುನಿಯಿಂಶ್ರೀ
 64 ಕೋಂಡಕುನ್ದಾನ್ವಯಂ || ಹಿಮವತ್ತ್ವೀಳಮುಕಪ್ತಫಲತ
 65 ರಳತರತ್ತಾಂಕಾರೇಂದುಕುಂದೋಪಮಕೇತ್ರಿವ್ಯಾಪ್ತದಿಗ್ತಂ
 66 ಇಳನವನತಭೂಮಂಡಳಭವ್ಯಪದ್ಯೋಗ್ರಮರೀಚೇಮಂ
 67 ಷಳಂಪಂಡಿತತವಿನತಮಾಘನಂದ್ಧಾನ್ವಿಮಾಚಯಮಿ
 68 ರಾಜಂವಾಗ್ಯಧೂಪೀನಿಟಳತಟಪಟನ್ಮತ್ಸ ಸದೃಶ
 69 . . . ತಮದರದನಿಕುಳಮಂಭರದಿನಿಶ್ಚಿಫದಿಸಲುಕೇ
 70 . . . ಸೂಮನಿಪಂವರಸಂಯವಗಾಢಿ ಚಂದ್ರಧರಯೋಳ
 71 . ಮೂಘನಸ್ತಿಸ್ಯದ್ಧಾನ್ವೇ || ತಚ್ಛಿಷ್ಯಸ್ಯ ||
 72 ಅವರಗುಡ್ಡಗಳಸಾಮಾನ್ಯಕೇದಾರನಾಕರಸದಾನ್ಶ್ರೀಯಾಂಸಸಾ
 73 ಮನ್ತನಿಂಬದೇವಜಗದಾಬ್ಧಿಗಂಡಸಾಮನ್ತಕಾಮದೇವ ||

(ಚುತ್ಕರಮುಖ)

- 73 ಗುರಸ್ಯದ್ಧಾನ್ವಿಕವಾಘನಸ್ತಮುನಿಪಶ್ರೀಮೇಚ್ಛ ಮೂ
 74 ಪಲಭಂಭರತಂಭಾತೃವಮರಣಾಸ್ತ ಸಿಧಿಗಳಶ್ರೀಘಾ
 75 ನಕೀತ್ರಿವ್ಯಾಪ್ತಾನ್ವರಿತಾಳಂಕೃತದೇವಕೀತ್ರಿಮುನಿಪ
 76 ಶ್ರೀಷ್ಠ್ಯಾಗ್ರಗನ್ತಂಡವದ್ಯೋಗರಯೇಗಂಡವಿಮುಕ್ತದೇವನಿಗಂ
 77 ನೀವಾಮುಸ್ಯದ್ಧಾನ್ವಿಕರಃ || ಶ್ರೀರೋದಾದಿವಚಂವ್ರಮು
 78 ಣಿವಪ್ರಖ್ಯಾತರತನ್ಮಕರಾತ್ಮಸಿದ್ಧಾಂತೇಶ್ವರವಮಘನ
 79 ನಿಮಿಮಿಸೋಜೋತೋಜಗನ್ತಂಡನಃ ಚಾರಿತ್ರ್ಯಕನಿಧಾ
 80 ಸ್ಥಾವರಗುಳಿನವ್ಯೋದೀಪವತ್ತ್ರಿವ್ಯಯಂಶ್ರೀಮದ್ಗಂ

- 81 ವನಿಮುಕ್ತವೇವಮತಿವಸ್ತು ದ್ವಿಸ್ತಚಕ್ರಾನಿವ || ಅವ
82 ರಸಧರ್ಮರ || ಆಶೋವಾಚಿಕಧಾತ್ರಯಪ್ರಸಾದೋ
83 ಛವಿವ್ಯಜ್ಜನಮಚ್ಚ ವಿಧ್ಯಾವಸ್ಥಾಭವನಪುಸ್ತಕೈಯ್ಯವಮಾ
84 ದಿಷ್ಟಗೀತೆಭೃತ್ವಮಂದೇವೇಂದ್ರಕೂಟವಂದಿವಾಕಡಿಬೆ
85 ಸ್ಯಾದ್ಯಾವವಿಧ್ಯಾಸ್ತಂತ್ರವಿದ್ಯಾಭೃತಕೀರ್ತಿರವ್ಯಮುನಿವೋ
86 ಲುವಿಖ್ಯಾತಿಯಂತಾಭಿರೋ || ಭೃತಕೀರ್ತಿರತ್ಯವಿಧ್ಯತರಾಘವ
87 ಪಾನ್ಯವೀಯಮುವಿವಿಧತಮತ್ಯತಿಯನಿಗತಪ್ರತ್ಯಾಗತವೇ
88 ಛವಮಳಕೀರ್ತಿಯಂಪ್ರಕಟದಂ || ಅವರಗ್ರಹರು ||
89 ದೋಪಾದ್ಧಿತಿಭೃತ ರಾಳಕುಳರಣ್ಣ ವ್ಯಾಕಮೇಘನಗೋವಿಾ
90 ವನಾಸಾವತವರ್ತಿವಾದಿವರವನ್ಯಾತಂಗಳಕಣ್ಣಿರವ || ಸ್ಯಾದ್ಯಾವಾಬಿ
91 ರತಸ್ತಮುಧ್ವತಸುಧಾಂಡೇಚಸ್ತಮಸ್ತುತ್ಸಕ್ತಿಸ್ತಮಾನ್ಯವಿಾ
92 ಸತೇಕನಕನನ್ನಿ ಖ್ಯಾತಯೋಗೀಶ್ವರ || ವೇತಾಳೇಮುಕುಳೇಕೃತಾಂಜ
93 ಛಪುಟಾಸುಸೇವತೇಯತ್ವದೇಗಿಟ್ಟಂಗಪ್ರತಿಹಾರಕೋನಿವಸತಿಯಾ
94 ರೇಚಯಸ್ಯಾನಿ ಕೇ ಯೇನಕೇವತಿಸಂತತನುತತೋಲಕ್ಷ್ಮೀಯ್ಯ
95 ರಕ್ತಿಬ್ರಿಯಸ್ಯಾನೀಯೇರುಂಭತಿರೇವಚಂದ್ರಮುನಿವೋಭಟ್ಟಾರಕಾ
96 ಘಗ್ರಣೀ || ಅವರಸಧರ್ಮ್ಯವನ್ಯಾಘನನ್ನಿತ್ಯವಿದ್ಯದೇವರವಿದ್ಯಾ
97 ಚಕ್ರವರ್ತಿರೀಮದ್ಧೇವಕೀರ್ತಿರಪಂಡಿತದೇವರವಿಶ್ವರೂಪಿಭೃತಂ
98 ದ್ರತ್ಯವಿದ್ಯದೇವರಂಗಂಡವಿಮುಕ್ತವಾದಿಚತಮುಕ್ತವಿರಾಮಚಂ
99 ದ್ರತ್ಯವಿದ್ಯದೇವರಂ ವಾದಿವಜ್ಜಾಕುಲಶ್ರೀಮದಕಳಂಕತ್ಯವಿದ್ಯ
100 ದೇವರಂವಪರಮೇಶ್ವರನಗುಡ್ಡಗಳಮಣಿಕೃಂಢಾರಿಮಣಿ
101 ಯಾನವಂಚನಾಯಕರಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಘಿಕಾರಿವಿ
102 ಯದಾಡನಾಯಕಂ ಭೃತಿಯಯ್ಯಂಗಳಂ ಶ್ರೀಕರಣದೇಗಿಡೋ
103 ಚಮಯ್ಯಂಗಳಂಜಗದೇಕದಾನಿವಗ್ಗಡಿಕೋದಯ್ಯನು || ಅಕಳಂಕುಚತ್ಯ
104 ವಾಜಮಂಶಿಳಕಶ್ರೀಯಜ್ಞರಾಹಂನಿಜಾಂಬಿಕೋಕಾಂಬಿಕೋಕವಂ
105 ದಿತಸುಕೀಟಾಚಾರದ್ರವಂದಿವಿರಕದಂಬಸ್ತುತಮದಪದ್ವನರುಹಂ
106 ನಾಧಾಯಮಜ್ಜೋಣಿಬಳಕೂಡಾಮೇರಾಂಸಂಗನನಲೇಂನೋ
107 ಪುಷ್ಪನೋಷುಳವಂ || ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಘಿಕಾರಿವಿ
108 ಡಾರಿಅಭಿನವಗಂಗಳದನಾಯಕ ಶ್ರೀಮುಳರಾಜತಮ್ಮಗುರುಗಳಪ್ಪ
109 ಶ್ರೀಕೋಡಕುಂವಾನಯದಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣದಪುಸ್ತಕಗ
110 ಚಕ್ರಶ್ರೀಕೂಲಾ ಪುರದಶ್ರೀರೂಪವಾರಾಯಣನಬದ್ಧವಪ್ರತಿವಿ
111 ದ್ರದಶ್ರೀಮತ್ಕಲ್ಪಗಣಿವಪ್ರತಾಪಪುರವಂಪುಸ್ತಕರಂವಂವಾಡಿ
112 ಜನನಾಧಪುರದಲಕಲ್ಲದಾನಾಣಿಯಂವಾಡಿವಶ್ರೀಮನ್ಮಹಾಮಂಡ
113 ಲಂಬಾಯ್ಯರ್ದೇವಕೀರ್ತಿರಪಂಡಿತದೇವಗ್ಗವೋಜ್ಜನಿಯವಾಗಿನಿವಿಯಂವಾ
114 ಡಿನದಲವರಕಿಷ್ಕುಲ್ಲಗುಲಿವನಾಧವತಿಭುವನದೇವಮ್ಯಾಧಾನವಂಜಾ
115 ಭವೇಕಮಾಡಿಪ್ರತಿಷ್ಠೆಯಂವಾಡಿದರುಮಂಗಳವಹಾ ಶ್ರೀಶ್ರೀ

65 (41)

ಅದೇ ಮಂಟಪದಲ್ಲಿಯ ರಾಸನದ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ಸ್ಯಾದ್ಯವಮುಧ್ವಾಕಿತಮಂಗಳಮಂಟಪದೇವತೇಶ್ವರೇಚ್ಛೇಜೈನೀ
2 ಯಂಶಾನವಿಕ್ರತಮಖಿಳಹಿತಂದೋಷದೊರಂಗಳಿರಂ
3 ಜೇಯಾತ್ಮಾ ಕುಲ್ಯಾಹನ್ಯಾದನಿವಮಿತಗುಣೈವ್ಯವ್ಯಾಸೋನೀಕಪ್ರವೇಕೈ

ಸಂಸಿದ್ಧ್ಯಮುಕ್ತಕನ್ಯಾಪುಷ್ಪಕವಗವಾಢಮುತ್ಪ್ರಸಾದಿತ್ಯಾ ||

⁶ ಶ್ರೀಮಂಗಳಸಂಘವೇಶೀಗರಪುಟ್ಟಕಗೃಹಕೂವಕ್ಕೂವಾರ್ಯದೇ ಗುರುಕುಲ

మిచకభమితరీప్యమిషుగజ్జీవమోఘవనః || యోగన్యోగస్యోత్తరీ

7 ಕೈಪರಿತವರಾದುದು ಸಮಾಧಾನವು ತಿಳಿದುಬಂದಿತು.

⁸ ಸ್ವಪದವು:ಪವು:ಹಾಸ್ಯಾಸ್ತು, ಪತ್ಯಾಸಿತಾ:ತಾ ದುಸ್ತು:ಮುಕ್ತು: ಗಿ:ನಾಸು:ಸ್ತು, ಪಯತಿ:ದುರಿತಾಚ್ಚಿ:ರು

9 ತಾಂಜಾವಾಯಸ್ಕಾ ವ್ಯಸ್ಕಾಃ ಕಾನಾಸ್ತಿಯಸ್ತಿಯಸ್ತೀಃ ಪ್ರವಸಮುತ್ಸಾಹೇಃ ತೇಽಲಾಕಾಃ || ೮೧ ||

¹⁰ ಘಟಾಪತ್ರ ವಿಧ್ಯಾಭಿಷ್ಠಾರಾದ್ಯಂತವದೀಶಿಸಿದುದು ಕ್ರಿಯಾವಿಧಿಗಳಿಂದಲೇ.

¹¹ ಜ್ಞಾಪ್ಯದಂತೇವಾಸಿಗುಣಾಬಿಜಞ್ಞಾಸ್ಯಾಂಗದನ್ಯಾ || ಯುಸ್ಯಾಧ್ಯಾಪಕಃ

12 ಸ್ವವಾರಸಿಪುರೋಗಣ್ಯಪುಷ್ಪಾಪೋಷನಾನಂದಚೇದಮವನಂತಕೇತಿ ೯ಮುನಿ

13 ಪಣ್ಣಾ ರಿವಭಾಸ್ವತ್ಯುನಃ ಕಾವ್ಯೋಗ್ರಾಹಿಗವಮಿಜಾಪವರ್ಗೇರೂಢೈಃ ಸೇವೇಂದ್ರೋ

14 ಭಸ್ಮತಜ್ಜಿವೋಗೈರುಪಂಚೇಷು ತಿವಫಸ್ಯಜ್ಜೀವಸ್ಯಾ ನಸಃ || ಮಲ

15 ಧಾರವಾಸುಚಂದ್ರೇಯವಿಜಯವ್ಯಾಸಕವಿಚಂದ್ರೇಯ ದುಷ್ಟರ

16 ಉದ್ಯುಗಲಸೇವಾಮುಗತವನ್ನತ್ಯತಿ | ಚಂದ್ರತಾಂಡಗತಿ || ಪರಮನಿತಿವ್ಯಲೋಕೇ

17 ಧ್ಯಾತ್ಯ ಸತ್ಯಾಪರೀಕ್ಷೇವಮ್ನಿವಿಭಾವೋಜ್ಞಾನಮಗ್ರಪ್ರಭಾವಃ | ಕುಃ

18 ಭನಸವಿರೋಧ್ಯಸ್ತು ಪದಾಪಹರಣೋದ್ಧಿವಮುನಿವಿನ್ಯತೋರಾಗಕ್ಕೋ

¹⁹ ಪಾವಿಫಾತಃ || ಚಿತ್ತದ್ವಿಭಾವನಾಃ ಪ್ರಾಣೀವಾಕ್ಯೇವಮಪಿ ಸಮ್ಯಕ್ಯಯಾ | ಕಾಯೇ

20 ಬ್ರಹ್ಮನವರೋಪಾಹವ್ಯಸ್ಥಾಪ್ಯಾತ್ಮವಿಸ್ತುನಿ || ಪಂಚಪ್ರೋತ್ಸಾಹದುರಹ

21. ತನ್ಮಯಾಧಿಕವಸ್ತುವು ಪವರ್ಷಾಮು ಪತ್ತಿ ಪುನಃ ಸ್ವಾತಂತ್ರ್ಯಕಾಲವಿಹಿಸ್ತೀತಿ

22 ಛಂದಸ್ಸು ವನೇಪ್ತಃ || ಪ್ರವೃತ್ತಿಸಂಪತ್ತರೇವಾಸೀ | ಶ್ರಾವಣೇತನಮ

23 ತೃಪ್ತಿ | ವಕ್ರೇಶ್ವರ ಚತುರ್ದಶ್ಯಾಂಭುಚಂದ್ರಮಹಾಯತಿಃ || ಅಮರವು

೨೩ ರಮಮರವಾಸಂತದ್ಗತಜಿನಜ್ಯೈಶ್ಚೈಶ್ಚಭವನಾನಾಂ | ವರ್ತನಕ-ತೂಹ

೨೨ ಚೇನತುಯುತೋದ್ಯತಾತ್ಮರೋದ್ರವಜಾವಃ || ತಚ್ಚೈವ || ದುರಿತಾಂ

26 ಥಕಾರರನಿಹಿಮುಕರರೂಗವಪ್ಪದ್ವಾಂಧಿಪಾಂಡಿತದೇವವರಮಾಥವೇಯಸ

27 ಮಯೂರ್ಭರಣರಾಶ್ರೀಮೂಲಸಂಘವೇತೀಗಣದೊಳ್ || ಗುರುರಾಮಚಂದ್ರ

೨೩ ಯತಿವನವಾಕಿಷ್ಟ್ಯುರುಭೇದಮುನಿಯನ್ತಿಸ್ಥಗೀಯುವಿಶ್ವರೂಪವಾದಿಸಂಜಿತಃ
೨೪ ಸರ್ವಸಿದ್ಧಿರನುಬ್ರಹ್ಮಾನಂದೋದಯಃ || ೧ || ಶ್ರೀ ವಿಷ್ಣುಪಾರಂಪರಿಕಾವ್ಯವಚನಂ

೨೦ ಕರೆಯಧಿಸಂರಾಯರಾಜಗುರುಗುಮಸ್ತ್ರಿಂ || ಶ್ರೀವಿಜಯಪಾಶ್ವರ್ಥಿನವರಚರ
೨೧ ಜ್ಞಾನಾಂಗವನಂಶಯುಗಲಯಜವರತಃ ಚೈವಗೊಪರಾಜನಾಮತದ್ವಯಾ -

31 ಪತ್ನಾತ್ಮೋಗ್ನಿಶ್ಚುಭಂಧಃ || ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ

32 ಯಸಾ ತ್ವದಾದೀಯತೇತಸ್ಯ ಶ್ರೀಕೃಷ್ಣಭೂಷಣಗ್ಧವರಶಿಷ್ಯೋನಮಃ

33 ಘನಂದಿಬ್ರತೀ ಸಿದ್ಧಾಂತಾಂಬುಧಿತೀರಗೋವಿಂದಕೀರ್ತಿಸ್ತುತಿ

34 ಪ್ಲೋಘವತ್ತೆ, ವಿಧ್ಯಾಭಿಷೇಕ-ಪ್ರದೀಪಿಕೆಗಳೇನಾದ್ಯಂತ

35 ದ್ವಾಂಜಿತಃ || ತಚ್ಚೈವೈವಾ ರುಕ್ಮಿಣಿ ಪ್ರಧಿತಗುಣಗಣಪಂಡಿ

36 ತನ್ನ ಸ್ವಕೇಂದ್ರವು ತನ್ನ ತನ್ನವುಗಳನ್ನು ನಂಬಿ ತನ್ನ ತನ್ನವುಗಳನ್ನು ನಂಬಿ

37 ಸಿದ್ಧಾಂತತಾಂತ್ರಿಕಾಧಿಕಾರೀತದ್ವೈತವಿಭಯಾತೀತಸ್ಯ ಕಿಷ್ಕೇದೇವ. ಹೀಯಾನಿಬಾಳೇಂದ

38 ಪೂಜಿತಸ್ತತ್ಪದನುತಿರಮಳೋರಾಮಚಂದ್ರಮೇಳಿಂಗಃ || ಚಿತ್ರಂನವಪುತಿವದ್ಯ

39 ರಿಜಿಡ್ ಕೃಷ್ಣಾಂವಹಿನಂತವಾದ್ದು ನಾನ್ಯವಿಕ್ರತಾಪ್ರಮದಐತ್ಯಸೀಸತಾನ

40 ಮೃತಾ | ಕಾಮಾಪೂಯಸಮೀಪದಧಿಕ್ಯಾಸಕ್ತಚೇತಃಸದಾಕಾಮಃ
41 ಯಃಪದ್ವಿರಾಕತಮಃಪ್ರಾಪ್ತೋಽಪಕಾಶಾಗಮಃ || ಕಾಮಾದಿರೋದಾರಃ

42 ಬಯಲ ತೋಪ್ಪಕ್ಕವೋಜಗತಿಭಾಸಿವಿವರ ನಂದಿವಂಡಿತಪಂಡಿತನಪದಯ

43 ಈ ಮುದ್ರಿತಕಾರ || ಪಂಡಿತನ ಮುದ್ರೆಯಂತಿರುವ ಪ್ರಖ್ಯಾಯಿಕೆಯ ಭವತಿ

॥ ॐ नमो भगवते वासुदेवाय ॥

- 41 ಸುಧಮಾಸ್ತು ಶ್ರೀಪದ್ಮ ಸಂದಿಪಂಹಿತಯವಿಗರ್ಭವದಿತವಮುನಿಭನಾಶೋಕೇ ||
 42 ಶ್ರೀಮದಧ್ಯಾತ್ಮೀಶುಭಚಂಪ್ರದೇವಸ್ಯ ಸ್ವಕೀಯಗುಣತೇವಾನುಪದ್ಧ ಸಂದಿಪಂಹಿತದೇವೇನಮಾ
 43 ಧವಚಂಪ್ರದೇವೇನೇವಪರೋಕ್ಷವಿನಮುನಿಮಿತ್ತಂಗೆ ಪದ್ಯಕಾಕಾರಯುತಾ || ಭದ್ರಾಭವತಾ
 47 ಚಿನೋಸನಾಯ ||

66 (42)

ಉತ್ತರದ ಮೆಯನಾಘಮಿ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಠ.

(ಪೂರ್ವ ಮುಖ.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಪಾರ್ವತೋಭ
 2 ಲಾಙ್ಗಾನೇಜಮಾತ್ಮ್ಯೋಕ್ತೃನಾಧಸ್ಯೋಸನಂ
 3 ಜಿನೋಸನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾಪ್ಯಮಳಜನ
 4 ವರಾನೀಕಸಾಧೋರುಪಾರ್ಥಿ || ಪ್ರಭ್ಯಸ್ತಾಭವಮೇಯಪ್ರಜಯ
 5 ವಿಷಯಕೈವಲ್ಯಬೋಧೋರುಪೇದಿ || ಭಸ್ತಸ್ಯಾತ್ಮಾರಮುಪಾಶಬ
 6 ಷತಜನತಾನಶ್ವನಾಥೋರುಪೋದೇ || ಸ್ಥೇಯಾಪಾರ್ವತಾರಾಪ
 7 ರಮಸುಖವಹಾವೀರ್ಯೋವೀಚಿನಿಕಾಯಃ || ಶ್ರೀಮನ್ನನೀಂದ್ರೋ
 8 ತ್ವಮರತ್ನವರ್ಗಾಶ್ರೀಗೌತಮಾಪ್ಯಾಪ್ತಭವಿಸ್ಥವಸ್ತೇತತ್ಪಾಂಬುಧಾ
 9 ಸಪ್ತಮುಪದ್ಧಿಯುಕ್ತಾಸ್ತರ್ವಂಶತಾನಂದಿಗಣೇಶಭದ್ರ || ಶ್ರೀ
 10 ಪದ್ಮಸಂದೀಪ್ಯನವಪ್ರನಾವಸ್ಯಾಪಾರ್ವತೋತ್ತರಕೋನಕಂಠಪಃ
 11 ದ್ವಿತೀಯಮಾನೇಶಭಧಾನಮುಪ್ಯಚ್ಚ ರಿತಸಾಜಾತಸುಪಾರಣ
 12 ದ್ವಿ || ಅಭೂದುಮಾನಾಸ್ತಮುನೀಶ್ವರೋಸಾಪಾರ್ವತೋತ್ತರಕೋನಕಂಠಪಃ
 13 ರಗೃಧಪುಂಜಾತದನ್ವಯೇತತ್ಪದ್ಮೋಸ್ತಿನಾನ್ಯಸ್ತಾತ್ಮಾ ಲೀಕಾರೇ
 14 ಪವದಾತ್ಮಕವೇದೀ || ಶ್ರೀಗೃಧಪುಂಜಮುನಿಪಸ್ಯವಿಗಂಕಮ
 15 ಚಕಿಶ್ಚೋದನಿಪ್ಪಭುವನತ್ರಯವತ್ತೀಕಕೀರ್ತಿ || ಚಾರಿತ್ರಚಂಚು
 16 ರವಿಳಾವನಿಪಾಳಮಾಳಮಾಳೋಮುಖವಿರಾಜಿತವಾ
 17 ದಪದ್ಮಃ || ತಚ್ಚಪ್ಪೋಗುಣನನ್ನಿಪಂಹಿತಯತಿಶಾ ರಿತಚಕ್ರೇಶ್ವರಸ
 18 ಕ್ಷಮ್ಯಾಕರಣಂದಿಶಾಸ್ತ್ರನಿಪುರಾಸ್ತಾಸ್ತುತಿವಿಮಾ
 19 ಪತೀವಿಧಾನ್ವಾದಿಮದಾನ್ಯನಿನ್ಯುರಘಟಾಸಂಘಟಿಕ
 20 ಣೀವಿಪೋಭವಾಂಭೋದಿವಿವಾಕರೋವಿಜಯತಾಂಕಂದಪ್ಪ
 21 ದಪ್ಪಾರಪಪಃ || ತಚ್ಚಪ್ಪಾಸ್ತುತಿಶಾಪಿವೇಶನಧಯಶಾ ಸ್ತಾ
 22 ಬೃಹಾರಂಗತಾಸ್ತೇಷಾತ್ಮಕೈಶ್ಚ ತಮಾದ್ವಿಸಪ್ತತಿಮಿತಾಸ್ತಿದಾನ್ಯ
 23 ಶಾಸ್ತ್ರಾರ್ಥಕವ್ಯಾಪ್ತಾನೇವಟಪೋವಿಚಿತ್ರಹರತಾಸ್ತೇಷು
 24 ಪಸ್ಯೋಮುನಿನ್ಯಾನಾನೂನಯಪ್ರಮಾಣನಿಪುಣೋದೇ
 25 ವೋವಸ್ತುಧಾಸ್ತಿಕಾ || ಅಜನಿಮುಖಪಟೋದಾರತ್ವರಾರಾಜಿತಾಂಭ
 26 ವ್ಯವಜಿತಮಕರಕೀರ್ತೋದಂಡೋದ್ಧಂಕಗಂಭೀರೋಪಾರತಿಭಾಳವ
 27 ದಾನ್ಯೀಕದಮ್ಯೋಳಿದಂಡಸ್ಯಜಯತು ವಿಭುಧೇಂದ್ರೋಪಾರತಿಭಾಳವ
 28 ಟ್ಟ || ತಚ್ಚಪ್ಪೋಳಧತನನ್ನಿಮುನಿಪಸ್ಯದಾನ್ಯಚಕ್ರೇಶ್ವರಮಾ
 29 ರಾನಾರಪರಿತಧಾರಣಿಕುಳವ್ಯಾಪ್ತೋರುಕೀರ್ತಿಶೇಷರವಂ
 30 ಷಾಕ್ಷೋಸ್ತದಕುಮ್ಭಿಕವ್ಯುಧನಪೂನುತ್ಪತ್ತಿಮುಕ್ತಾಭವಪ್ರಾಂಸುಪಾಂ
 31 ಚಿತಕೇಸರಿಬುಧನುತೋವಾಕ್ಯಾ ಮಿನೀಪಿಘಃ || ಅವಗ್ಗರವಿಜಂಭನದಾ

- 32 ನ್ನ ವಿದಸ್ಸಂಪೂರ್ಣ ಚಂದ್ರನಿವಾ ನ್ನ ಮುನಿಪ್ಪನರವರವರ್ಗ ಕಿಷ್ಕುಪ
33 ರಕ್ತಿಗೊದಾವನನ್ನಿ ಸನ್ನಿವಿತಿಗಳೆ || ಬೋಧಿತಭವ್ಯಂ ಸ್ತ ವಂದನಮ್
34 ದವಜ್ಜಿ ಕತದ್ಧ ಮಾನಸಕ್ತಿ ಧರದೇವರೇಖಂವರ್ಗ ಗ್ರತನೂಭ
35 ವರಾದರಾಯಶ್ರೀಧರಗಾ ಧರಶಿಷ್ಯ ರವರೋನಗಲ್ಲ ಮ್ತ ಲಭಾರ
36 ದೇವಯೋಧರದೇವಯೋನತವರೇ ದ್ರತಿಂಟಿತಟಾಚ್ಚ ಕತಕ್ಕನು
37 5 || ಆನಮಾ ವನಿವಾಳಜಾಳಕಿರೋದತ್ಪ ಪಭಾಭಾಸುರ
38 ಶ್ರೀಮದಾನ್ಯು ರುವದ್ಯಯೋವರತಪೋಲಕ್ಷ್ಮೀ ಮನೋ
39 ರಂಜನವೋಪವ್ಯಾಪಮಹಿಧ್ರುದ್ಧ ರವವಿಸ್ಸ
40 ಚೇಳಕಾಳದ್ಧ ಗತಾ ಖ್ಯತಶ್ರೀಧರದೇವವಿಷಮುನಿಪೋಭಾ
41 ಭಾತಿಭೂಮ್ಯೋ || ತಚ್ಚ ಪೂರ್ || ಭವ್ಯಾನ್ಯೋರುಹ
42 ಪೂಜಾ ಕಿರಣಂಕಪ್ಪು ರಹಾರಸ್ಯ ರತ್ತಿ ತ್ರಿಶ್ರೀ
43 ಧವಳೇಕೃತಾಖಿಳದಿರಾಚಕ್ರ ರತ್ತೋನ್ನತಃ |

(ದಕ್ಷಿಣಮುಖ)

- 44 ಭಾತಿಶ್ರೀವಿನಪುಂಗವಪ್ಪವಚನಾವೋರಾಶಿರಾಕಾರಕಿ
45 ಭೂಮ್ಯಪಿರುತಮಾಳನಂದಿಮುನಿಪ್ಪದಾ ನ್ನ ಚಕ್ರೇ
46 ರ್ವರಃ || ತಚ್ಚ ಪೂರ್ || ಸಚ್ಚೇಳಕರದಿನ್ಯು ಕುಂದವಿರದಪೋದ್ಯದ್ಯ
47 ಶ್ರೀವತಿಧ್ವಪ್ಪದ್ಧ ವ್ವಕದವ್ವ ದಾವದಹನಜ್ಯಾಂ
48 ಕಿರಣಾಮು ದೇಶ್ರೀಚ್ಚೇನೇವವಚಪಯೋನಿಧಿಶಿತ್ಯಂ
49 ಪೂರ್ಣ ಚಂದ್ರಾಶ್ರಿತೋಭಾತಿಶ್ರೀಗುಣಚಂದ್ರದೇವಮುನಿ
50 ಪೋರಾದಾ ನ್ನ ಚಕ್ರಾಧಿಪಃ || ತತ್ಪದ್ಮ ಪೂರ್ || ಉದ್ಭುತೇನುತಮೇ
51 ಭೇಷಂಧರಶಿಪೋದ್ಯದ್ಧ ಕ್ಷದ್ಧಿ ಕೇಸವದೇ ಕೀತದಸ್ತುನಾ
52 ಮನಿತರಾರಾದಾ ನ್ನ ರತ್ನಾಕರಚಿತ್ರಂತಾಮದಿರಂಪಯೋಧಿಪ
53 ರದ್ಧಿಶ್ರೀಣಾಸಮುದ್ಧಿಷ್ಟಾತೇಮಾಯೋಣಾತ್ರವಿದ್ಯಾ ಭತೇ
54 ಭರತಕಾನ್ಯಾಂ ಭೋಜಿನೀಸ್ತತಂ || ತತ್ಪದ್ಮ ಪೂರ್ || ಚಂದ್ರಯಿವಧ
55 ವಳಿಕೀರ್ತಿ ರ್ವದ ವಳೇಕುರುತೇನವಸ್ತ ಭುವನಯಸ್ಕಚ್ಚಂದ್ರಕೀರ್ತಿ ಸ್ಯ
56 ಜ್ಞಾಭಿಪ್ಪುರಕಚಕ್ರವರ್ತಿ ಸೋಸ್ಯವಿಭಾತಿ || ತತ್ಪದ್ಮ ಪೂರ್ || ನೈಯಾ
57 ಯುಕ್ತೇಭ್ಯಾಂ ಹೋಮಿವಮಾಂಸಕತಿಮಿರನಿಕನಿಸತವನಃ
58 ಬೌದ್ಧ ವನದಾವದವನೋಜಯತಿಮುಹಾನುದಯಚಂದ್ರಸಂ
59 ದಿತದೇವಃ || ಸದಾ ನ್ನ ಚಕ್ರವರ್ತಿ ಕೀರ್ತಿಗುಣಚಂದ್ರಾತಿಶ್ರೀರುಸ್ಯ
60 ಬುಧವಶೀನಯಕೀರ್ತಿ ಸಮುನೀಂದ್ರೋಜಿನಪತಿಗದಿತಾ
61 ವಿವಾತ್ಕವೇದೀಶ್ಯಃ || ಸ್ವಸ್ತ್ಯ ನವರತವಿನತಮಹಿಮಮುಕು
62 ಟಮಾಕ್ತಿ ಕಮಯೋಖಿಮಾಳಾಸರೋಮಂಡನೀಭೂತಚಾರು
63 ಚರಣಾರವಿಂದರಂಭಪುನವಪ್ಪ ವಯಾನಂದಂ | ಕೋಡಕ್ಕಂದಾ
64 ನ್ನಯಗಗನಮಾತ್ಮಂ ಚರಂ | ಲೀಲಾಮಾತ್ರವಿಜಿತೋಚ್ಚಂಡಕ್ಕನುಮು
65 ಕಾಣರಂ | ದೇಶೀದ ಗಣಗಜೇಂದ್ರಸಾಂವನದಧಾರಾಪುಷಾಸರಂ
66 ವಿತರಣವಿಳಾಸರಂ | ಪುಸ್ತಕಗಚ್ಚ ಸ್ವಚ್ಚ ಸರಸೀಸರೋಜರಂ | ಮಂ
67 ದಿವಸಸುರಧ್ಯಾಜರಂ | ಶ್ರೀಮದ್ಗುಣಚಂದ್ರನಿವಾ ನ್ನ ಚಕ್ರವರ್ತಿ
68 ಚಾರುತರಚರಣಸರಸೀರುಹಪಟ್ಟ ರಣರಂ | ಅಲೇಖದೋಷ
69 ದೂರಿಕರಣಮಾಂಸತಾಂಸಃ ಕರಣರಂವಪ್ಪ ಶ್ರೀಮಂನದುಕೀರ್ತಿಗು

- 70 ದಾನ್ತಚಕ್ರವರ್ತಿಗಳನ್ನಪ್ಪರೆಂದೆ || ಸಾಹಿತ್ಯಪ್ರಮದಾಮುಖಾ
 71 ಬಿಮುಕುಂಜಾ ರತ್ನಚೂಡಾಪುಣಿಪ್ರೀನಾಗವದಾರ್ಥಿ
 72 ವರ್ಷನಸುಧಾರೋಚಿಸಮುದ್ರಾಸತೇ ದುರ್ದೈವ್ಯಯಗೊಂವ
 73 ತ್ರಯೇಲಸದ್ಗಂಧದಧ್ಯಂಸಕಸ್ತುರೀಮಾನ್ಯಯಕೀರ್ತಿವೇದಮು
 74 ನಿರಸ್ಯದಾನ್ತಿ ಕಾಗ್ರೇಸರಃ || ಪುಣಿಪ್ರಸಾದಮುನಿಪ್ರೀನ
 75 ಯಕೀರ್ತಿವ್ರತೇಶ್ವರಸ್ಯಸಧಮ್ಮಣಃ || ಗುಣಜಂಧವೇವತನಯೋ
 76 ರಾದಾಂತಪದೋಧಿಪುರಗೋಧುನಿಭಾತಿ || ಹಾರಕೀರವರಾ
 77 ಟ್ಟಪಾಸಪಳಭ್ಯತ್ಯುಂಧೇಂದ್ರಮಂಧಾಕಿನೀಕಪ್ಪಾರಸ್ಯಟಕಸ್ಪರ
 78 ದ್ಯರದುರೋಧಾತತ್ಯೋಗೋದರಃ || ಉಚ್ಚಂಧಸ್ತಂಭೋದಧಿ
 79 ಧರಪವಿಷ್ಣುತೋಬಿಭೂವಪ್ಪಿತಾಸಕ್ರೀಮಾನ್ಯಯಕೀರ್ತಿ
 80 ದೇವಮುನಿಪ್ಪದಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇರಂಧ್ರನವದ್ಯುತಂ
 81 ದ್ರಮುನಿಮುಕ್ತಿಯಾಚಸಂವತ್ಸರವೈಶಾಖೇವೇಧವೇಚ
 82 ತುದ್ಧಗಲನೀವಾರಚಸೂಯ್ಯಾತ್ಮಜೇಪೂರ್ವಾಪ್ತೇಪ್ರಪ
 83 ರೇಗತೇದ್ರಸಹಿತೇಸ್ವಗ್ಗಂಜಗಾಮಾತ್ಮವಾನ್ವಿಷ್ಣುತೋನ
 84 ಯಕೀರ್ತಿವ್ರದೇವಮುನಿಪೂರಾದಾಂತಪಕ್ರಾಧಿಪಃ || ಶ್ರೀಮ
 85 ಜೈನವಚೋಬಿವದ್ಧನವಿಧುಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ಪರ್ಷ

(ಪಜೆ ಮುಮು.)

- 86 ದೈವ್ಯಕಪ್ಪಿಮಸ್ತುಕಲರತ್ನೋತ್ತಮಾಕಾಣೀರವಃ || ಸಕ್ರೀಮಾನ್ಯು
 87 ಣಜಂಧ್ರವೇವತನಮುಪ್ಪವಸ್ತುಜನ್ಯಾವಸ್ಥೆಯೂತಕ್ರೀನ
 88 ಯಕೀರ್ತಿವೇವಮುನಿಪ್ಪದಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಗುರುವಾದಂಬ
 89 ಚರಾಧಿಪಂಗೆಬಲಿಗುದಾನಕ್ಕೆ ಬಿಟ್ಟಿಂಗತಾಂಗುರುವಾವಂಸುರಭೂಧ
 90 ರಕ್ಕೆ ನೆಗಳ್ಳಕ್ಕೈಳುಸಸ್ಯಳಕ್ಕೆ ತಾಂಗುರುವಾವಂವಿನತಂಗರಾಜಿಸುವಿವಂ
 91 ಗೋಳಗೇರೋಕಕ್ಕೆ ಸಮ್ಗುರುವಾವನಯಕೀರ್ತಿವ್ರದೇವಮುನಿಪೂರಾದಾನ್ತ
 92 ಚಕ್ರಾಧಿಪಂ || ತಪ್ಪೆದ್ವೈ || ಹಿಮಕುಂಜರದಭಕ್ತೀರಕಲಕ್ಷಣವೇಚಾಳ
 93 ಸ್ಪಟಿಕಸಿತಯಾಶ್ರೀಭುಧ್ರಿಕ್ವಪ್ರವಾಳಮಂದನಮಂದಮಿಸ್ತ
 94 ಶ್ರೇಣಿತೀವ್ರಾರಂವೂಳೀದಯಂತಿನಿಳವಂದ್ಯೋಮೇಘಜಂಧ್ರಪ್ರತಿಂ
 95 ದ್ರಃ || ತತ್ಸಧಮ್ಮಣ || ಕಂದಮ್ಮಣವಕಪ್ಪತೋದ್ಧರತನುತಾಗೋ
 96 ಪಮೋರಸ್ಥಳೇಚಂಚದ್ಯುರಮಳಾವಿನೇಯನತಾನೀರೀಜಿನಿಭಾನವಾತ್ಮ
 97 ಕಾಂಕೇದಬಿಹಿವ್ಯಿಕ್ವನಿಚಯಾಶ್ರೀರತ್ನಚಕ್ರೇಶ್ವರಾಂಭಾತ್ಮ
 98 ಣ್ಣಿ ತೂಕವಾನ್ಮಂಜೂರಿಸ್ವಾಮೀನೋಭೂತಳೇ || ತತ್ಸಧಮ್ಮಣ ||
 99 ಪಟ್ಟಮ್ತವಿವಯವಂತ್ರೇನಾನಾವಿಧರೋಗಿಹಾರವೈದ್ಯಚೇಜಗ
 100 ದೇವಕೂರೀರೇಪ್ರೀಧರದೇವೋಬಿಭೂವಜಗತಿಪ್ರವಣಃ || ತತ್ಸ
 101 ಧಮ್ಮಣ || ತತ್ಕವ್ಯಾಕವಣಾಗಮಸಾಹಿತ್ಯಪ್ರಧೃತಿಸಕಳಬಾ
 102 ಸ್ತಾತ್ಕವ್ಯಾಕವಿಷ್ಣುತದಾಮನುಧಿತ್ಯವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ
 103 ಗ್ರೀದಯತಿ || ಶ್ರೀಮಜೈನಮತಾಪ್ರೀದಿನಕರೋದ್ಯಯ್ಯಾಯಿ
 104 ಕಾಭಾನಿಳೇಶ್ವರವ್ಯಾಕವನಿಧೃತರಾಳಕುಂಜೋ ಬೋಧಾಧಿಕು
 105 ಭೋದ್ಯವಃ || ಯೋವಿವವಾಂಸುಕಗನಸ್ಮರಂ ಕಿರೋನಿಧೃತೇದಕಂ
 106 ಣ್ಣೀರವಸ್ತುಕ್ರೋದಿವ್ಯೋತ್ತಮದಾಮನುಧಿತ್ಯವಿದ್ಯಮುನೀಶ್ವರೋಧರಾ
 107 ಭಾಜತೇ || ತತ್ಸಧಮ್ಮಣ || ದುಗ್ಧಾಧ್ಯಾಸಪಟೇರಮಕುಂಜುಮುಂದ
 108 ವ್ಯಾಭಾಸಕೀರ್ತಿಪ್ರಯಸ್ಸಿದಾಂತೋದಧಿವದ್ಧನಾಮೃತಕವಃ

- 100 ಪಾಪಾತ್ಮ್ಯರತ್ನಾಕರಃ ಖ್ಯಾತಶ್ರೀನಯಕೀರ್ತಿರದೇವಮುನಿಪಶ್ರೀ
 110 ಪಾಪಪದ್ಮಪ್ರಯೋಗಾತ್ಮಸ್ಯಾಂಭಾವಿಭಾಸುಕೀರ್ತಿರಮುನಿಪ
 111 ಸ್ವಿದ್ಧಾನ್ವಚಕ್ರಾಧಿಪಃ || ಉರಗೇಂದ್ರಪ್ರಕ್ಷೀರನೀರಾಕರವಜ್ರಗಾಂ
 112 ಶ್ರೀಸಿಂಹತ್ವಗುಂಗಾಪರಹಾಸ್ಯರಾವತೇಭಸ್ಯಟಕಪ್ರಪ
 113 ಭರುಭ್ರಾಭ್ರಾನೀಯಾರಹಾರಾಮುರಾರಾಜ್ಯೇತಪಃಕೀರತಪ
 114 ಹಳಧರ ವಾಕ್ಯಂಬಹುಸೇನ್ಮ ಕುನ್ಯೋತ್ಕರಚಂಚತ್ಕೀರ್ತಿರಕಾನ್ತಂಧರ
 115 ಯೋಗಸದನೀಭಾಸುಕೀರ್ತಿರಪ್ರತೀಂದ್ರಾಂ || ತತ್ಸಧಮ್ನಾರ್ || ಸದ್ವಿಂ
 116 ತ್ವಾಕೃತೀಗೋಭಿತಾವಿಳಕಳಾಪೂರ್ವಸ್ತುರಧ್ಯಂಸಕಃಶರದ್ವಿ
 117 ರ್ವವಿಯೋಗಿವ್ಯತ್ಸುಖಕವಶ್ರೀಯಾಳಚಂದ್ರೋಮು
 118 ನೀವಕ್ರೋಗೋನಕಳನೇಕಾಮಸುಪ್ತದಾಚಂಚದ್ವಿಯೋಗಿ
 119 ದ್ವಿಪಾರೋಗೋಸ್ತುಮ್ನಪವಿಮಯತೇಕಧಮನಾತೇನಾಧ್ಯಾಳವ್ಯ
 120 ನಾ || ಉಚ್ಚಂಧಮದನಮದಗಜನಿಬ್ಧೀರದನಸಟುತರಪ್ರತಾಪ
 121 ಮೃಗೇಂದ್ರಾಭವ್ಯಕುಮುದೋಫವಿಕಸನಚಂದ್ರೋಭು
 122 ವಿಭಾತಿಯಾಳಚಂದ್ರಮುನೀಂದ್ರಾಃ || ತಾರಾಬ್ರಹ್ಮೀರಪೂ
 123 ರಸ್ಯಟಕಸುರಸರಿತ್ತಾರಪಾರೇಂದ್ರಕುಂದರ್ಪ್ಯತೋದ್ಯುಕ್ತಿ
 124 ತ್ತಿರಲಕ್ಷ್ಮೀಪ್ರಸರಧವಳತಾರೇಷದ್ವಿಕ್ವಕ್ರವಾಳಃ ಶ್ರೀಮತಿ
 125 ದಾನ್ವಚಕ್ರಾರ್ವರನುತನಯಕೀರ್ತಿರಬ್ರಹ್ಮೀಶಾಂಭೋಭಕ್ತಃ

(ಉತ್ತರಮುಖ.)

- 126 ಶ್ರೀಮನ್ಯುಟ್ಟರಕೇರೋಜಗತಿವಿಜಯತೇಮೇಳೇಚಂದ್ರ
 127 ಬ್ರತೀಂದ್ರಾಃ || ಗಾಂಭೀರ್ಯೈರಮಕರಾಕರೋವಿತರಣೇ
 128 ಕಳ್ಯದ್ರುಮಸ್ತೇಜಸಪೂರ್ಣಚ್ಚಂದ್ರಮಣೀಕಳಾಸ್ತುತಿ
 129 ಕಶೀಭೈರ್ಯೈರಪುನಮ್ನೈರಂದೇಕಸಮೈರವಿವಿಪರಪೂರ್ಣೈನಿ
 130 ಮ್ನೈರಳಯೋಗೇಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಽಪ್ಯಾತ್ಮಸ್ಯಾಂಭಾವಿವಾಳಃ
 131 ನಂದಿಮುನಿಪೋಭಟ್ಮಾರಕಾಗ್ರೇನರಃ || ವಸುಪೂರ್ಣಸಮಸ್ತಾರಃ
 132 ಕ್ಷೇತಿಚಕ್ರೇವಿರಾಜತೇಚಂಚತ್ವವಳಯಾನನ್ನಪ್ರಭಾಚಂದ್ರೋ
 133 ಮುನೀರ್ದರಃ || ತತ್ಸಧಮ್ನಾರ್ || ಉಚ್ಚಂದ್ರಗ್ರಹಕೋಟಿಯೋನಿಯ
 134 ಮಿತಾಸ್ತುಮ್ನೈಯೇನಕ್ಷಿತೇಯದ್ವಾಗ್ನಾತ್ಸಮಧಾರನೋವಿಳ
 135 ವಿವಪುಣ್ಯಚ್ಚೇದಕಶ್ಯೋಭತೇಯತ್ತಂತ್ರೋದ್ಯವಿಧಿಸಮಸ್ತಜನ
 136 ತಾರೋಗ್ನಾಯಸಂವತ್ಸರತನೋಯಂಕುಂಭತಿಪದ್ಮನಂದಿಮುನಿ
 137 ನಾಧೋಮಂತ್ರವಾದ್ವಿರ್ದರಃ || ತತ್ಸಧಮ್ನಾರ್ || ಚಂಚಚ್ಚಂದ್ರಮುನಿರಹಿ
 138 ಶಾರದಧನಕ್ಷೀರಾಬ್ಧಿತಾರಾಚಕ್ರೋದ್ಯುಕ್ತಿರವಿಕಾಸಪೂಂಡುರತ
 139 ರಬ್ರಹ್ಮಾಂಧಾಂಜೋದರಃ ವಾಕ್ಯಾನ್ಮಾಕುನನ್ನನದ್ಯಯತ
 140 ಟೀಹಾರೋಗಿಭೀರಸ್ತಿರಂಸೋಯಂಸಂಸ್ತುತನೇಮಿಚಂದ್ರಮುನಿಪೋ
 141 ವಿಭಾಜತೇಭೂತಃ || ಭಂಡಾರಾಧಿಪತಃ ಸಮಸ್ತಸ
 142 ಚಮಾಧೀರೋಜಗದ್ವಿಶ್ರುತಶ್ರೀಹಳ್ಳೋನಯಕೀರ್ತಿರದೇವಮು
 143 ನಿಪಾಪಾಂಭೋಜಯುಗ್ಮಪ್ರಯಃ | ಕೀರ್ತಿರಶ್ರೀನೀಳಯಃ
 144 ರಾತ್ರ್ಯಚರತೋನಿತ್ಯಂವಿಭಾತಿಕ್ಷೇತೋನೋಯಂಶ್ರೀಜನಪದ್ಮಾರ್
 145 ಜ್ಞೇಕರಸಮೈಕ್ಯೈರತ್ನಾಕರಃ || ಶ್ರೀಮಚ್ಚಗ್ರೀಕಂಕಾಧಿಪಸ್ವ
 146 ಚನಾಧೋಗೀಶ್ಯವಿವ್ಯುಧಿಶ್ಚ ತುಮ್ನಾರ್ಣ್ಯಪಮಪಾನ್ವದಾನಕರ
 147 ಷೋತಸ್ಪೀತೋರೋಭತೇ | ಶ್ರೀನೀರೋಜನಧಮ್ನಾರ್ನಿವ್ಯುಳಮು

- 21 ಮನ್ವಂಧ್ರವೈಷ್ಣವತವತವಸದಸಃಫಲವಶಾಸ್ತುಸ್ಯೇವಾಂ || ಯೋಸಂಘಾತಿಮಲ
 22 ದ್ವಿಷದ್ವಲಶಿಖಸ್ತಂಭಾವಲಿಖ್ವಾ ನಧ್ಯಾಸಾಸಿಃಪಟೀರರ್ಧತೋಽಧಗವಶಸ್ತು
 23 ಸ್ಯಪ್ರಸಾದಿಕೃತಃ | ಭಾತ್ರಸ್ಯಾಪಿಸಂಪನ್ನಮುನಿನಾನ್ಯೋಚೇತಿಕಧಂಪಾತಿ
 24 ಬಾಸ್ತಂಭೋದಾಹರವಗವಗಧ್ಯಮಂಭೈನಾಸಿಖಗ್ನೋಫನಃ || ವಕ್ರಗ್ರೀವ
 25 ಮಹಾಮುನೇರ್ಧೃಕರತಗ್ರಿವೋಽಪ್ಯಹಿಂದ್ರೋದಯಥಾಜಾತಂಸ್ತು ತುಮ್ಭಂವಚೋಬಿಳ
 26 ಮಸಾಕಂಭಸ್ತವಾಗ್ನಿಬ್ರಹ್ಮಂ | ಯೋಸಂಘಾಸನದೇವತಾಬಮಮತೋಹ್ರೀವಕ್ರವಾದಿ
 27 ಗ್ರಹಗ್ರಿವೋಽಪ್ಯನ್ವಧರಬ್ರವಾಚ್ಯಮವದದ್ವಾಸಾರ್ಗವಮಸೇನವದಿ || ನವಸ್ತೋ
 28 ತ್ರಂತಪ್ರಪ್ರಸವತಿಹವೀಂದ್ರಾಕಧಮುಖಪ್ರಣಾಮಂವಚ್ಚಾಪೋರಚಯತವ
 29 ರನ್ಯಂಧಿನಮುನೌ ನವಸ್ತೋತ್ರಯೇನವ್ಯರಚಸಕಳಾರ್ಧತ್ವಂವಚನಪ್ರವಚಾ
 30 ನ್ವರ್ಭಾಪ್ರವೃವಂವರಸನ್ವರ್ಭಸುಧಗಂ || ಮಹಿಮಸಪಾತ್ರಕೇಸರಿಗೋಚರಂ
 31 ಭವತಿವಿಸ್ತೃಭಕ್ತ್ಯಾಸಿತೆ | ಪದ್ಮಾವತೀಸಹಾಯದ್ರಿಲಕ್ಷಣಕವತ್ಯನಂಕತ್ವಂ || ಸು
 32 ಮತಿರೇವಮುಮುಸ್ತುತಯ್ತೇನವಸ್ತವತಿಸಪ್ತಕಮಪ್ತತಯಾಕೃತಂ | ಪರಿಪ್ಪ
 33 ತಾಪಧತತ್ವವಧಾತ್ಮಿಸಾಂ ಸುಮತಿಕ್ರೋಟಿವಿವತ್ತಿಭವಾತ್ಮಿಹೃತ್ || ಉದೇತ್ಯಸಂಮೃಗ್ನಿತಿ
 34 ದಕ್ಷಿಣಾಂಕುಮಸಸೇತೋಮುನಿವಸ್ತವಸತಿ ತತ್ತ್ವವಚಿತ್ರಂಜಗದೇಕಭಾನ್ಯೋ
 35 ಸ್ತದ್ವತ್ಯಸಾತಸ್ಯತಧಾಪ್ರಕಾಶಃ || ಧಮ್ನಾತ್ಯರ್ಥಕಾಮಪರಿವೃತ್ತಿಚಾರುಚಿನ್ಮತಿ
 36 ನ್ತಾಮುಣಿಃಪ್ರತಿನಿಕೇತಮಕಾರಿಯೇನ ಸಸ್ತುಯತೇಸರಸಾಖ್ಯಭುಜಾಸು
 37 ಜಾತೇತಾಮುಣಿಮ್ನುನಿವೃದ್ಧಾನಕಧಜ್ಞಾನೇನ || ಜೋಮುಣಿಃಕವೀನಾಂಜೋ
 38 ಣಮುಣಿನಾಮಸೇವ್ಯಕಾವ್ಯಕವಿಶ್ರೀವರ್ಧಕೇವವಿವಹಿಕ್ಯತಪ್ರಣ್ಯಾಕೇತ್ರಿ
 39 ಮಾಪತ್ವಂ || ಜೋರ್ಣಿ || ಯವಿವಮುಃಪರ್ಣೀಕೇತೋದಣಿವಾ || ಜೋರ್ಣಿಕನ್ಯಾಂಜೋಗ್ರೀ
 40 ಣಬಿಭಾರವಮೇರ್ದವಃ ಶ್ರೀವರ್ಧಕೇವಸಂಧತ್ವೇವಹ್ಯಾಗ್ರೀಣಸರಸಸ್ತುತಿಂ || ಪುಷ್ಪಾ
 41 ಸ್ತಗ್ರಜೋಗಣಸ್ತಚೇರಣಮುಖ್ಯಭೃಚ್ಚಿಖಾಘಟ್ಟನಮಪದ್ವ್ಯಮಸ್ತಮಹೇಶ್ವ
 42 ರಸ್ತವನಪ್ರಾಪ್ತಂತುಳಾಮಿರ್ದರವಃಪ್ರಾಪ್ತಾಪ್ಯಾಕವಾತೋಽಪ್ಯವಿಳಸನ್ನಿಕ್ವಾ
 43 ಲಮಾಲಿಸಲತಿಕ್ರಿಸ್ತಸ್ತೋಮಹೇಶ್ವರವಹಸ್ತತ್ಯಸ್ತಕೈಸ್ಸ್ಯಾನ್ಮನಿಃ ||
 44 ಯಸ್ತಸ್ತಪಿತಮಹಾವಾಡಾನಿಜಿಗಾಯಾನ್ಯಾಸಾರ್ಗಮಿರ್ತಾಪ್ರವೃತ್ತಕ್ಷೇಪ್ತೇತಸ್ತೋಚೈರ್ಥ
 45 ಮಹೇಶ್ವರಮುನೀಶ್ವರಃ || ತಾರಾಯೇನವಿನಿವೃತ್ತತಾಘಟಕುಟೀಗ್ರಥಾವತಾರಾಸಮಂ
 46 ಬೌದ್ಧಯೋಧೈತುಹಿಪುಡಿತಕುದ್ಧಗ್ನೇವಾತ್ಮಸೇವಾಂಜಲಿಃಪ್ರಾಯಶ್ಚಿತ್ತವಿವಾಂಘ್ರಿ
 47 ವಾರಿಪರವಸ್ತುನಂಜಯಸ್ಯಾಚಿಂತದೋದಾಣಾಂಸುಗತಸ್ತಕಸ್ತವಿಷಯೋರೇವಾ
 48 ಕಳಂಕಃಕೃತಿ || ಜೋರ್ಣಿ || ಯಸ್ಯೇವಮಾತ್ಮನೋನನ್ಯಸಾಮಾನ್ಯನಿರವಧ್ಯವಿದ್ಯಾವಿಘ್ನ
 49 ಫೋವನ್ಯಾನವಮಾನ್ಯೋತೇ || ರಾಜಸಾಹಸತುಂಗಸನ್ನಿಖವಶ್ಯೇತಾತಪತ್ರಾನ್ಯ
 50 ಪಾಕಿಸ್ತತ್ವತ್ಯವಶಾರಣೀವಿಜಯಿನಸ್ತಾಗ್ನೋನ್ನತಾದುರ್ಜಿಭಾಃ ತದ್ವತ್ಸನ್ನಿಖ
 51 ಧಾನಸನ್ನಿಹವಯೋವಾದಿರ್ದರವಾಗ್ನಿನ್ಯೋನಾನಾರಾಸ್ತವಿಚಾರಚಾತುರಧಿಯಃ
 52 ಕಾಲೇಕಲಾಮದ್ವಿಧಾಃ || ನಮೋಮಂಜೋದೇಣಮಲಧಾರಿದೇವಾಯ ||

(ಪೂರ್ವ ಮುಖ)

- 53 ರಾಜಸವ್ಯಾಂರಿದಪ್ಪಪ್ರವಿವಲನಪಟಿಸ್ತಯಥಾತ್ರಪ್ರಸಿದ್ಧ
 54 ಸ್ತದ್ವತ್ಯಾತ್ಮೋಪಮಸ್ಯಾ ಮುಖಮಿವಿವಿವದೋತ್ಪನ್ನನೇವೈತಾನಾಂ
 55 ನೋಚೇದೇವೋಪಮೇತೇತವಸದಸವಾಸನ್ನಿಸ್ತೋಮಹಾನಸ್ತೇವತ್ವಂಯ
 56 ಸ್ಯಾನ್ವಿಶಕ್ತಿಸ್ತವತಮವಿವಿವಾಶೇವಕಾಸ್ತೋದಯಿಸ್ಯಾತ್ || ಸಾಹಂಕಾರ
 57 ವೇಶ್ವತೇನಮನಸಾನದ್ಯೋಪಿಣಾಕೇವಲವ್ಯರಾತ್ಮ್ಯಂಪ್ರತಿಪದ್ಯನೈತವನೇಕಾ
 58 ರುಣ್ಯಖುರ್ದ್ಯಮದಾ ರಾಜ್ಞಾಶ್ರೀಮತೇತಸ್ಯಸದಸಿ ಪೂಜೋ

[illegible]

- 101 ತಾರೂಧಪ್ರತಿವಾದಿಲೋಕಪ್ರತಿಜ್ಞಾಢೀಕಃ || ತಕ್ಕೇವ್ಯಾಕಂಠೇ
 102 ಕೃತಪ್ರಮತಯಾಧೀಮತ್ತಯಾಪುಧ್ಯತೋಮಧ್ಯಸ್ಥೇಷಮ
 103 ನಿಷಿಷ್ಠುಚೈತಿಭೃತಾಮಗ್ರೇವಯಾಸ್ವರ್ಧಯಾ ಯಃಕೃತಿಪ್ರತಿ
 104 ವಕ್ತೃತಸ್ಯವಿಮುಷೋವಾಗ್ವೇಯಾಧಃಗಂಪರಂಕರ್ವ್ಯವಶ್ಯಮಿತಿಪ್ರತಿಹಿನ್ಯ
 105 ಪತೇಹೇವೈಮಸೇನಮೃತಂ || ಹಿತೈಷಿಣಾಂಯಸ್ಯನೃಣಾಮದಾ
 106 ತ್ವವಾಚಾನಿಬದ್ಧಾಹಿತರೂಪಸಿಂಹಃ | ವಂದ್ಯೋದಯಾಪಾಲಮು
 107 ನಿಸವಾಚಾನಿದೃಶತಾಮೃತೋದ್ಧೇನಿಯಃಪ್ರಭಾವೈಃ ||
 108 ಯಸ್ಯಶ್ರೀಮತಿಸಾಗರೋಗುರುರಸಾಚಂಚದೃಶ್ಯಂ
 109 ಸೂತ್ರೇವಾನೃಸ್ಯಸವಾದಿರಾಜಗಣಭೃತಸಬ್ರಹ್ಮಚೂರೇವಿ
 110 ಭೋಃ ಏಕೋತಿವಕ್ತೃತೇಸಪಹಿದಯಾಪಾಲಪ್ರತೀಯಂತನಸ್ಯ
 111 ಸ್ತಾಮನೃಮಗ್ರಹಗ್ರಹಕಧಾಸ್ಯೇವಿಗ್ರಹೇವಿಗ್ರಹಃ || ತ್ರೈಲೋಕ್ಯ
 112 ದಿವ್ಯಕಾವಾಣೀದ್ಯಾಭ್ಯಾಪುಂಪ್ರೋದಗಾಂಧಿಹ ಜನರಾಹತವಿಕಸಾಧೇಕ
 113 ಸ್ತಾದ್ವಾದಿರಾಹತಃ || ಆರೃದ್ಧಾಂಽಬರಮಿಂದು ಬಿಂಬವಚಿತೃಪ್ಸು
 114 ಕ್ಯಂಸದಾಯದೃಶ್ಯತಂವಾಕ್ಯಮರೀರಾರಾಜೀವಯೋಽಭ್ಯಾನ್ಯಂ
 115 ಚಯತಾಕರ್ಣಯೋಃ ಸೇವ್ಯಸಿಂಹಸಮಜ್ಜ್ಯೋತಿಸೇವ್ಯಮಃ
 116 ನವ್ಯಪ್ರವಾದಿಪ್ರಜಾಂತೋಜ್ಜ್ಯೋಜಯಕಾರಸಾರಸಮಹಿಮಾಶ್ರೀ
 117 ವಾದಿರಾಜೋವಿವಾಂ || ಚೋನ್ಯೇ || ಯದೀಯಗುಣೋಚರೋಯಂ
 118 ವಚನವಿಳಾಸಪ್ರಸರತವೀನಾಂ || ನಮೋರ್ಹತೇ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 119 ಶ್ರೀಮಚಾ ಛಂಕೃಚಕ್ರೇಶ್ವರಜಯ
 120 ಕುಟಿಕೇವಾಗ್ಯಧೂಜನ್ಮಭೂಮಾ
 121 ನಿಷ್ಕಾಣ್ಣಿಣ್ಣಿಮಃಪಯ್ಯುಕ್ತಪಟುರೇವೋವಾದಿರಾಜಸ್ಯಜಿಷ್ಣೋಃ ಜಹ್ನುರ್ದೃಷ್ಟಾ
 122 ದದಪ್ಪೋಜಹಿಹಗಮಕತಾಗಮ್ಯಭೂಮಾಜಹಾಹವ್ಯಾಹಾರೇದ್ವ್ಯೋ
 123 ಜಹಿಹಿಸ್ಸುಟಮೃದುಮಧುರಶ್ರವ್ಯಕಾವ್ಯಾಪಲೇಪಃ || ಪಾತಾಳೇವ್ಯಾಳ
 124 ರಾಜೋವಸತಿಸುಮಿದಿತಂಯಸ್ಯಜಿಷ್ಣಾಸಪಸ್ಸಂನಿಗ್ಗಮಾ ಸ್ಯಗ್ಗತೋನಾಸ
 125 ಭವತಿಥಿಪ್ರಣೋವಜ್ಜಙ್ಗದೃಶ್ಯಸಿಮ್ಹಃ | ಜೀವೇತಾನ್ತಾ ವದೇತಾನಿಳಯಬಳವಾ
 126 ದ್ವಾದಿವಿಕೇತ್ರನಾನ್ಯೇಗಮ್ಯಂನಿಮ್ನುಜ್ಜ್ಯಸವ್ಯಂಜಯನಮಿಸಸಭೇವಾದಿರಾಜಂನಮನ್ತಿ ||
 127 ಹಾಗ್ವೇನೀನಸುಚಿತ್ರಪ್ರಯೋಗಸುಧಭಪ್ರೇಮಾಸಾಪೂರ್ವದರಾದಾತತ್ವೇಮಮಮಾ
 128 ರ್ಯತೋಯಮಧುನಾಶ್ರೀವಾದಿರಾಜೋಮನಿಃ | ಭೋಭೋಪ್ರಕೃತಪ್ರಕೃತೈಪಯಿಮಿ
 129 ನಾಂಕಿಂಧಮ್ನುಗೃಹತ್ಯುಚೈವಿಜ್ಞಾಪಯಾಪುರಾತನಮುನೇವ್ಯಾಕ್ಯವೈ
 130 ತ್ವಯಃಪಾಂತುಮಃ || ಗಂಗಾವನೇಶ್ವರೋಮೇವಿಬದ್ಧಸನ್ಧಾರಾಗೋಲ್ಲಸಜ್ಜ
 131 ರಣಾಚಾರಾನಬೇಂದ್ರಲಕ್ಷ್ಮೀಃ ಶ್ರೀರಘುಪೂರ್ವವೀಜಯಾಂತವಿನೂತನಾಮಾಭಿ
 132 ಮಾನವನುಮದಗುಣೋಸ್ತವಮಃಪ್ರಮಾಂಠಃ || ಚೋನ್ಯೇ || ಸ್ತುತೋಹಿತಪಥ
 133 ವಾನೇವಶ್ರೀವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾತವಸ್ತೋಪಶ್ಯಸ್ತಮುಖಯಂಶ್ರೀದೇವಸೇ
 134 ನೇಮುನಾಪ್ರಾಗಾಸೀತ್ಪುಟರಾಭಯೋಗಿಬಲತೋನೀತರವಾಮುನ್ಯತಂ ಪ್ರಾ
 135 ಯಾಶ್ರೀವಿಜಯೇತದತದಬಿಲಂತತ್ತ್ವೀರಿಕಾಯಾಂಽಪಿತೇಸಂಕ್ರಾಂತಂಕಧಮಸ್ತಥಾಸ
 136 ತಿಚಿವಾದ್ಯದೃಶ್ಯಗೀದೃಕ್ತವಃ || ವಿದ್ಯೋದಯೋನ್ಮಿನಮದೋನ್ಮಿತಪೋನ್ಮಿಭಾಸ್ವನೋ
 137 ಗ್ರಹತ್ವಮಸ್ತಿವಿಭುತಾಸ್ತನಚಾಸ್ತಮನಃ | ಯಸ್ಯಶ್ರಯೇಕಮುಳಧಮುನೀಶ್ವ
 138 ರಸ್ತಂಯಾಚ್ಯಾತಿವಜಪದಹರಂಮೃದಭೈಗುಣೋಭೈಃ || ಸ್ತುರಗಮಾತ್ರವದಿ

139 ತ್ರತಮಮ್ನುನೋಭವತಿಯಸ್ಯ ಸತಾಮಿಹತೀರ್ಥಿನಾಂ ತಮತಿನಿಮ್ನುಳ
 140 ಮಾತ್ರ ವಿರುದ್ಧಯೇಕಮಳಭದ್ರಸರೋವರವದ್ರಿಯೇ || ಸರ್ವಾಂಶ್ಯಯ್ಯಮಿಖಾಲಿಂ
 141 ಗಮಮಹಾಭಾಗಂ ಕಲಾಭಾಂತೀಭಾಸ್ವಂತೆ ಗುಣರತ್ನ ಭೂಷಣಗಣೈರಪ್ಯಗ್ನಿ
 142 ಮಂಯೋಗಿನಾಂ ತಂನಸ್ತು ವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಧಾನಮಮಾ
 143 ಸೂರಿಂಭೂದಿಧೋತ್ರ ಪಣ್ಡಿ ತಪದಂಯತ್ಯೈವಯುಕ್ತಂ ಸ್ತೃತಂ || ಪಿಪಿ
 144 ತಮದನದಪ್ಪರ್ವಾಶ್ರಿದಯಾಪಾಲದೇವೋವಿಧಿತಸಕಳರಾಸ್ತೃನಿಜ್ಜಿ ತಾಲೇಪವಾ
 145 ದೀವಿಮಳತಯರೋಭಿವ್ಯಾಪ್ತ ಪದ್ಧಿಕ್ತ ಕವಾಳೋದಯತಿನತಮಹಿಭೃನ್ಮಾಲಿ
 146 ರತ್ನಾ ರುಣಾಂಭ್ರ || ಯಸ್ಯೋಮಸ್ಯಪವಿತ್ರ ಪಾದಕಮಲದ್ವಂದ್ಯಸ್ತೃತಪೂ
 147 ಯ್ಯೋಲೇಶ್ವರೇ ಸನ್ನಿಧಿಮಾನಯಾತಾವನಿಯಾದಿತ್ಯೇಕೃತಾಭ್ಯಾಭವಾ ಕಸ್ತಸ್ಯ
 148 ಹೃತಿಶಾಸ್ತಿ ದೇವಯಮಿನಸ್ಯಾಂತರ್ಧೃಮಿತ್ಯಂತರ್ಧೃತ್ಯಾಖ್ಯಾತಂ ವಿಲಾಸಿಬಲಸ್ಯ
 149 ರದಾರುಣೋತ್ತಿರ್ದೃಕಾನ್ತಾ ದೃಶಾ || ಸ್ಯಾಮಿಹಿವಾಣ್ಯ ಪೃಥಿವೀಪತಿನಾನ್ಯ
 150 ಪೃಥನಾಮಾಪ್ತದೃಷ್ಟಿ ವಿಭವೇನಿನಿಜಪ್ರಸಾದಾತ್ ಧನ್ಯಸ್ಯಯೇವಮನಿರಾಪವ
 151 ಬ್ರಹ್ಮಾಭ್ಯಾಗಾಸಂ ಯಕಾಪಧೃತಿಶಬ್ದಂ ತತಮ್ನುಕೃತಾಂಭ್ರ || ಕೀವ ಪೃಥಿವಿ
 152 ಚೂರಸಾರವಸುಧಾರತ್ನಂ ಸನಾಥೋಗುಣೋಪಾಕ್ಷುಣೇನಮಹಿಷೈತಮುರು
 153 ಮಹಾಬಿಣ್ಣಕಿರೀಮಣಿನಃ ಆರಾಧ್ಯೋಗುಣನೇಮಣಿ ತಪತಿತ್ಯಸ್ಯಾಪ್ತ ಕಾಮೈರ್ಜನಾ
 154 ಯತಾಸೂಕ್ತಾ ಗದಗಸ್ತತೋಗಿಳಿತಗಾಣಿಗತೀಲಂಭಿತಾ || ಪದ್ಮೇನಿತಿ ಕವಾಪದಾಪದ
 155 ಹಸ್ಯಾಸ್ತೃದವಿವ್ಯಾಪಿವಾಸ್ಯಾಸ್ತಧ್ವಾನ್ತ ವಿಶಾನಧೂನನೇಧಾಭಾಸ್ವಂತ ಮನ್ಯುಭವಿ
 156 ಭಕ್ತಾಸ್ತೃತಪತಿನೇಮಾನತಿಕ್ರತಾಯತಾಸ್ಯಯ್ಯೋಗಾನ್ತನಃ ಪದ್ಮೇಶ್ವರಭವದ್ವಿಕಾ
 157 ಸವಿಭವಸ್ಯೋನ್ಮುಕ್ತನಿವಾಹಂ || ವಿಧ್ಯಾಭಾವಣಭೂವಣಂಪದೇಶೇಶ್ವರೈ
 158 . ನ್ತುಂಚತಸ್ಯಾಧ್ವಾದೇವತಾನಮೇತನಿಯಾದಿವ್ಯಾಭಿಭಕ್ತಾಣೀರವಂ ನೋಚೇತ್ಸದ್ಗು
 159 ಣಿನಿಜೇತಕೃತಭಯಭುಗ್ನಾಸ್ತೃತಯೋಯಂ ಮತಸ್ತೋತ್ತೋನಿಗೃಹೇಣೈಕಮಪ
 160 ಕೃತಪದೇವಾದಿವಿವಾಪಾತಿನಃ || ಗುಣಾಕುನ್ತಸ್ಯಯೋಜಮಂಸಮರಾಮುತವಾಃ
 161 ಪವಪ್ರಾಯಪ್ರೇಯಃಪ್ರಸರಸಸಾಕೀರ್ತಿನಮಾ ನುಬೆನ್ನೈಶ್ಯೋತ್ಸಾಹೈಶ್ಚೈವೈಕಪತ
 162 ಯೇಚೇಕೋಪವ್ರಣಯೇನೀಕಾಸಾಂಶಾಭಾನಾಂಪದಮಪಿತನೇನಪ್ರತಿಪತಿ || ಸರ್ಕ
 163 ಭಾವನಪಾಲಾನಮ್ಯಮೂರ್ವಾಪವಬದ್ಧಸ್ತೃತಮಕುಟಿತಗಿವಾಲೀಕಪಾದಾರವಿಸ್ತಃ ಮದ
 164 ವಮಿಳವಾದಿಭೇಂದ್ರಕುಂಭಪ್ರಭೇದಿಗಂಭೃದಪಿತನೇನೋಪಾತಮಾದಿಭೂಮಃ ||
 165 || ಚೂರ್ಣ || ಯಸ್ಯ ಸಾಂಪ್ರದಾಯೈವೈಭವವೇವೇವಿಭಾಸ್ವಂತ ಪದ್ಮೇಶ್ವರಾಂತಿ || ಪಾ
 166 ಪುಂಶ್ರೀಣಿನಾಸನಂಶ್ರೀಭುವನೇಯದ್ವೈಭವೋಪಾಣಿನಾಂಯುತ್ಸಾಹಸಾಂಪದಮ
 167 ಮಗ್ನ ಜನತಾಪಸ್ತೃತಲಾಬಾಯಿತಂ ಯತ್ಪ್ರಾಪ್ತಾ ಪದನಿವ್ಯಾಪಿಪ್ಪ ಸರ್ಕಪ್ರಾಪ್ತ
 168 ಶ್ರೀದಯಲಂಕೃತಾಸ್ತೃತಾಕಿಂಗಳಸಂಕುತೈಃ ಪ್ರಯೋಗಪ್ರಾಪ್ತೈಃ ಸದಸ ಸಮ
 169 ಆತ್ಮೈಶ್ಯಯ್ಯೋವಿಧಿತವಾಃಫುನಾನಸ್ತಬಿಗಧಾವಾಂಕತಂಪ್ರಾಪ್ತೈಃ ಸದಸ ಸಮ
 170 ಯಂವತೃತೇಶ್ವರೈಃ ಪಿತೇತಃ ತ್ವಕ್ತೃತೈಃ ಸ್ತೃತೈಃ || ಆಲಾಪನಾ ಶ್ವಾನಸಕಳವಿವ
 171 ಪೂತೃತೃತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ || ಆಲಾಪನಾ ಶ್ವಾನಸಕಳವಿವ
 172 ಯಜ್ಞಾನವೈಭವಸಮಾನ್ತಂ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ || ಆಲಾಪನಾ ಶ್ವಾನಸಕಳವಿವ
 173 ಲುಪ್ತತಮಾನಾಕೋಪಿದೃತತಾಂಕಪ್ರಾಪ್ತಸನ್ನೇನೇವೈವಾಪಿತೈಃ ಸ್ತೃತೈಃ ಸ್ತೃತೈಃ || ಆಲಾಪನಾ ಶ್ವಾನಸಕಳವಿವ

(ಪಶ್ಚಿಮ ಮುಖ)

174 || ಚೂರ್ಣ || ಯಸ್ಯ ಚೈವೈಶ್ಯೋಪಕತಾಕಾಪ್ತವಾದಿಶ್ಯೋಪಕತಾ
 175 ರವಾಮೃದೇಯೋಪಾನ್ತಿ ಸಾಧಪದ್ಮನಾಥಪದ್ಮತಯೋಪಮೃದಾಪದ್ಮ
 176 ತ್ಯುಗೋಪದವ್ಯಾಸವಿವಮುಸಂಭೂತ್ಯಾಂ || ಶ್ವಾನಮಾಗಧ್ಯಮಾಧಿಪಂ

- 177 ಪರಿಗತಾಯಾವಿಶ್ವವಿದ್ಯಾ ನಚ್ಚೇವ್ಯುರಾಧ್ಯಗುಣಾಚರಣಸರಸಾವೈ
 178 ದಗ್ಧ್ಯಸಾಪದ್ಧಿರಾ ಕೃತ್ವಾ ಲಾನ್ತನಿರನ್ತರೋದಿತಯುಗಶ್ರೀಕಾನ್ತಕಾ
 179 ನ್ನೇನತಾಂವಕ್ತುಂಸಾಂಸಂಸ್ಕೃತಿಪ್ರಭವತಿಬ್ರೂಮಾಕಧನ್ತವಯಂ ||
 180 ವ್ಯಾವೃತ್ತಭೂರಿಮದಸನ್ತವಿಸ್ತೃತೇವ್ಯಾರ್ಥಪಾರವ್ಯಮಾತ್ಮಕರೂಪಾ
 181 ರುತಿಕಾನ್ತಿಕೀಂ ಧಾವನ್ತಿಹನ್ತಪರವಾದಿಗಜಾನ್ತಸನ್ತಶೀವದ್ವನಾ
 182 ಭವಿಧಗನ್ತಗಜಸ್ಯಗನ್ತಾ || ದೀಕ್ಷಾಚಕ್ರೋಚಯತೋಯತೀ
 183 ನಾಂಜೈನತಪಸಾ ಪಡಂನಧಾನಾತ ಕುಮಾರಸೇನೋವತು
 184 ಯಚ್ಚ ರಿತ್ರೋಶ್ರೀಯಾಪಥೋದಾಹರಣಾವವಿತ್ರಂ || ಜಗದ್ಗಿ
 185 ಮುಘಸ್ಮರಸ್ಮರಮದಾನೈಗನ್ತವ್ಯವಧ್ಯಧಾಕರಣಕೇಸರಿಚರಣಭೂಷ್ಯ
 186 ಭೂಭೃಚ್ಚುಟಿಃ ದ್ವಿಪದ್ಯುಣವಪ್ತಪ್ತ ಪಞ್ಚರಣಚ್ಚಾಧಾಮೋ
 187 ದಯೋದಯೇತಮಮುಖ್ಯೇನಮಲಧಾರಿದ್ರೋಗುರಾಃ || ವನ್ತೇತಂಮಲ
 188 ಧಾರಿಣಂಮುನಿಪತಿಂಮೋಹದ್ವಿಪದ್ಯುಹತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ
 189 ಸಾರಜ್ಞದಯುಗತ್ಸಂಯಮೋರುಕ್ಮಿಯಂ ಯತ್ಪಾ ಯೋಪತಯಾ
 190 ಭವನ್ತಲಮುಖವೃಷ್ಟವೃಷ್ಟಿ ಪ್ರಮಾನವನುಕಮ್ರವನೋಮಿಳನ್ತ
 191 ಳಮುಖಪ್ರಜ್ಞಾಲಯೈಕಜ್ಞಮಂ || ಅತುಚ್ಚತೀಮಿಂಚ್ಚಟಾಜಟಲಜನ್ತಜೇ
 192 ಣ್ಣವೀದಮಾನಳತುಳುಪಾಂಪ್ತಧೃತಪ್ರಭಾವಪ್ರಪಾಂ ಪದಂ
 193 ಪದಪಯೋರುಹಭಮಿತಭವ್ಯಭೃಂಗಾವರಿಮೃತ್ಪೋಷ್ಣಸತಮಂ
 194 ಬ್ಲಿಷ್ಠೇಮುನಿರಾತ್ರಾ ನೋಮುನ್ದಿರೇ || ನೈಮೃತ್ಯಾ ಯಮುಳಾವಿಳಾಂಗ
 195 ಮುಖಳತ್ರೈಲೋಕ್ಯರಾಜ್ಯಶ್ರೀಯೇನೈಷ್ಠಂ ಚನೈಮತುಚ್ಚತಾಪ
 196 ಹೃದಯೇನ್ಯಾಢಾ ದುತಾನ್ತಪಃ ಯಸ್ಯಾಸಂಗುಣರತ್ನ ರೋಚ
 197 ಣಗಿರಿಕ್ರಮಜ್ವಲೇಣೋಗುರಾವ್ಯರಂದ್ಯೋಯೇನವಿವಿತ್ರಚಾರುಚರಿ
 198 ತೈದ್ಯಾತ್ರಿಪವಿತ್ರೀಕೃತಾ || ಯುಕ್ತಂನಪ್ರತಿಮಾಶ್ಚಮುಖಿಂಮ
 199 ತೇಯುಕ್ತಂವಯಾದಿದ್ವಿರಯಗ್ಲೇಷೋದ್ರತಸಮತ್ಪ್ರಧೀಪುಣಯಿನೀ
 200 ಯತ್ರಾಸ್ತೃತಾಸಸ್ತೃತಾ ಕಾಮುನ್ದಿವೃತ್ತಿಕಾಮುಕಸ್ತೃತಯಮ
 201 ಧಾಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮುಕ್ತಯ್ಯಾರ್ಯಕಧನ್ತನಾಮುಚ
 202 ರತ್ಯುಶ್ರೀವಃಬ್ಲಿಷ್ಠೇಣೋಮುನಿಃ || ಯಃಪೂಜ್ಯಾಪ್ತಧುಮಿತಳೇ
 203 ಯಮುನಿಶಂಸನ್ತಸ್ತು ವಸ್ತಾ ದರಾತಾಯನಾನಂಗಳಧನಾರ್ಜಿತಂಮುನಿ
 204 ಜನಾಮುಕ್ತೃನಮಸ್ತು ವ್ಯಕ್ತೇ ದ್ರಸ್ತಾ ದಾಗಮುನಿನ್ಯುಯೋಯಮ
 205 ಭೃತಾಯಾಸ್ತುಜೀವೇವಯಂ ಯುಕ್ತೇಶ್ವರಮಲಧಾರಣಿಬ್ರ
 206 ತಪತಾಧವ್ಯೋಗೈಸ್ತತ್ಸ್ಮನಮಾಃ || ಧವಳಸಂಸತಿತ್ಥೇಸ್ಯಧನ
 207 ನ್ಯಾಸಧನ್ಯಾಂಪರಿಣತಿ ಮನುತಿತ್ಥಂನವ್ವಮಾಂಸಿಷ್ಟಿತಾತ್ಮಾ ವ್ಯ
 208 ಸ್ತೃಜದವಿಜಮಂಗಳಂಗಳಮಂಗಳೇಽಪ್ಯವಸ್ಯಗ್ರಧಿತುಮಿವಸಮೂ
 209 ಲಂಭಾವಯುಃಭಾವನಾಭಿಃ || ಚೂರ್ಣೈಃ ತೇನಶ್ರೀಮದಜಿತನೇ
 210 ನ ಪಣ್ಣಿತದವಿವ್ಯ ಶ್ರೀದಾದಕಮಳಮಧುಕರಿಭೂಷಣ
 211 ವೇನ ಮುಹುನುಭಾವೇನಜೈನಾಮಪುನಿದ್ಧ ಸಲೀಲನಾ ವಿ
 212 ಧಿಸ್ತೃಜ್ಯವಗನದೇಹೇನ ಸವನಧಿಸ್ತೃಜ್ಯಲೋಕನೋಚಿತ
 213 ಕರಣಕುತೂಹಲಮಿತಿತಸಕಳಸಂಭವಸ್ತೋದ್ಯ ನಿಮಿತ್ತ
 214 ವಗತಾಂತಕರಣದರಿಣತಿಪ್ರಕಾಶನಾಯನಿರವದ್ಯಂ
 215 ಪದ್ಯಮಿದವಗದಿರಚಿತಂ | ಆಪಾಧ್ಯರತ್ನತ್ರಯಮಾ
 216 ಗದೋಕ್ತಂವಿಧಾಮುನ್ಯಲ್ಯಮೇವಜನೋಃ ಜ್ವರಮಂದಕೃ

- 21 ಕೃ || ಅವರೋಳಿಗೆ ಗೋಪಣಂ ದಿಸ್ತವರಗುಣರ
 22 ದಿವ್ಯಮುದ್ರಾಘಾತಯರಕ್ಷ್ಯವಿತಾಪಿತಾ
 23 ಮುಪ್ಪುತ್ಯಕ್ಷ್ಯವರಪ್ಪ ವ್ಯಕ್ತಗಟ್ಟರೋಪವಸ್ತ್ರ
 24 ಚರ || ಜಯತಿಭುವಿಗೋಪನನ್ನಿಜಿನಮತ
 25 ಲದಮೃತಜಳಧಿತುಹಿನಕರಃ | ದೇಶಿಯ
 26 ಗಣಾಗ್ರಗಣ್ಯೋಭವ್ಯಾಂಬುಜಪದಚಂದಕ
 27 ಈ || ವೃತ್ತ || ತುಂಗಯೋಭಿರಾಮನಭಿಮಾ
 28 ಸುವನ್ಯಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿ ವಜ್ರಭ
 29 ನಿಳಾತಳವಂದಿತಗೋಪನಂದಿಯಾಗಮಸಾಧ್ಯ
 30 ಮುಪ್ಪುಪಲಕಾಲದನ್ನಿಜಿನೇಂದ್ರದ್ರವ್ಯಮಂಗಗನ್ನ
 31 ಪಾಳರಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ದುವಾ
 32 ಡಿದಂ || ಜಿನಪಾದಾಂಭೋಜಪ್ರಾಂಗಮದನಮದಪ
 33 ರಂಕವ್ಯುನಿಮ್ಯೂಳನಂ ವಾಗ್ವಿನಿತಾಚಿತ್ತಪ್ರಿಯಂವಾ
 34 ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುವಿದ್ವಜ್ಜನಪಾ
 35 ತ್ರಂಭವ್ಯಚಿತ್ತಮಣಿ ಸಕಳಕಳಾಕೋವಿದಂಕಾವ್ಯಕಂ
 36 ಜಾಸನ ನೆನ್ನಂನನ್ನ ದಿಂದಂ ಪೋಗನಗಲ್ಮನಿಗೋಪಣನ್ನಿ
 37 ಬ್ರಹ್ಮೇಂದ್ರಂ || ಮಲೆಯಲಾಂಖ್ಯಮಟ್ಟವಿರಂಭಾತಿ
 38 ಕ ಪೋಗಿಕ್ಕಡಂಗಿಬಾಗದಿತ್ಯುಲಲತೋಲ ಬುಧಬೌದ್ಧ
 39 ತಲೆದೋದಿರೆ ವೈಷ್ಣವಜಂಗಡಂಗುವಾಗ್ಬಲದಪೋಡ
 40 ಪುರ್ವೇಡಗಡ ಚಾವ್ವಕಚಾವ್ವಕನಿಮ್ಮದ್ರವ್ಯಮಂಸಲಿ |
 41 ಪನೇಗೋಪಣನ್ನಿ ಮುನಿಪುಂಗವನೆಂಬುದಾನ ಸಿನ್ನುರಂ ||

(ದಕ್ಷಿಣ ಮುಖ.)

- 42 ತಗಯಲೆಜೈಮಿನಿತಿಪ್ರಕೋಣ್ಣಪರಿಯ
 43 ಲವೈರೇಷಿಕಂಪೋಗದಂಡಿಗಿಯೇತ್ತಲೆಸುಗ
 44 ತಂಕಡಂಗಿಬಗೋಯಲೆಕಪ್ಪವಾಂಬಿಡವ
 45 ಲ್ಲುಗೋಲಿಕಾಯತನೆಯ್ದು ಲಾಂಖ್ಯನಡಸಲೆ
 46 ಕಮ್ಮಮ್ಮಪಟ್ಟುಕ್ಷ್ಯ ವಿನಿಧಿಗಳೊಳ್ಳುತ್ತಿಗೋಪಣ
 47 ನಿಂದಿಗಿಭಕ್ತೋದ್ಧಾಸಗಂಧವ್ಯಸಂ || ದಿಟನು
 48 ಡಿವನೈವಾದಿಮುಖಮುಂದಿತ್ತನುಧವಾ
 49 ದಿವಾಗ್ಬಳೇದ್ಧಟ ಜಯಕಾಳದಂಡನವರಬ್ಬ
 50 ಮದಾನ ಕುವಂದಿ ದೈತ್ಯಧೂರ್ಜಕಟಕುಟಳ ಪ್ರ
 51 ಮೇಯಮದವಾದಿಭಯಂಕರನೆನ್ನು ದಂಡುಳಂ
 52 ಸ್ಕುಟಪಟು ಘೋಷದಿಕ್ಟಮನೆಯ್ದಿತ್ತುವಾ
 53 ಕುವಟುಗೋಪನನ್ನಿಯ || ಪರಮತಪೋನಿ
 54 ಧಾನವಸುಧೈಕಕುಡುಂಬಜೈನಶಾಸನಾಂಬರ
 55 ಪದಪೋಣ್ಣಾಚಂದ್ರಸಕಳಾಗತತ್ವಪದಾರ್ಥ
 56 ಶಾಸ್ತ್ರವಿಸ್ತರ ಪಚನಾಭಿರಾಮಗುಣವತ್ಸ
 57 ವಿಭೂಷಣಗೋಪಣಂದಿನನ್ನಿ ರಗಿನಿಸಪ್ತದಂ
 58 ದೋರಗಿಲ್ಲಣಿ ಗಾಣನಿಳಾಗ್ರದೋಳ || ಕನ್ನ ||
 59 ದಿನನೇನಲೆಪೆಟ್ಟನ್ನ ಸನ್ಮಾನದಾನಿದುಗ್ಗ

60 ಉಪತಂಗಳಂ ದಾನಸಕ್ತಿಯುಭವನನಕ್ಕೆ ಸ್ವಲ್ಪ
 61 ನಸಕ್ತ ಸಲೆಗೋಪಣಿಯು || ಅವರಸಧಮ್ಮು
 62 ರು || ಶ್ರೀಧಾರಾಧಿಪಭೋಜಾರಾಧನಾಕುಟಪೂಜೆ
 63 ತಾತ್ಪರೈಚ್ಛುಟಾಚ್ಛಾಯಾಕುಂ. ಮುಖಂಕರಿಪ್ಪಚ್ಛ
 64 ಧರಾಂಭೋಜಾತಚ್ಛೈಧವಃ ಸ್ವಾಯಾಬಾಹಕರಮಂ
 65 ಧನದಿನಮಸೇಶ್ವರಾ ಬ್ರೂಗೋದೋಪೇಶಿಸ್ತಯೋ
 66 ತ್ವಣಿತಪುಂದರಿಕ ತವಣಿಸ್ತಮನ್ಯುಭೂ
 67 ಚನ್ನಮಾಃ || ಶ್ರೀಚತುರ್ಮುಖಾ ರೇನಾನಾಂಕಿ
 68 ಮೈಲಧೈಶ್ಚ ಪುನಾರಿಭಿಃ ಪಂಡಿತೈಃಪ್ರಭಾ
 69 ಚನ್ನೋಮದ್ರವಾದಿಗಜಾಂಕುಃ || ಅವರಸ |
 70 ಧಮ್ಮುಕರು || ಬುದ್ಧೋವ್ಯಧರಂಬನಸಯ್ಯಯ
 71 ಕುಂಜಕುಂಜವಿಧುಮಿಬಾಃ ಶ್ರೀದಾಮ ಸನ್ನಿವಿ
 72 ಖುಧಾಚ್ಛವ್ರವಹಾನಾದಿವಸ್ತುಭಿಃಪುನಃ
 73 ಟ್ಟು || ತತ್ಪಧಮ್ಮುಕರು || ಮಂಧಾಂಮುನೀಂದ್ರೋಪಾ
 74 ಗುಣಂವಾಧ್ಯಾಧಿಕಾರಃ || ಬರಿಸ್ತರಮುಲಿಕಾ
 75 ಮೋರಾನ್ನೀಚರಣಾಚ್ಛಕಃ || ತತ್ಪಧಮ್ಮುಕರು ||
 76 ಶ್ರೀನಳಾನಿವನಾನ್ವರೇಣವದೇಗವಿಜಯಾ ಸ್ವಾ
 77 ದ್ಯಾಸಕುಧೈವಾನ್ವವೇದಿವಾದಿಗಜಾಂಕುಃ || ಸಿದ್ಧಾ
 78 ನಾಮತವಾದಿವಧರ್ವನವಿಧುಃಸೂತವಿಧ್ಯಾ
 79 ನಿಭಿಬಾವಾಧಿವ್ರವಿತಕ್ತಕಾಕ್ತಕಮತೀಬಾ
 80 ಗಮೇಳಾರತಿಃ ಸತ್ಯಾದ್ಯುತ್ಸವಾಧಮ್ಮುಕಃ |
 81 ಮೈನಿಳಯಸ್ತವೈತೇಶ್ವರೋದಯಾ ಸ್ಥಯಾ
 82 ದ್ವಿಶ್ವತವಾಧಾನನ್ನಮನಿಪಶ್ಚಿದ್ರಕ
 83 ಗಚ್ಛಾಧಿವಾ || ಅವರಸಧಮ್ಮುಕರು || ಪೈನೇವೈಪ್ರಾಭ್ಯ
 84 ಸಕಳಸಮಯತಕ್ತಕಾಚ್ಛುಟಾಚ್ಛಾಯಾಕುಂ || ಸಂಸತ್ಪ್ರಭಾ
 85 ರವಿಸಸತ್ಪ್ರವಿಗಮನವದವಾದಿಗಜಾಂಕುಃ || ಸ್ಥಿರ (ಸ್ಥಿ)
 86 ಗತೀವಾಧೈಶ್ಚಸತ್ಪ್ರವಿಗಮನವದವಾದಿಗಜಾಂಕುಃ || ಸ್ಥಿರಮಾ
 87 ತ್ರಿಸ್ಥಾನೋದಯಾ (ಗಿಬಾ)ಪಿಃಕತವದವದಾ
 88 ದೋ (ತವಾಧೈಶ್ಚ)ಮುನೀಂದ್ರ || ಅವರಸಧಮ್ಮುಕರು ||

(ಪ್ರತಿವಾ. ವ್ಯಾಖ.)

[illegible]

- 90 ಮಲ್ಗೊತ್ತಪ್ಪ ಶ್ರೀಗೋಪನೃಪಯತಿಪತಿವ್ಯಾಃ || ಅವರ
 100 ಸಧಮ್ನುರಂ || ಮಲಧಾರಿಹೇಮಚಂದ್ರೋಗ್ನಿವಿಮು
 101 ಕ್ಷುಣ್ಣ ಗೌಳಮುನಿನಾಮಾ ಶ್ರೀಗೋಪನೃಪಯತಿಪತಿ
 102 ಶಿಷ್ಯೋಭ್ಯಾಶ್ಚ ದರ್ಶನಕ್ಷಾನಾಧ್ಯಾಃ || ಕನ್ದ || ಧಾರಣಿ
 103 ಯೋಳಮನಸಿಜ ಸಂಹಾರಿಗಳಂನೆಯಲುಗ್ರಮ
 104 ಪಂಕಿಡುಗು ಸೂರಿಗಳನಮಳಗುಣಸುರಗಳಂ
 105 ಳದೇವಮಲಧಾರಿಗಳಂ || ಅವರಸಧಮ್ನುರಂ || ಶ್ರೀಮೂ
 106 ಲಸಂಘೇಗತದೋಷಮೇಘೇದೇಶಿಗಣೇಸತ್ವರಿತಂಬಿಸದ್ಗಣೇ
 107 ಭಾರತ್ಯತುಷ್ಟೇವರವಕ್ರಗಟ್ಟೇಜಾತಸ್ಸುಖಾವಾಠಭಕ್ತಿ
 108 ದೇವಃ || ಆಜೀರಗಕೀರ್ತಿ ನಸತ್ತ್ವಕಿಗಾಜಿರಭಗ್ನೋಳವಾಗೆಶು
 109 ಭಕ್ತಿರ್ತಿ ಖುಂಧಂ ರಾಜಾವಳಪೂಜಿತನೇರಾಜಿಸಿದನೊವಕ್ರಗ
 110 ಷ್ಠ ದೇಶೀಯಗಣಂ || ಅವರಸಧಮ್ನುರಂ || ಶ್ರೀಮೂಘನನ್ನಿ
 111 ಸಿದ್ಧಿನ್ದ್ರಾ ಮೃತನಿಧಿಜಾತಮೇಘಚನ್ದ್ರಸ್ಸು ಶ್ರೀಸೋದರಸ್ಸು ಭು
 112 ವನಖ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ
 113 ಮ್ನುರಂ || ಕಲ್ಯಾಣಕೀರ್ತಿನಾಮಾಭ್ಯಾಶ್ಚ ಕಲ್ಯಾಣಕಾ
 114 ರಕಃ | ಶಾಕಿನ್ಯಾದಿಗ್ರಾಣಾಂಚಸಿದ್ಧಾಃ ಟನದಂದರ್ಧರಃ ||
 115 ಅವರಸಧಮ್ನುರಂ || ಸಿದ್ಧಾ ಮೃತವಾದ್ಧಿ ಸ್ವಾತಸುವ
 116 ಜೋ ಲಕ್ಷ್ಮೀಲಲಾಬೇಕ್ಷಣಃ | ಶಬ್ದವ್ಯಾಪ್ತಿನಾಯಿ
 117 ಕಾಂಬಿಷಕೋರಾನಂದಚಂದ್ರೋದಯಃ ಸಾಹಸ್ರಪ್ರ
 118 ಮದಾಕಟಾಕ್ಷವಿಶಿಖವ್ಯಾಪಾರಶಿಕ್ಷಾಗುರಾಃ ಸೈ
 119 ಯದ್ವಿಶ್ವತುಲಾಳಚಂದ್ರಮುನೇಶ್ವೇವಕ್ರಗಟ್ಟಾ
 120 ಭವಃ || ಶ್ರೀಮೂಲಸಂಘಕವಂಶಕರರಾಜಾಂ
 121 ಸೋದೇಶೀಯಸದ್ಗುಣಗುಣಪ್ರಮಾಪತಂಸಃ ಜೇಯಜಿಜ್ಞಾ
 122 ಗಮಸುಧಾನ್ವುರವಪೂರ್ಣಾಃ ಕೇಂದ್ರೇಶೀವಕ್ರಗಟ್ಟತಿ
 123 ಳಕೋಮುನಿಬಾಳೇಂದ್ರಃ || ಸಿದ್ಧಾನ್ದ್ರಾಬಿಳಿಗ
 124 ಮಾತೃಕನಿಪುಣವ್ಯಾಪ್ತಾನಸಂಬದ್ಧಿಯಂಬದ್ಧಾ
 125 ತ್ವಕತತ್ವನಿನ್ದ್ರಿಯವಚೋವಿನ್ದ್ರಿಯದಿಂಪ್ರಾಪ್ತಿಸಂಬದ್ಧ
 126 ವ್ಯಾಕರಣಾಶ್ಚ ಶಾಸ್ತ್ರಾರ್ಥರತಾಳಂಕಾರಸಾಹಸ್ರ
 127 ದಿಂ ರಾಧಾನ್ದೋತ್ತಮಬಾಳೇಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ
 128 ತರೇಶೋಕ್ತಮೋ || ವಿಶ್ವಾಭಾರತಸ್ತೋತೃಳರ
 129 ಪ್ರಭಾಜಿತಸ್ಸುಗಂಧೋದ್ಯೋತಸ್ಸ ಕವಾನತಃ |
 130 ಕುವಳಯನಂದಸ್ಸತಾಮಿರ್ವರಃ ಕಾವಂಧ್ಯಂಸನಭೂ
 131 ಖಿತಾಶ್ವೇತಳೇಜಾತೋದ್ಯುಧಾತ್ಮಾಪ್ತದ್ವಯಸ್ಸೋದ್ಯು
 132 ವಿಶ್ವತುಲಾಳಚಂದ್ರಮುನಿಪನ್ನಿದಾನ್ದ್ರಾಪ್ತ
 133 ಭವಃ ||

(ಉತ್ತರ ಮುಖ)

- 134 ಶ್ರೀಮೂಲಸಂಘವೇಶೀಯಗಣದವ
 135 ಕ್ರಗಟ್ಟದಕೋಗ್ಧಕಂಪಾನ್ದ್ರದುರವಾಯಿ
 136 ಯವಸ್ಥದೇವಲಗಯ ದೇವೇಂದ್ರಾಪ್ತಸ್ತದೇ
 137 ವರು | ಅವನಿವ್ಯುಕ್ತವ್ಯವ್ಯವಸ್ಥಾ

- 138 ಚಾಯ್ಕರೊಂಬಿತತುಮ್ಮು ಕವಿದೇವರು | ಅವರ
 139 ಕಿಷ್ಕರು | ಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರು | ಅವರಸ
 140 ಭಮ್ಮುಕರು ಮಹೇಂದ್ರಚಂದ್ರಪಂಡಿತದೇವರು ದೇ
 141 ವೇಂದ್ರಸಿದ್ಧಾಂತದೇವರು | ಭುಕೇಶ್ವರಪಂಡಿತ
 142 ದೇವರು | ಮಾಘನಸ್ಥಿ ಸಿದ್ಧಾಂತದೇವರು | ಜಿ
 143 ನಚಂದ್ರಪಂಡಿತದೇವರು | ಗೋಚಂದ್ರಮೂ
 144 ಧಾರಿದೇವರು | ಅವರೊಳಗೆ ಮಾಘನಸ್ಥಿ
 145 ದ್ವಾಂತದೇವರಕಿಷ್ಕರು ತ್ರಿಗತ್ಯ ನಂದಿಭಟ್ಟರ
 146 ಕದೇವರು | ಅವರಸಭಮ್ಮುಕರು ಕಲ್ಯಾಣ
 147 ಕೇಶ್ವರಭಟ್ಟರ ಕದೇವರು | ವೇಣುಚಂದ್ರ
 148 ಪಂಡಿತದೇವರು | ಬಾಲಚಂದ್ರಸಿದ್ಧಾಂತ
 149 ದೇವರು | ಅಗೋಪನಸ್ಥಿ ಪಂಡಿತದೇವರಿ
 150 ಪ್ಕರು ಜನಕೇಶ್ವರಪಂಡಿತದೇವರು | ವಾ
 151 ಸಮಚಂದ್ರಪಂಡಿತದೇವರು | ಚಂದ್ರನಸ್ಥಿ
 152 ಣಿತದೇವರು | ಹೇಮಚಂದ್ರಮೂಲಧಾರಿಗ
 153 ಚವಿಮುಕ್ತರೊಂಬಿಗೋಳದೇವರು | ತ್ರಿಮು
 154 ಪ್ಕದೇವರು |

70 (64)

ಅದೇ ಬಿಸ್ತಿಯ ಆದೀಶ್ವರ ಸ್ವಾಮಿಯವರ ಪೀಠದಲ್ಲಿ.

- 1 ಭವಮನು ಕ್ರೀಮಣಲಸಂಘದ ದೇಶಿಕಗಣದಶೈರುಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇ
 2 ವರಗುಂಡೂರನಾಯಕನ . . . ಯ್ಯನು ತಮ್ಮ ತಾಯಿಪೋಚವೈಗವಾಡಿಸಿಬಿಡು ಮಂಗಳಂ ||

71

ಚಂದ್ರಗುಪ್ತ ಬಿಸ್ತಿಯ ಪಾರ್ವನಾಥ ಸ್ವಾಮಿಯವರ ಋಂದೆ ಇಟ್ಟಿರುವ ಚಿಕ್ಕ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.
(ಮುಂಭಾಗ).

- 1 ಶ್ರೀಮದ್ರಾಜಕೀರ್ತಿಕೂಟಭಟ . .
 2 ಪಾದಪದ್ಮದ್ವಯೋದೇವೋದ್ಯೋನ . .
 3 ರವಿಪದಿನಕೃಷ್ಣಾಕ್ಷಿ ನತಾಪ್ಪಭ . .
 4 ಬಾ . ತನವನ್ನಿತೋಯತಿಸತಿ .
 5 . ತ್ವಂತಾ ಕರಣೋಯಂನಿಜ್ಞತ . .
 6 ತೋನಿಯತಂಶ್ರೀಭಾನುಕೇಶ್ವರಭಟ್ಟ .
 7 ಶ್ರೀಬಾಲಚಂದ್ರಮುನಿಪಾದಕಯೋಜ .
 8 . ಜೈನಾಗಮಗುಂಪಿನಿಧಿಪದ್ಮನಪೂ .
 9 . ಪ್ರಾಚಾರ್ಯಾಂಬುಕಾಚಾರ್ಯ

(ಹಿಂಭಾಗ).

- 10 . . ಮಳಶಿತಂಕೃಪಪ್ರಮೇಖ
 11 . . ಲ್ಪಮಿಶಿತನೇಗ್ರಪ್ರಯೋವಿಶ್ವಮ
 12 . ಜನಪದಾಪರಮೀಂದ್ರಪದ
 13 . ಜನಪತಿಗವರ್ಧನಪದಮೋ

- 14 . . ಸುರನದಿಯತಾರಣಾ
- 15 . . ರಸುರದಂತಿಯರಜತಗಿರಿ
- 16 ಯಜಂಪ್ರನಬ್ಬಿ ಎರಿದುಮರ
- 17 . ದ್ವೈಮಾನರಪರಮತಪೋಧ
- 18 . ರಕ್ಕೀತ್ತಿಮೂಜುಂಜಗದೊಳು ||
- 19 . . . ಚೈವ್ಯರು || ತೀರ್ತಾಧೀಶ್ವರವ

72

ಅದೇ ಬಸ್ತಿಯ ಪಾರ್ವನಾಥಸತ್ವಮಿಯವರ ಇದಿರಿಗೆ ಕ್ಷೇತ್ರಪಾಲರ ಪೀಠದಲ್ಲಿ.

- 1 . . . ದಶ
- 2 ಗದದೆ
- 3 . . . ಜನಿವ್ವ
- 4 . . ರಿತ್ರ . . ರಖಿಳಾ
- 5 . . ಮೂಳೆಗಳ . . ವಿರಾಜಿತಮಾ . .
- 6 . . ತಟ್ಟಿಮೋಗುಣ . . ತಯತಿಜ್ಜರಿತ್ರ .
- 7 ಚಕ್ರೇಶ್ವರತತ್ತ್ವವ್ಯಾ . . . ರಿಣಸ್ತನಿವು .
- 8 ಸಾಹಸ್ಯವಿದ್ಯಾನಿ . . ಮಿಥ್ಯಾನಾದಿಮದಾಂಧ
- 9 ಸಂಧುರಭಟಾಸಂ . . . ತಪೋಭವ್ಯಾಂಭೋಜ

(ಈ ಶಾಸನದಲ್ಲಿ ಮಧ್ಯೆ ಗೋಮುಖ ಕೆತ್ತಿ ಹಳ್ಳ ಮಾಡಿದೆ.)

(ಅದೇ ಪೀಠದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ.)

- 10 ಜ್ಞಾನೇಶ್ವರಕೀರ್ತಿ ದೇವವಿದುಷಾವಿದ್ಯೇ
- 11 ಪಿಠಾಪೂವಿಷಜ್ಞಾನಾಜಾಂಗುಳಿಕೇನ
- 12 ಜಹ್ನುತಮತಿವ್ಯಾಧೀವರಾಕಾಸ್ಯಯಂ ||
- 13 ಘನದ್ರವ್ಯೋನದ್ರ ಬೌದ್ಧಪ್ರತಿಭರಪ
- 14 ವಿಯೋಖಂದನೀಖಂದನೀಖಂದನೇಸ್ಮೈ
- 15 ಯ್ಯಾಯಿಕೋದ್ಯುತಿ ಮಿರತರಣಿ
- 16 ಯೋಖಂದನೀಖಂದನೀಖಂದನೇಸ್ಮೈವಯಂ
- 17 ಸಕೋದ್ಯುತ ರಿಕರಂಪುಯೋಖಂದನೀ
- 18 ಖಂದನೀಖಂದನೀಖಂದನೀಖಂದನೀಖಂದನೀ
- 19 ದ್ರವ್ಯವುರೂಪಕೀರ್ತಿ ದ್ವೈಕೀರ್ತಿಪ್ರ
- 20 ಘೋಷಂ || ವಿಶ್ವೋಕ್ತಿ ದ್ವೈಕೀರ್ತಿಪ್ರ
- 21 ಪತಿಸಂಜ್ಞೆಯನಿವೃತ್ತಮೂವರೂರು
- 22 ಭಕ್ತೀರ್ತಿಪ್ರತಿಪದನೋಳುನಾಮೋ
- 23 ಚತುರ್ದಶ | ತೋದ್ರವ್ಯದಿಶತರವಾದಿ
- 24 ಗಳಗಳವೇ || ಸಂಗದಸರಮಂಕೇಳೆ ಮತಂ
- 25 ಗಜದಂತಳುಕಲ್ಲದಸಧಿ
- 26 ಯೋಳುಪೋಗುರುಭಕ್ತೀರ್ತಿ ಮುನಿಪನೋ
- 27 ಲೋಗನುನಿದಿಯರ ಕಾದಿಗಳ್ಗೆಂಟಿ

ಇತಿ || ಪೋ . ಲ್ಪದವಾದಿವೃದ್ಧಾಪೂ

- 34 ಮೊಡಿಸಿದಂ | ಗಂಗವಾಡಿಯತಿಗುಳರಂಜೆಂಕೊಣ್ಣು ವೀರಗಂಗಳೆನಿಸಿಬಿಟ್ಟ ಕೊಟ್ಟಂ | ಗಂಗರಾಜನಾಮುನ್ನಿನ
35 ಗಂಗೆರಾಯಂಗಳಂನೂಮ್ಮಡಿಧನ್ಯನತ್ತಿ || ಎತ್ತಿದನೆಲ್ಲಿಗಲ್ಲಿನಲಿವಿಡನೆಮಾಡಿ ದನೆಲ್ಲಿಗಲ್ಲಿಕಣ್ಣುತಿರು
36 ದಲ್ಲಿಗಲ್ಲಿಮನವನವೆಡೆಯೊಡೆದು ದಲ್ಲಿಗಲ್ಲಿಸಂಪತ್ತಿನೆಚ್ಚಿನಗೇಪಮನೆಮಾಡಿದವೆಡದೊ
37 ಲಲ್ಲಿಗಲ್ಲಿಗೆತ್ತೆತ್ತಲುಮಾವಗಂಪಳಿಯಮುಳ್ಳುಮೊಲಾದುದುಗಂಗರಾಜನಿಂ || ಜಿನಧಮ್ಮಗ್ರ
38 ಣಿಯತ್ತಿಮುಖ್ಯರನೆಯಂಟೋಕಂಗಳಂಗಳೊಳ್ಳು ದೇಕೆನೋದಾವಂನಿಂದಕಾರಣದಿನಿಗಳ
39 ಗಂಗದಂಡಾಧಿಪಾಧುಮವಂಕುವೆಂಪೆಚ್ಚಿ ಸುತ್ತಿ ಪಿರದಂನೀರೊತ್ತಿಯಂಮುಟ್ಟಿ ತಿಲೆನಸಂವ್ಯಕ್ತವದವೆನೀನೆಜಿ
ಯೆಬಂ
- 40 ಣಿಪಂಣನೇವಂಣಿಸಂ || ಇಂತನಿಪದಣ್ಣನಾಯಕಗಂಗರಾಜನಕವರ್ಷಂ ೧೦೫೯ನೆಯ ಹೇವಂನೇನಂ
41 ವತ್ತದ ಫುಲ್ಗುಣರುಧಿ ೫ ನೋವಂವಾದಂ ದಂತಮಗುರುಗಳಬಿಳುಪಂಪ್ರಸಿದ್ಧಾಸ್ತದವರಕಾ
42 ಲಾಕಚ್ಚಿ ಸರಮನಂಕೊಟ್ಟಿ || ದಂಡನಾಯಕವಿಚರಾಜನಂತನಗಿಬಿನ್ನಿಯಾಗಿಸಲಿಸಿದಂ | ಪರಮ
43 ನನೇವಾಂತರಂಮೂಡಲುಸಲ್ಲಿದಕಲ್ಲುಪಳವೇಗಿಡಿ | ತಂಕಲಕಡಿವಕಂಮೇರಜೊತಾಗಿ | ಹಡುವಲುಬೆ
44 ಕ್ಕು ನೋಳಗಿಡಿಯ ಮವಿಸಕೆಯೆಡೆಯಗಿದ್ದೆ ಯೋಳಗಾಗಿ | ಬೆಳಗೋಳಕ್ಕು ಹೋದಬಿಟ್ಟಿಗ | ಬಡಗಲುಮೇ
45 ರೆ | ನೇಪುಲಕೆಯೆಡೆಯ ಮೊಡಣಕೋಡಿಯಿಂದ ತಂಕಣಹೋಗಿಡಿಯೆಡೆ ಗಟ್ಟಿದುದೆಲ್ಲಂ | ಅಹೋಸ
46 ಗಿಡಿಯಬಡಗಣಕೋಡಿಯಿಂದ ಮೂಡಹೋದನೀರುವಕ್ಕೆ ಯಿಂದಂ | ಅಯ್ಯನಕಟ್ಟಿದತಾಕವೊಂದಿ
47 ದಂ | ತಂಕಲಾದುದೆಲ್ಲ | ವಿನಿತುಂ ಪರಮಂಗೆನಿಮೆಯಾಗಿಬಿಟ್ಟರತ್ತಿ || ಈಧಮ್ಮಗ್ರಮಂ ಪ್ರತಿಪಾಸಿ
48 ದಗ್ರಮಪಾಪುಣ್ಯಮಕ್ಕುಂ || ವಿತ್ತಂ || ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವಪುರುಷಗ್ರಾಂಯಂಮಾಪ್ರೀ
49 ಯುಮಕ್ಕು ಯಿದಂಕಾಯದೆಕಾಯ್ಯಪಾಟುಗುರುಜ್ಞೇತೋಷ್ವಿಯೋಳಬಾಣರಾನಿಬೆಳೆಳ್ಳೊಟ್ಟ
50 ಮುನಿಂಪ್ರರಂಕವಿಯಂವೇದಾಧ್ಯರಂಕೋದುಡೊಂದಯಸಂಸಾಗುಗ್ರಮಿದಂದುಸಾಪುರವುಮೆಚ್ಚಿಂಪುರಂಸ
51 ನ್ನತಂ || ಶೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರದ್ವ್ಯಸುಧಂಕಂ ಪಟ್ಟಿವ್ವರ್ಷಸಹಣನಿವಿವಾಂಯಂ
52 ಜಾಯತೇಶ್ವರಿಃ || ಬಿಡುಬಿಡುಸಂಧಾಧಿಪರಾಧಿಸ್ತಗರಾಧಿಃ ಯನಿಯನಿಯಧಾಧ
53 ಮ್ನುತಾನಿತಾನಿತಧಾಧಲಂ || ಬಿರುದರೂವಾರಿಮುಖಿತಿಳಕಂವಧಗ್ರಮನಾಚಾರಿಬಂಜನಿದಂ ||

74 (65)

ಅದೇ ಬಿಸ್ತಿಯ ಅದೇವ್ಯರಸ್ತಾವಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

- 1 ಅಚಾರ್ಯಭೂತಂಪ್ರದೇವಯತಿಪೋರಾದಾಸ್ತ ರತ್ನ ಕರಸ್ತಾತೋಸಾಬುಧಮಿತ್ರನಾಮಗದಿತೋಮತಾಚಪೋಚಾಂ
ಬಕಾ
2 ಯಸ್ಯಸಾಜಿನಧರ್ಮನಿಧಿಳರಂಜಿಗಂಗಳನಿನಾಪತಿಟ್ಟಿ ಸಂಮುನಿರಮಿಸ್ತಿದಾಕುಳಿಗ್ರಹಂಧಕ್ಕಿತ್ತೋಚಕತಾ ||

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ಕತ್ತಲೆಬಿಸ್ತಿಯ ಮುಂದೂ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಮುವನಸ್ತುಪಾಸ್ತ . . . ಸಕಲೇ . . . ಗದ್ಗರಂಃ ಬ್ಯಾತೋವೃಷಭನಸ್ತಿತಿತಪೋಜ್ಞಾನಾಬ್ಧಿಪಾಂಕಃ ||
2 ಅಸ್ತೇವಾನೇತಸ್ಯಾಸಿಂಧುವಾಸಪರೋಗುರೂಃ ವಿದ್ಯಾಸಲಿಸಿದ್ಧಗ್ರಾಂತೇಮುಖೀಕೋಪತಸ್ತಿಯಃ ||
3 . ಸ ತತಪೋ . . . ತದಸ್ಯಯೋಗೀಪ್ರಭಾಪೋಸ್ಯತು ಪಂದ್ಯೋನಾಖತಕಾವನೋನಿರುಪಮಃ | ಬ್ಯಾತಾಸ್ತ .
ನಾ . .
4 ಶ್ರವ್ಯಾಜ್ಞಾನವಿರೋಚನೇನಮಹತಾನ್ಯಾಯಪ್ರಮೇದಃಪನಃ ಪಾ ಸ್ವಹಗುರುರನಾಂನೋ . ಸಿತ .
ಮಃ ||
5 . . . ಕಟವದ್ವ್ಯುಲಿಖರಸಸ್ಯಸ್ಯಾಸ್ತಾಸ್ತಾಕ್ರಮತಃ ಧ್ಯಾನ . . . ದಾ . . . ವ.ನಿವಂಜಿಪ್ರಾಪ್ತಕರ್ಮಸಂಪದಃ
6 . ದಿವ್ಯಸುಖಪ್ರಾಪ್ತಕರ್ಮಸಂಪದ್ವ್ಯಾಸ್ತಾಸ್ತಾಸ್ತಾಸ್ತಾ . . . ನ್ನಮಿದಮ್ನು.ಕ.ತ್ರಹಸನಕರ್ಮಗು.ಬಂಜಾಪ್ರಾಪ್ತೇ

* ಸ್ವರಾ ವ್ಯು

- ೧ ನೆಹೆರವಾವಮತಕೇಲನೊನ್ನಿಗುಣದಿಂಸ್ವಾಧ್ಯಾಯಮವೃತ್ತಿನಿಮ
 ೨ ಕಟಿಹಿಲ್ಲ ಲ್ಲದಧಮ್ಯದಾಸನಿವತಿಶ್ರೀಗಿಣಿಯವ್ಯಗಸ್ತಮೇಶ
 ೩ ಅಶ್ವಿದಾಯುಷ್ಯಮೇನನ್ಮನೊಡೆನೆತಾನಿನೆನ್ನಮಹಾಭ್ಯಸುಕ
 ೪ ತೊಪದಾರಾಧನೆನೊನ್ಮತಿತೃಗಿರಿಮೇಲ್ವುಗೊಳಯ್ಯಕಟಿವಾರ ||

అదే సందర్భంలో 76 కే. టి. ఆర్.

ಕೆಎಸ್ಎಂ

- 1 ಕ್ರೀಡೆಗಿಂತಿದ್ದು ವಿವಿಧ ಬಾಹ್ಯಾಂಗಗಳನ್ನು ಉಪ್ಪಿನ ವಸ್ತುಗಳಲ್ಲಿ
 2 ಯಾವುದೇ ಉಪಧಾನವನ್ನು ತೋರಿಸಿಕೊಟ್ಟು ನಾಶಿಸುವ
 3 ಪ್ರಧಾನತತ್ವದ ದೇವತೆಯನ್ನು ತೋರಿಸುವುದು; ಪ್ರಮುಖ . . . ಯು
 4 ಸ್ವತಂತ್ರವಾಗಿರುವುದು. ಇದು ಉಪಧಾನವನ್ನು ತೋರಿಸುವುದು

ಆದೇ ಸಳವಲ್ಲಿ 77 ರ ಕೆಳಗೆ.

ಸಹಕಾರಿ ಚಳವಳಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 78 ಕ್ಕೆ ಈಶಾನ್ಯ.

- 1 ಸುಸ್ತು ರವೆವ್ವದ ಗ್ರಂಥವದೇಗಿದ . . . ವಾದ್ಯದ ನಿಶ್ಚಯವೆನ್ನುವಿನ
 2 ಬಿನ್ನಸುರಾಗವಿನ್ನು ಬಿಲಗೊ . ಣ್ಣು ಮಹೋತ್ಸವದ ಅಭಿಷೇಕವಾನಾಂ
 3 ಸುಸ್ತು ನಿರಾಜರಾಯ್ಯ ರವಿದ . ದ್ವಯವಾನವೊಡ್ಡಿ ಬಿಟ್ಟಿರಿಮಿ
 4 ಇನ್ನ ಸುವಾನವದ ಸುಖ . ಣದಿ ಹೊದಿಯಿ ಸುಗೃಹಾ ||

ಅದೇ ಸಂಖ್ಯೆಯಲ್ಲಿ 79 ಕ್ಕೆ ಅಗ್ನಿ ಸಂಭವ.

- 1 ಮಹಾದೇವನ ನಿವೃತ್ತವನ್ನು ರಕ್ಷಿಸುವುದು
- 2 ಮಹಾತವನ್ನು ರೂಪವೈತನಾಗಿ . ಕುಮಾರಕೇ
- 3 ಮಹಾಗಿರಿಮ . ಗಳಿಸಲಿವೆತತ್ಯಾ . ನಮಿತೆ
- 4 ಮಹಾತವನೊಂದು ಮಲೆವೆಲ್ಲೆಲವದುದವಂಪೊಕ್ಕ

ಅದೇ ಸ್ತಳದಲ್ಲಿ 80 ಕ್ಕೆ ಅಗ್ನೇಯ.

1. ಬೋಧ್ಯಾತಿರೇಚ್ಯಕ್ಯವ್ಯು ಬೋಧಪ್ರಾಪ್ತಮುಪಾಜನೇ
2. ಕಾಶಾನಾಯನಮೋಯೋಗಿನಿಷ್ಠಾಯ ಪ್ರೀತವಃ ಪ್ರೀತೇ
3. ರೇತಿಕಾಶರಸಘೋಷ್ಯಗಗನಸ್ಯಮಾಹ್ವತಿಃ
4. ಮುಪುಂ . ಚಾರಿ . . . ಛ . . .
5. . . ವಾಣ . . . ಪ್ರಿಯಾ . . .

* ಇದು ತ್ರಿನೇಮ ಪಾಶ್ಚಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕವಾಗಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

† ಇದು ಧೀಮತು ಪಟ್ಟಿಯ ನೇರದಲ್ಲಿ ಪ್ರತ್ಯೇಕಿಸಿ ಬರಹಲ್ಪಟ್ಟಿದೆ.

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 96 ಕ್ಕೆ ದಕ್ಷಿಣ.

- 1 ನಿಮಿಲೂರಾಸಿರಿಸಂಘದಾಜಿಗದಾರಾಜ್ಞಿವಂತಿಗನ್ನಿಯಾರ
- 2 ಅಮಲಂನಲ್ಲ ದಕೇಲದಿಂಗುಣದಿನಾಮಿಕೊತ್ತಿ ಮಮ್ಮಿಗಳದೊರ
- 3 ನಮಗಿನೊಟ್ಟು ದಯೆನ್ನ ದಿಜಿಗಿರಿಯಾನ್ನನಾಸನೆಯೋಗದೊಳ
- 4 ನಮೊಜ್ಜನೆಯು ಕೆವಂತ್ರ ಮೂಟಿ . ಎಸ್ಯಗಾ ಲಯಂಪಜಿರಿದಾರ

98 (28)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 97 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀತಪಮಾನ್ವಾದರದಾವಿಧಾನಮುಖದಿನ್ನ ಯೊನ್ನ ತಾಧಾತ್ರಿಮೇರ
- 2 ಚಪಲಿಲ್ಲಾ ನವಿಲೂರಸಂಘದಮಹಾನಸ್ತಾವಂತಿಗನ್ನಿಯಾರ
- 3 ವಿಪುಲಕ್ರೀಕಟವಪ್ಪನಲ್ಲಿ ರಿಮದೇಲೊನ್ನೊಂದನಸ್ತಾಗ್ಗದಿನ
- 4 ಉಪಮಿಲ್ಯಾಸುರಲೋಕಸಾಖ್ಯದಡೆಯಾನ್ವಾಮಯ್ಯಿಹಟ್ಟೊಳವನಮ

99

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 98 ಕ್ಕೆ ದಕ್ಷಿಣ, ಮಜ್ಜಿಗಣ್ಣಿನ ಬಿಸ್ತುಗೆ ಉತ್ತರ.

- 1 ಶ್ರೀತನಗವ್ಯತ್ಪುನರವಾನಖರಿದಪತ್ವಾಣವಂಶದೊನ.
- 2 ಸ್ವಸ್ತಿ ಕಾಲನಿಗೇಕಸುದೆ . ಪಿನರಾಜ್ಯವಿವತಿನ
- 3 ಘಾ . ಕ . ದೊದಸು . ತೊ . . ಮತಾಕಚ್ಚಿನಿ
- 4 ಧಾನಮ . . ಸು . ಗಗತಿಯುಳ್ಳಿಲೆಕೊಣ್ಣನ್

100

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 99 ಕ್ಕೆ ಪೂರ್ವ.

ಪರವತಿಮಲ

101

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 100 ಕ್ಕೆ ಉತ್ತರ.

1 . . ಮುರಮೇಲಚ

2 . . ಮಹಾ . . ಬೊಲ .

102

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 101 ಕ್ಕೆ ಪೂರ್ವ.

- 1 . . ಪನ್ನಲ್ಲ ಮಿಲೂರನೇಕಗೂಪಾತ್ರಿಗೇಫ . . ದು .
- 2 ಮುರಲಿಕ್ಕಾ . . ಶ್ರೀ . . ರಾಬಾದ್ಯುಗರ
- 3 ಧಮಾನದದ್ವಿತೊಪದೇದೋರಾಗಾಪ್ಪಾತಿ
- 4 ದದೊಂದ.ದಕ್ಕಾ ದದದೇದೋದನುಕಂ . .

¹ ಸ್ವಸ್ತಿಕ್ರೀಮತಃನವಿಲಾಸಃಘವಪು
² ವ್ಯಸೇನಾಚಾರ . . . ಯನಿಸಿದಿಗಿ

104

ಶ್ರೀದೇವಾಚಾರ್ಯ . ನಿಃಸಿದ್ಧಿ

105 (30)

- 1 ಶ್ರೀ ಆಹ್ಲಾದಿನಾ ನನೇಕಾಗುಣಕೀರ್ತಿರವ್ತಾನ
- 2 ತುಂಗೋಚ್ಚಭಕ್ತಿವಾದಿಮೊಪರಿಬಿಡದವನು
- 3 ಪೂಜಿಸಿ ಶಿವತಗುರಿಕೂಟಮಯಾಕುಣಿಲವನು

106 (31)

* ಸ್ವಸ್ತಿ

1. ನವಿಲುರಾಕ್ಷಿ (ಕಂಠಮೃಗ) ಗುರುವಂಶವನ್ನೇನಿಸಬಾರಿಯೆ
2. ಆವರಾಕ್ಷಿವೃಕ್ಷವನ್ನೇನಿಸಿ ತಾಗ್ನಿಗೊಣಿಸಿ . ವೃಷಭನನ್ನೇನಿಸುನೀ
3. ಭವಪಿಶ್ಚಿ ನಸುವಂಶಗುಮೃಗ ನಸವೊಂದಾರಾಭವಾಯೋಗದ
4. ಆವರಾಕ್ಷಿವೃಷಭನಿಗೆ ಕಲೋತ್ಕರವುಖಿತಂ . . . ಮಧುಗರ್

. 107

1 ಶ್ರೀ ವನ ಸುನಾಗವೇಷಮಗ್ನೈಗಳ್ಳು ಮುದಬಿಟ್ಟು .
2 ವಸ್ತ್ರ ಸುಮಗ್ನೈಗಳ್ಳು ಕಿವಿರಾಧಿಯನಿಟ್ಟು ರಸಂ . .
3 ಚಂದ್ರಮುಖಯವಾರಮುಖ . ತಿಮು . ದುಮಗಿವಿಟ್ಟುಗಳ
4 . . ಚಂದ್ರಮುಖಯವಾರಮುಖ . ತಿಮು . ದುಮಗಿವಿಟ್ಟುಗಳ

108 (29)

೧ ಶ್ರೀ ಅನವತನಮ್ ಶಮ್ನಿ ಪುತ್ರವಪ್ನುಮುಮೇಶ್ವೇಶ್ವಯಾ
 ೨ ವನದೇವದೇವ್ಯಾ . . . ನಮಃ ಪುನಿ . . . ಗಣೇ . .
 ೩ ಮನಮೇಶ್ವತಃ . . . ದನಿ . . . ನೇನಿಸ್ತು ನಮಃಕೂಡಿರೋ
 ೪ ಅಮವಮುಪ್ಪುಪ್ಪು ಪುನುರೇಶೇಶವದಗ್ಗೇಶೇಶ್ವರವಿವಿಮ್ ||
 ೫ ಮಯುವಾಗ್ನಿಮುನುಶಕ್ಯನಾಶವದಗ್ಗೇಶೇಶ್ವರನಾಮಿಕಾ
 ೬ ಕಟಪಗುರೇಶೇಶನಾಶಿತನಾಶವದಗ್ಗೇಶೇಶ್ವರನಾಮಿಕಾ

38

82

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 81 ಕ್ಕೆ ಈಶಾನ್ಯ.

ಬಿಬದೇವಾಚಾರ್ಯ್ಯರಪಾಲುಗ್ಗಮಾಣ

83

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 82 ಕ್ಕೆ ಉತ್ತರ.

1 ಸ್ವಸ್ತಿಶ್ರೀವದ್ವನದಿ ಮುನಿವ ಅತುಳ ದನಿಮಾಕೃತದೇವಾ . . .
 2 . . . ಅಭವ . . . ದಪ . . . ಮಾ ಲ್ಲವ

84 (34)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 83 ಕ್ಕೆ ಉತ್ತರ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಆನವದ್ವನದಿರಾಷ್ಟ್ರದ್ರಾಷ್ಟ್ರಪ್ರಧಿತಯೋ . ಸ್ವಕಾನ್ಯಸ್ತು . ಬಾಮ
 ವಿನಯಾಚಾರಪ್ರಭಾವನ ಪದಿನ್ನಧಿಕವಸ್ತು ರದೇವಾಚಾರ್ಯ್ಯನಾಮಾನ್
 3 ಉದಿತಶ್ರೀಕಟ್ಟುಪ್ಪನುಳ್ಳಿರಿಗಿರಿಕಿರಮೇಲೊಡ್ಡುತನ್ನೇಕಮಿಕ್ಕೆ
 ನಿರವದ್ವನದೇವಿಸ್ವಗ್ಗಂಕಿನನಿಲೆವಡೆದಾನ್ಯಾಧುಗಳ್ಳಿವ್ಯಮಾನನ್

85

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 84 ಕ್ಕೆ ವಾಯವ್ಯ.

ಶ್ರೀಪ್ರವೃಣದಿನಿಸಿಧಿಗ

86

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ನೈರುತ್ಯ.

1 . . . ಕ್ರ . . . ನತಮ್ಮ . . .
 2 . . . ಗ . . .

87

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 86 ಕ್ಕೆ ನೈರುತ್ಯ.

ಕ್ರಿಟಾಟ

88 (26)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 87 ಕ್ಕೆ ಪಶ್ಚಿಮ, ಕಾಸನ ಬಸ್ತಿಯ ಈಶಾನ್ಯ ಮೂಲೆ.

- 1 ಸುರಬಾಪಂದೋರದಿವ್ಯಸ್ಥಿತಗವತವಘೋಲ್ಕಂಕಾಘೋಲ್ಕೊ (ಪಿರದಿಗಂ
 2 ಬಿಗುಂಶ್ರೀರೋದಲೀರಾಧನಧವಮಾಕಾಂಕಿಗ್ಗ್ವಸ್ವಾಗ್ಗಂ
 3 ದರವಾತ್ಕಂಕೊಡ್ಡು ನಾನೀಧರಣಿಪಂ. ಕರವಾಪೆತ್ತ ಸನ್ಯಾಸನಂ
 4 ಯ್ವರುಸತ್ಯನ್ನಸ್ತಿಸೇವ್ರವರಮುನಿವನದೇವಲೋಕಕ್ಕೆ ಸನ್ಯಾಸ

89

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 88 ರ ಕೆಳಗೆ.

- 1 . ಕನಾಪೊ ಗವಾಣ . . .
 2 ಕಳ್ಳಬ್ಬಸ್ತುಗ್ಗ

ಉಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ 89 ಕ್ಕೆ ನಶಿಮ.

ಶ್ರೀಬಮ್ಮ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 90 ಕ್ಕೆ ಉತ್ತರ.

¹ ದಲ್ಲಗವೇಣ್ಣಯ್ಯ

² ಪಾಲ .

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 85 ಕ್ಕೆ ಉತ್ತರ.

¹ ಸ್ವಸ್ತಿ ಕೊಳಾತ್ತೂ ಸಂಘ

² ವಿಶೇಷಾಧಿಕಾರದ ನಿಧಿಗೆ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 92 ಕ್ಕೆ ಪೂರ್ವ.

¹ ಎಡೆಪಟ್ಟಿನೆಡೆಕೆಯ್ತು ತರಸಯ್ಯ ಮನೆಯೊಳಿತ್ತೂರಸಂಘ .

² ವಡೆಕ್ಕೋಯಿನ್ನು ಮಾಯ್ಯಾರನ್ನೆ ನಗನ್ನ ಸವಣ್ಣಕ್ಕೂಡಿ

³ ಎಡೆವಿಡಿಯಲ್ಲ ವಡೆಕ್ಕೋಯಿನ್ನು ಮನೆಯೊಳಿತ್ತೂರಸಂಘ

⁴ ಪಡೆಗವೇಣ್ಣಯ್ಯ . . . ನಿಧಿ ಸುರೇಷ್‌ಕಮಯ್ಯನನ್ನ ಸವಣ್ಣ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಮದ್ಗೊಪದೇವರಾಜ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 94 ಕ್ಕೆ ಈಶಾನ್ಯ, ಎರಡು ಕಟ್ಟೆ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ.

¹ . . . ಬಸಾಧುಗ್ರ . ಧರಿಸ್ತ ತಸಾಯತಾತ್ವನಿಧಿ ಸನ್ನಿ ಅಚಾರ್ಯ .

² . ಮ . ಮ್ಮಾಳಮದ್ದ . . . ಸ್ವಾರಿವರ್ಧನನರಾತ್ರ . . . ಭಾಷ್ಯಮನ್ಯಪ್ಪನೆ

³ . ಸ್ವ . . . ದ್ವಿಪೋಷಮಗದ್ದಿವದ್ವಿಪೋಷನಾತ್ವವರ್ಧನವಿವರಕಟ . ಸ್ವತಾರಾಧಿತಾ . .

ವಿಮು ದ್ವರ . . . ನನ . . . ದೇವ್ರಾರಾಧ್ಯವಿಘಟಿಸಾಸ್ವತಮಯ್ಯ ದಾನ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 95 ಕ್ಕೆ ದಕ್ಷಿಣ.

¹ ಸ್ವಸ್ತಿ ಕೊಳಾತ್ತೂರ

² ಸಂಘದೇವ

ಬದ್ವಿಯನ್ನಿ . . .

109

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 108 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಶ್ರೀಮೇಘನಂದಿಮುನಿತಾನ್ನ ಮಿಲೂವರ್ವರಸಂಘದಾ
- 2 ತೀರ್ಥದಿಸಿದಿಯಾನ್
- 3 . ದ
- 4

110

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 109 ಕ್ಕೆ ಅಗ್ನೇಯ.

ಶ್ರೀಕಣ್ಯ

111

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 110 ಕ್ಕೆ ಪಶ್ಚಿಮ.

- 1 ಶ್ರೀಸ ನಾ . . ನೆಗಟ್ಟಿಯಗುಂಸದೇವದೇವದಲಿ
- 2 ಮುಗಿವ . . . ನೋನ್ನುಮೈಪೊಲ . ತಪಮಂ
- 3 . ನಿ . . . ಕಾತ್ರನಂದಿಮುನಿವ
- 4 . ಮಾಯ್ಯನ . . . ಯು . . ಖಾಲೋತಲಾಡಪುಳ್ಳೋನ್ನುಸಿದಿಸ್ಥನಾದಮ

112

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111 ಕ್ಕೆ ಪಶ್ಚಿಮ.

ಶ್ರೀನವಿಲೂಸಂಘದಾಗುಣಮತಿ ಅವೈಗಳಾನಿಸಿದಿಗೆ

113 (32)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 112 ಕ್ಕೆ ಉತ್ತರ.

- 1 ತನಗೆಮೃತ್ಯುವರವಾನಜಿದನ್ನು ಸುಪಣಿತನ
- 2 ಅನೇಕಕೀಲಗುಣವೂಲೆಗನನ್ನದೊಪ್ಪಿದೊನ್
- 3 ವಿನಯದೇವನೇನನಾಮವಯಾಮನೋನ್ನುಪಿನ್
- 4 ಇನದಪುಣ್ಯದೃಷ್ಟಿ ದೇಶಾಸ್ಥಿವಮೇಜಿದಾನ

114 (27)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113 ಕ್ಕೆ ಪೂರ್ವ.

- 1 ಶ್ರೀ ಲಂಘಾನ್ವಿತಶ್ರೀನವಿಲೂಸಂಘದಾಪ್ರಭಾವತಿ
- 2 ಪ್ರಭಾಬ್ಧಿವಿವಾಹವರ್ವತಮಳೆನೋನ್ನುತಾಮಸ್ವಭವನಾನ್ವಯ್ಯಕರಾಣ್ಣದಾಧಿಪರ
- 3 ಗ್ರಾಮೇಮಯೂರಸಂಘೇಸ್ಯಾಪಯ್ಯಕಾದವಿತಾಮತಿ
- 4 ಕಟ್ಟಪ್ರಗರಮಧ್ಯಸ್ಥಾಸಾಧಿತಾಚಸಮಾಧಿತಾ ||

115

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 114 ಕ್ಕೆ ಅಗ್ನೇಯ.

- 1 ಅನೇಕಕೀಲಗುಣದೊಪ್ಪಿದೊಪ್ಪಲಕ್ಕಿ ಸಮಮ
- 2 ನನಗೆನ್ನೊರಮುನಿಯುಪ್ಪದೃಷ್ಟಿ ಲೋನ್ನುತಾಮ
- 3 ತಮಗೆಮೃತ್ಯುವರವಾನಜಿದೇಶ್ವರೇಶ್ವರ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 115 ಕ್ಕೆ ಈಶಾನ್ಯ.

¹ ಈಪೂಜ್ಯ . ಲಮಾನ್ಯರೇತಿವಜದೋರೇಱ್ನ ವ್ಯರಂಜ್ಯಮಿ

² ಶ್ರೀಪೂರಾನ್ವಯಗನ್ನವಮ್ನನಮಿತಕ್ರಿಸ್ತದಾಪ್ಯಾಧೀ

³ ಸನ್ಮಾರಾ . ನಿದೇ . . ಜಿವಲಭಂ . ರೀಕಿರಾತಲ .

⁴ ಮಾನ್ಯಜದುಪ . . ಇ

117 (43)

ಚಾಮುಂಡರಾಜಬಿಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮಂಟಪದಲ್ಲಿ ೧ ನೆಯ ಕಂಛ.

(ಪೂರ್ವ ಮುಖ.)

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪಾಮೋಘಲಂ
- ² ಭನಂ ಜೀಯತ್ಮೈಕೋಕ್ಯನಾಧಸ್ಯರಾಸನಂ ಜನರಾಸ
- ³ ನಂ || ಶ್ರೀಮನ್ನಾಭೇಯನಾಥಾಧ್ಯಮಂಜಿನವರಾ
- ⁴ ನೀಕಸಂಭೋರಂವರ್ಧಿಃ | ಪ್ರಧ್ಯಸ್ತಾಘಪ್ರಮೇಯ
- ⁵ ಪ್ರಚಯವಿಷಯಕೈವಲ್ಯಬೋಧೋರವದಿಃ | ರಸ್ತಸ್ಯಾ
- ⁶ ತ್ವಾರಮುದ್ರಾಶಬಲಿತಪನತಾನನನಿರೋರಂಭೋಪಃ |
- ⁷ ಸ್ಥೇಯಾರಾಚಂಪ್ರತಾರಂಪರಮಮುಖಮಾಜಾ ವೀ
- ⁸ ಯ್ಯುರ್ವೀಚನಿಕಾಯಃ || ಶ್ರೀಮನ್ಮನೀಂದ್ರೋತ್ತಮರ
- ⁹ ತ್ವವಗಾಕ್ಶಿಗೌತಮಾಧ್ಯಾಪ್ರಭವಿಷ್ಣು ವಸ್ತೇತ
- ¹⁰ ತ್ಯಾಂಬುಧೌನಪ್ರಮಹರ್ಷಿಯುಕ್ತಾಸ್ತತ್ಸಂತ
- ¹¹ ತಾನಂದಿಗಣೇಬರ್ಹವ || ಶ್ರೀಪದಮಾಂಜಲೀತ್ಯನವ
- ¹² ದ್ಯುನಾಮಾಹ್ಯಾಚಾರ್ಯೋಜ್ಜ್ವಲಿತ್ತರಣಾಂಕುಂ
- ¹³ ದಃ | ದ್ವಿತೀಯಮಾನಂದಭಿಧಾನಮುದ್ಯಚ್ಛೇರಿ
- ¹⁴ ತ್ರಸಂಜಾತಸುಚಾರಣದ್ವಿಃ || ಅಭುತುಮನಸ್ಯಾ
- ¹⁵ ತಿ ಮುನೀಶ್ವರೋಸಾಪಾಚಾರ್ಯೋಜ್ಜ್ವಲಿತ್ತರಗ್ರಿವಂ
- ¹⁶ ಬಂಜಃ | ತದನ್ವಯೇತತ್ಪದ್ಯೋಗಿಸ್ತನಾನ್ಯಸ್ತಾತ್ಕಾ
- ¹⁷ ಲಿಕಾಶೇಷದಾತ್ಮಕವದೇ || ಶ್ರೀಗ್ರಂಥಕಾಂಕ್ಷಮುನಿ
- ¹⁸ ವಸ್ಯಬಲಂಕುಂಜಶಿಷ್ಯೋದಿನವಪ್ಪಭಾವನ
- ¹⁹ ತ್ರಯವರ್ತಿಕೀರ್ತಿಃ | ಚಾರಿತ್ರಕಾಂಡೇರವಿವಾಪನಿ
- ²⁰ ಪಾಳಮೌವಮಳಾಕೀರೇಮುಖದಿರಾಜಿತಪಾದ
- ²¹ ಪದ್ಮಃ || ತಪ್ತಪ್ರೋಗುನಂಜನಂಜಿತಯುತಿನ್ವ
- ²² ರಿತ್ರ ಚಕ್ರೇಶ್ವರಃ | ತತ್ಕರ್ವ್ಯಾಕರಣಾದಿ ಶಾಸ್ತ್ರಸಿ
- ²³ ಪುನಸ್ಸುಖತ್ಯವಿಧ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾಪಾ
- ²⁴ ದಿಮದಾನ್ಮನಿಸ್ತುರಭಟಾಂಘ್ರಪ್ಪಕಾಶ್ವೇರಪೇ
- ²⁵ ಭವ್ಯಾಂಘ್ರೋದಿರವಾಕರೋವಿದಯತಾಂ ಕಂಠದ್ವಿ
- ²⁶ ವಪ್ಪಾರವಃ || ತಪ್ತಪ್ರೋಗುನಂಜನಂಜಿತಯುತಿನ್ವ
- ²⁷ ಯಃ ಶಾಸ್ತ್ರಾನ್ಮುಪಾಂಗತಾಸ್ತೇಷಾಂತ್ಯವ್ಯತಮಾ
- ²⁸ ದ್ವಿಸ್ತುತಿಮಿತಾಃ ಸಿದ್ಧಾಂತಶಾಸ್ತ್ರಾತ್ಕರ್ವ್ಯಾ
- ²⁹ ಪ್ಯಾಪೇಷಟಘೋದಿತಿತ್ಯಕರಣಾಸ್ತೇಮದ್ವನಿ

- 30 ದೋಮುನಿಃ | ನಾನಾನಗನನಯಪ್ರಮಾಣ
31 ನಿಪುಣೋದೇವೇಂದ್ರಸ್ಯದ್ಧಾತಿಶಃ || ಅಜನಿಮುಹುಃ
32 ಚೂಡಾಂತ್ಯರಾರಾಜಿತಾಂಘ್ರ್ಯವ್ಯವಿಜಿತಮಕರಕೇತೂದ್ಧಂ
33 ಚದೋದ್ದೇಹಂಧಗಬ್ಧಿಃ | ಕುನಯನಿಕರಭೂದ್ಧಾನೀಕದಂ
34 ಬೋಳಿದಂಡಃ | ಸಪಯತು ವಿಮುಧೇಂದ್ರೋಭಾರತಿಭಾಳ
35 ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣ ಮುಖ)

- 36 ತಚ್ಚಿಪ್ತೈಃಕಳಧೌತನಂದಿಮುನಿಪಃ ಸ್ಯದ್ಧಾಂ
37 ತಚ್ಚೇದ್ವರಃ | ಪಾರಾವಾರಪರಿತಧಾರಿ
38 ಣಿ ಕುಳವ್ಯಾಪ್ತೋರುಹೀತ್ರಿಕೇಶ್ವರಃ | ಪಂಚಾ
39 ಜ್ಞಾನೋದ್ರಕ್ತಾಂಭುಕುಂಭದಳನಪೋನೈತ್ಯ
40 ಕ್ಷಮುಕ್ತಾಫಲವ್ಯಾಂಶುಪ್ರಾಂಚಿತಕೇ
41 ಸರಿಬುಧನುತೋವಾಕ್ಯಾ ಮಿನೀವಜ್ಜಭಃ ||
42 ಅವಗ್ಗೇರವಿಜಂದ್ರಸಿದ್ಧಾಂತ ವಿವಸ್ವಂಪೂ
43 ಣ್ಣೋದ್ರಕ್ತಸಿದ್ಧಾಂತಮುನಿಪ್ರಸರವ
44 ರವಗ್ಗೇಶ್ವರಪ್ರವರಶ್ರೀದಾಮನಂ
45 ದಿಸನ್ಮುನಿಪತಿಗಳು || ಬೋಧಿತಭವ್ಯರ
46 ಸ್ತಮದನಮ್ತುರದವಜ್ಜಿತರುದ್ರಮನಸ
47 ಶ್ರೀಧರದೇವರುಂಟರವರ್ಗಗ್ರತನ್ಮೂಲವ
48 ರಾದರಾಯಶ್ರೀಧರಗೌರವೇಶ್ವ
49 ರವರೋಳ್ಳಗಲ್ದಮ್ತುಲದಾರಿದೇವರುಂ
50 ಶ್ರೀಧರದೇವರುಂಟತನೇಂದ್ರತೀರಿಟಿತಾ
51 ಚ್ಚಿತಕ್ರಮರ || ಮುಳಧಾರಿದೇವರುಂ
52 ಬೆಳಗಿದುಜಿನೇಂದ್ರರಾಸನಂಮುನ್ಮಂ
53 ನಿಮ್ತುಳವನಗಿಮತ್ತಮೋಗಲೆಳಗಿ
54 ದಪ್ಪದುಚಂದ್ರ ಕೀರ್ತಿಭಟ್ಟಾರಕರಂ || ಅ
55 ವರಕಿಷ್ಕರ || ಪರವಗಿಪ್ತವಿಳಣ
56 ಸ್ತುತತ್ಯನಿಳಯಸಿದ್ಧಾಂತಚೂಡಾಮ
57 ಣಿ ಸ್ಫುರತಾಚಾರಪರಂವಿನೇಯದ
58 ನತಾನಂದಂ ಗುಣಾನೀಕಸುಂದರನೇಯನ
59 ತಿಯೊಸಮಸ್ತಭುವಪ್ರಸ್ತುತ್ಯನಾ
60 ದಂ ದಿವಾಕರಣಂದಿಬ್ರತಿನಾಥಸುಧ್ವಳ
61 ಯೋಗವಿಭ್ರಾಜಿತಾರಾತಟಂ || ವಿವಿ
62 ತವ್ಯಾಕರಣದ ತತ್ಕಾರದ ಸಿದ್ಧಾಂತದ
63 ವಿಶೇಷದೀಪ್ತವಿವ್ಯಾಸ್ತದರಂದೇಧರ
64 ಬಗ್ಗಿಸ್ತಮದಿವಾಕರಣಂದಿವೇವನಿ
65 ರಾಂತಿಗರಂ || ಪರರಾವ್ಯಾಂತಿಕಚಕ್ರದ
66 ತ್ವೀರದಂತಪ್ರವ್ಯಸಿಕದಪ್ರವ್ಯಸಿಂಧುರ
67 ಸಿಕದವಶೇಳಸಗ್ಗುಗಮ್ತುಕಾಂ
68 ಭೂದಾಕಿರಾಕೇವದ್ಧದ್ಧರವೇದೇಧ

- 69 ಕವಾಂಕಸನ್ನಿಭಯಶ್ರೀರೂಪನೋ
70 ಹೋದಿವಾಂಕರಗದಿಬ್ರತಿನಿವೃತ್ತದಾನಿ
71 ರೂಪಮಂಭೂದೇವಪ್ರಾಂಧಾಚಿತ್ತಂ ||

(ಶಕ್ತಿ ಮುಖ.)

- 72 ವಂಭವ್ಯಾನನದವ್ಯ ಮುಳಲರಣ್ಣನೀಕನೇತ್ಯೋತ್ಪ್ರಳಂಕೂರ
73 ಗಲನ್ನಿಪತಮಸ್ತಮಂಪರಯಲೆತ್ತಂಜೈನಮಾಗಾಂಕವಾಂ
74 ಬವಮತ್ಯುದ್ಯಳಮಾಗಲೇಬಿಳಗಿತಂಭೂಭಾಗಮಂಶ್ರೀದಿ
75 ವಾಕರಗದಿಬ್ರತಿನಿವಾಂಕದಿವಾಕರಕೂಕಾರಂಜೊ
76 ಲುಪ್ತೋನೇತಂ || ಯದ್ಯಕ್ರೋದ್ರವಿಳನವ್ಯಚನಾವ್ಯತಾಂ
77 ಭವಾನೇನತುಷ್ಯತಿವಿನೇಯುಚಕ್ರೋರಪ್ರಂಪಃ ಜೈನೋ
78 ದ್ರವಾನನಸರೋವರರಾಜತಂಸೂಜೇಯದಸೂಭೂಮಿ
79 ವಾಕರಗದಿವೇ || ಅವಂಜೈನ || ಗಂಧವಿಮುಕ್ತರೇನ
80 ಮಳಧಾರಮುನೀಂದ್ರವಾದವದ್ಯ ವಂಕಂಜೊದಸೂಭ
81 ಮೇನೇನವಭವ್ಯವನಕ್ತ ವಂಕೂಂಜಚವೇದಂವಿರೋಧಿವಂ
82 ದನ್ನಿವದಂಜತತ್ಪ್ರಭವದ್ರದಂಜಕ್ರೋದಂಜಕರಾಳ
83 ದಂಜದ್ರದಂಜಭವ್ಯವಂಜಪಿಂಗಳೋಗವೇ || ಖಳಯು
84 ತಂಜಿಳಲು ವಲತಾಂಜತಂಜಿಂಜಿರಂಜಿತಂಜಿಗಂಜಿಂಜ
85 ಪಳಂಜಿತಲ್ಪವನೋದಿಂಜಮೇಯ್ಯೋದಾಜದ್ರೂಪಜಿಂ
86 ಕಳಯದಿನಂದಕಬ್ಬುನವ ಕ್ಕಗ್ಗಿವನಿಬ್ಬನಮುಕ್ತವೆತ್ತಕ
87 ತ್ತಳಮನಿಬ್ಬಪುತ್ರದ್ರಮುಯ್ಯಮಳಂಮಳಧಾ
88 ರಿವೇವಂ || ಮುಪದಮಬೊಮ್ಮಲಾಕಿಕದವಾತ್ಮೆಯನಾ
89 ದದಳತ್ತಬಾಗಿಲಂತೆಜಿಯದಭಾನುವಸ್ತಮಿತಮಾ
90 ಗಿರವೋಗದಮುಯ್ಯನೋಮ್ತಯುಂತುಜಿಂಜದ
91 ಕುಕ್ಕುಟಾಸನಕಸೋಲಿವಗಂಧವಿಮುಕ್ತವೃತ್ತಿಯಂಮ
92 ಜೇಯದಭೋದಿಂಜ ರತಪಕ್ಷ ರತಂವಂಜಧಾರದೇ
93 ವರ || ಅಚಾರತ್ಪತ್ಯವತ್ತಿಗಳಿಕ್ಕಿಂಜ || ಪಂಚೇಂದ್ರಿಯ
94 ಪ್ರಧಿತಸಾಮಾಜ್ಯಾಂಭೂದಿನಿಲ್ಲೋಗಿಟಲಪಟಮುಜೋ
95 ಗ್ರಸಮಗ್ರಸಿಂಹಃ | ಸಿದ್ಧಾಂತವಾರಿನಿಧಿಪೂನ್ನೋನೀ
96 ಧಿವಾರೋಭಾಭಾತಿಭೂದಿಭೂವನೇರುಭತಂವ್ರದೇವ ||
97 ಶುಭಾಭಾಭೂಪುರವ್ಯವಮರಸರಾಂತ ರಾಪತ್ಯಸ್ತು
98 ಟಿಪ್ಪೋತ್ಪನ್ನಾಂಕಂದೇಶಿಧಿ ಕಂಜುಕವಂಭೂದಂತಂಗೋತ್
99 ರಂಪ್ರಾಭುಪ್ರವ್ಯಳಕೇತ್ತಿಮುನ್ಯವಮಿಮಂಗಾಯಂ
100 ತಿದೇವಾಂಗನಾದಿಕ್ಕುನ್ಯಾಃ ಶುಭಚಂಪ್ರದೇವಭವತಶ್ಚಾಂ
101 ತ್ರಭೂಂಭೂಮಿನೀ || ಶುಭಚಂಪ್ರಮುನೀಂದ್ರಾಯಶ್ಚೈ
102 ಯೋ ಸಂಯಾಗಲಾರದಿಂತಿಚಂಪ್ರಂ | ಪ್ರಭತೇಗಿದ ಕಂದಿಕಂ
103 ದಿದನಭವಶಿರೋಮೇಗದೇಕಕಂಧಂಕುಂಧಂ || ಎತ್ತ
104 ಲಂಜಿವಯಂಗಯ್ಯವಂತ್ತಲೆಧಮ್ನೋಪಭಾವ
105 ವಧಿಕೋತ್ಪವದಾಂ ಏತ್ತರಿಪುದೇನಲೆಪೋಲ್ವರಮ
106 ತ್ತಿನವಮುಕ್ತೀರಂಭೋಮಸ್ತದಾಂತಿಗಂ || ಕಂತುಮವಾಪವ
107 ಸ್ವಕಳಜೀವದಯಮಂಜೈನಮಗ್ಗೋರಾಚ್ಛಂತಪಯೋಧಿಗ

- 108 ಕೆ ವಿಷಯವೈರಿಗಳಿಂದ ತಕ್ಕವೃತ್ತಭಂಜನಸ್ಪರ್ಶತತ್ವವ್ಯವಸ್ಥೆ
 109 ವಿನಕ್ರಿತ್ವ ಭರಂಶುಭಚಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂಭೋಗ
 110 ಉದಂಬುಧಿವೇಷ್ಣಿತಭೂರಿಭೂತಳಂ ||

(ಉತ್ತರ ಮುಖ.)

- 111 ಖ್ಯಾತಶ್ರೀಮಲಧಾರಿದೇವಯಮಿನಶಿ
 112 ಮೊತ್ತಮೇಸ್ವರ್ಗತೇಹಾಹಾಶ್ರೀರುಭಚಂದ್ರ
 113 ದೇವಯತಿಪೇಸಿದ್ಧಾಂತಚೂಡಾಮಣಿ ಲೋ
 114 ಕಾನುಗ್ರಹಕಾರಣಿಪ್ರೀತಿನುತೇಕಂದರ್ಪ
 115 ದರ್ಪಾಂತಕೇಚಾರಿತ್ಯೋಜ್ಯಲಬಿಹಾಪ್ರತಿ
 116 ಹತವಾತ್ಸಲ್ಯವಲ್ಲಿಗತಾ || ರುಭಚಂ
 117 ದ್ರೇವಹಸ್ಸಂದ್ರೇವ್ವಿಕ್ರಿತೇಕಾಲರಾಹು
 118 ಣಾ ಸಾಂಧಕಾರಂಜಗಜಾ ಲಂಜಾಯತೇತ್ಯೈತಿ
 119 ನಾದ್ವೈತಂ || ಬಾಣಾಂಭೋಧಿನಭಾಪಮಾಂಕತು
 120 ತೇಜಾತೇಸಕಾಪ್ತೇತೋವರ್ಷೇಶೋಭಕ್ರಿತಾ
 121 ಹೃದಯೈವ್ಯವನತೇಮಾನೇಪುನಶ್ರವ
 122 ಣೇ ಪಕ್ಷೇಕ್ರಿಷ್ಣ ವಿಪಕ್ಷವತ್ತಿಫನಿತೇವಾ
 123 ರೇದರವ್ಯಾಂತಿಥಾಸ್ವಯ್ಯಾಂತೇ ರುಭಚಂ
 124 ದ್ರದೇವಗಣಭ್ರಾತೃದ್ವಾಂತವಾರಾಂಧಿ ||
 125 ಶ್ರೀಮದವರಗುಂಡಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ
 126 ಋದ್ಧಿಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡ
 127 ದಂಡನಾಯಕಂ ವೈರಿಭಯದಾಯಕ |
 128 ಗೋತ್ರಪವಿತ್ರ | ಬುಧಜನಮಿತ್ರ | ಸ್ವಾಮಿದ್ರೋ
 129 ಹಗೋಧೂಮಫಂಟ | ಸಂಗ್ರಾಮಜತ್ತು
 130 ಟ್ಟ | ವಿಷ್ಣು ವರ್ಧನಮೂಯ್ಯಳಮಹಾರಾ
 131 ಜರಾಜ್ಞಸಮುದ್ರ ರಣಕಲಿಗೀವಾಭರಣ
 132 ಶ್ರೀಜೈನಧರ್ಮಾಪ್ತಮಾಂಬುಧಿಪವರ್ಧನ
 133 ಸುಧಾಕರಸಮೃಕ್ತರತ್ನಾಕರ | ದೈನೇಕ
 134 ನಾಮಾಮೋಸಮಾಳಂಕಿತರತ್ನಶ್ರೀಮ
 135 ನ್ನಹಾಪ್ರಧಾನದಂಡನಾಯಕ ಗಂಗರಾಜಂ
 136 ತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘದೇ
 137 ಸಿದ್ಧಗೌರವ ಪುಸ್ತಕಗಟ್ಟದರುಭಚಂ
 138 ದ್ರಸಿದ್ಧಾಂತದೇವರ್ಗಪರೋಕ್ಷವಿನಯಕ್ಕೆ
 139 ನಿಷ್ಠಾಯುನಿಲಿಸುವಪೂಜೆ
 140 ಯಂವೂದಿಮಹಾದಾನಮಂಗೈದ್ವಯಂ ||
 141 ಆಮಹಾನುಭಾವನತ್ತಿಗೆ || ರುಭ
 142 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಂಡಿ || ವರದೇವನಾ
 143 ಜಯಪ್ರಾಪ್ತಿದರಾಂಧಜಕ್ಕಗಟ್ಟಮೂದಿಸು
 144 ವಳಸುಪ್ತ ರತಗುಣಾನ್ವಿತಮಂದಿರ
 145 ನೇತಳಪೆಟ್ಟ ಪೂಗಳಂತಿವ್ಯುದನಿ
 146 ಟ್ತಂ || ದೂರಯೇಜಕ್ಕನಿಕ್ಕಟ್ಟಗೀದವನ

- 147 ದೊಳೆಟಾರಿತ್ರದೊಳೆಡೆದೊಳೆ ಪರಮಂ
 148 ಶ್ರೀವೆನಪೂಜೆಯೊಳೆ ಸಕಲದಾನಾಥ
 149 ಯ್ಯೊದೊಳೆ ಸತ್ಯದೊಳೆ ಗುರುವೆವಾಂಬು
 150 ಜುಳಿಕ್ಕೆಯೊಳೆ ವಿನಯದೊಳೆ ಭವ್ಯಕೃಷ್ಣಂ
 151 ದದಾದರದಿಂ ಮನ್ನಿಸುತ್ತಿವೆವೆಂಬೊ
 152 ಳೆ ಮತ್ತನ್ನೆಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ
 153 ಚಂದ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಹೆಗೆಡೆಮಂ
 154 ದ್ವಿಮಯ್ಯಂ ಬರೆದಂ || ಬಿರುದರಗವಾರ
 155 ಮುಖತಿಳಕಂವದ್ಧ ಮನಾಜರಿಮೆಚರಿಸಿ
 156 ದಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

118 (44 ,

ಆದೇ ಮೆಂಟೆಪದಲ್ಲಿ ಎನೆಯ ಕಂಭ.

- 1 ಶ್ರೀಮತ್ಪರಮೇಶ್ವರನಾಧ್ಯಾತ್ಮದೊಳೆಫಲಂಭನಂ ಬೇಯಾ
 2 ಶ್ರೀಶೋಕೈನಾಧ್ಯಾತ್ಮದೊಳೆನಂಜನಂ || ಭದ್ರಮಸ್ತು ಜನಾರಾ
 3 ನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನವೇತವೇ ಅನೃಪಾದಿವಂದಹ
 4 ಸ್ತಿ ಮಸ್ತು ಕನ್ಯಾಟನಾಯಫಟಿನೆಪಟಿಯನೇ || ನಮಸ್ಸಿದ್ಧೇಶ್ವರಃ ||
 5 ಜನತಾಧಾರನುರೂಪನಸ್ಯವನಿತಾರೂರಂವಚಸ್ಸಂಪರಿಫಸವ್ಯ
 6 ತ್ವಸ್ತನಹಾರಗುರುರಾಧೀರಂಮಾರನೇನಂದವೈಜನಕಂತಾನ
 7 ನಮಾಕಾಂಕ್ಷೆ ವಿಬುಧಭ್ರಾತೃತಥಮೈಶ್ವರಯುಕ್ತನಿಕಾ
 8 ಮಾತ್ರ ಚರಿತೃತಾಯನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||
 9 ವಿಶ್ವಸ್ತ ಮಂಟುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳಪವಿತ್ರನೇಚಂಜಗದೊ
 10 ಳುಪಾತ್ರಂಪುಕುಳಕಂದವಿತ್ರಂಕಾಣ್ಣಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರ |
 11 ವೃ || ಪರವ. ಜಿನೇಶ್ವರಂ ತನಗದೆಯ್ಯಮಂಳುಕ್ಕೆ ಫಿಯನೊಳ್ಳುವೆತ್ತ
 12 ಮುಳ್ಳಂರದ. ರಿಪಕ್ಷಯಕ್ಕೆ ಫನಕನಂವಿಮುನೀಶ್ವರಂಪ್ರಪಣ್ಯ
 13 ಮುಗ್ಧ ಫರುಗಳುದಾತ್ಮವಿತ್ತನಮಾತ್ರಯರಂಪ್ರಪಣ್ಯಮೊಯ್ಯ
 14 ಳಂಪೂರದಮಂಟುರನೊಡೆಬಿಟ್ಟ ಪರಾನ್ನೆ ಫಗ್ಲೆಟಿಗಾಂಕನ || ಕಂ ||
 15 ಮನುಚರಿತನೇಟಿಗಾಂಕನವ. ನೆಯ್ಯಳ್ಳು ನಿಜನಸಮೂಹಮುಂಬು
 16 ಧಜನಮುಂ ಜಿನಪೂಜನೆಜನವಂದನೆಜಿನಮಂಟುಗಳಂವಕಾಲಮುಂ
 17 ನೋಟಿಸುಗುಂ || ಅವ. ಹಾಸ. ಛಾವನದ್ವಾಂಘ್ರಿಯೆ. ಸ್ವಪ್ನಳೆಂದೊಡೆ ||
 18 ಉತ್ತಮಗುಣತವನಿತಾಪ್ರತಿಯನೊಳೆಕೊಂಡ. ದಂದಂಜಗಮೆಟ್ಟಿಂ |
 19 ಕಯ್ಯೆತ್ತವಿನವ. ಮಂಳಗ. ಳಾಸಂಪತ್ತಿಗೇಜಗದೊಳೆಗೊಪ್ಪಿಕಟ್ಟೆ
 20 ಯೆನೊಡ್ತಳು || ತನ. ವಂಜಿನಪತಿಸುತಿಯಂಧನಮಂಮುನಿಜನದತ್ಯ
 21 ಪ್ರಿಯಂಸುಧಳವಿದಿನನೇಗಂಬಿನಂಬ. ಗೆಯ್ಯಳ್ಳು ನಮಂಜಗದೊಳೆಗೆ
 22 ಪೂಜಿಕಟ್ಟೆ ಯೆನಿಜಿವಳು || ಜನವಿನುತನೇಟಿಗಾಂಕನಮನ
 23 ಸ್ವರೋಹಂಸಿಗಂಗವಾಜತಿಮೂನಾಧನನೇಜಿನನಿಧಿವ
 24 ನಕ್ಷತ್ರನೇಗಲ್ಪೆಶ್ವರೇಟಿಕಟ್ಟೆಗುಣಮುನ್ನತಿಯೆಂ | ಎನಿಸಿದಪೋಚಾಂ
 25 ಬಿಕವರಜನಮುಂಬುಧಜನಮುಮೊಮ್ಮೆ ಫಗ್ಲೆಮೈ ಫನಂತಗ್ನನೆ
 26 ತಳೆಮಪರಸಪೂಜ್ಯಮನವತ್ತಮಂನಂವಿವರಂಜನಮಂಜ
 27 ಗದೊಳು || ವ || ಇನಿವಿದಾಪೋಚಾಂಬಿಕಟ್ಟೆಳ್ಳು ಳವತಿತ್ಯಂವೊದಲಾ

- 28 ಗನೇಶತೀರ್ಥಗಳೊಳುಪಲವುಂಚೈತ್ಯಾಲಯಂಗಳವೂಡಿಸಿಮ
29 ಹಾದಾನಗೈಯ್ದು || ವೃ || ಅದನ್ನೇನೆಂಬಿನೋಂದವುಂಟು ಸುಕ್ಕಿ
30 ತಮಂನೋಡರೋವೂಂಚವೂವುಂಮವೇಳ್ವುದ್ಯೋಗದಿಂದಂಸ್ಥರಿಯ
31 ಪದನಮೋವಿತರಾಗಾಯುಗಾರ್ಹಸ್ಥರಿಯೋಗಿದ್ದು ವವಿಕಾಲ
32 ದ ಪೂಜೆಯಿಂಗೆಲ್ಪು ಸಲೆ ಬಿನಾಸಂಪದಿಂದಂದೆವಿಪೋಬಾಂಬಿ
33 ಕೆಸುರಪದಮಂಲೀಲೆಯೆಂಸೂಜಿಗೊಂಡಳ || ಸಕವರ್ಪಂಚಿನೆ
34 ಯಸಾವ್ಯಂರಸಂವತ್ಸರದಾಪೂಜಿಸುಂಟು || ಸೋಮವಾರದಂದು
35 ನೈವೇದ್ಯಂಕೈಕೊಂಡುಪಿಕ್ಕಪಾರ್ವನಿಯಮದಿಂದಂಪಂಚಪದಮನುಚ್ಚಾ
36 ರಿಸುತ್ತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಳು || ಆಜಗಜ್ಜನನಿಯಪುತ್ರಂ ||
37 || ಸಮಧಿಗತಪಂಚವ ಹಾರಬ್ಬ ಮಹಾಕೂಮನಾಧಿಪತಿವ
38 ಹಾಪುಜಂಡದಂಡನಾಯಕಂ ವೈರಭಯದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಬುಧಪ
39 ನಮಿತ್ರ ಶೃಚ್ಚಿನಧವ್ಯಾ ವ್ಯುತಾಂಬಧಿಪವರ್ಧನಸುಧಾಕಂ || ಸಮೃದ್ಧಿರತ್ನಾ
40 ಕರಂ || ನಾಹಾರಾಭಯಭೈರವ್ಯರಾಸ್ತ್ರವಾನವಿನೋದ || ಭವ್ಯಜನಹ
41 ದಯಪ್ರೋದ || ವಿಷ್ಣು ಪದ್ಮನಿಭೂಪಾಳಹೂಯ್ಯಳಮಹಾರಾಜರಾಜ್ಯಾ
42 ಭಿಷೇಕಪೂಣ್ಣ ಕುಂಭ || ಧರ್ಮಪದ್ಮೋದೈದ್ಯ ರೂಪೂಳಸ್ತಂಭ || ನುಡಿದನ್ತಿಗಣ್ಣ
43 ಪೆಗವರಂಟಂಕೋಡ || ದ್ರೋಣಪರಟ್ಯದ್ಯಾನೇಕನಾಮವಳೇಸವೂಳಂಕೃತನ
44 ಪುತ್ರೀಮನ್ಮಹಪಧಾನಂದಣ್ಣನಾಯಕಂಗಳಂರಾಜಂತನ್ನಾ ತ್ಯಾಂಬಿಕಪೋಚ
45 ಅದೇವಿಯರು ರಿವಕ್ಕೆ ಸಲಬುಪರೋಕ್ಷವಿನಯಕ್ಕೆ ದೀಪಿಸಿಧಿಗಯಂನಿ
46 ಲಿಸಪ್ರತಿಷ್ಠೆಯ್ದು ಮಹಾದಾನಪೂಜಾಂಜ್ಞಾನಾಭಿಷೇಕಂಗಳಂ ಮಾಡಿ
47 ದಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ || ಶ್ರೀಪೂಜಾಂಜ್ಞಾನದ್ವಂದ್ವದೇವರಗಂಡಂ ||
48 ಪೆಗ್ಗಿಡೆಚಾರಾಜಂಬರದಂ || ರೂಪಾರಿಪೂಜ್ಯಳಾಚಾರಿಯಮ
49 ಗಂವರ್ಧಮಾನಾಚಾರಿರುದರೂಪಾರಿಮುಖಿಳಕಂಕಣ್ಣರಿಸಿದ ||

119

ಚಾಮುಂಡರಾಜಬಸ್ತಿಯ ಬಾಗಲಿ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಶ್ರೀಮತಲಕ್ಷ್ಮಣದೇ

2 ಪರಪದ ||

120 (66)

ಅದೇ ಬಸ್ತಿಯ ನೇಮಿರಾರ್ಯರಸ್ಯಾಮಿಯ ಸಿಂಹಮೇಲದಲ್ಲಿ.

- 1 ಗಂಗನಿವಾಸತೀರ್ಥಸುರೇಷೋಭಾರತಿಚಣ್ಣಾ ತ್ರೈಲೋಕ್ಯರಂಜನಂಜೈನಚೈತ್ಯಾಲಯಮುಚೇಕರತ ||
2 ಬುಧಬಸ್ತು ಸ್ವಂತಂಬುಧ ರೇಣಾ ಕಮಳಾಚಣ್ಣಾ ಬಿಗಿಪ್ಪಣಾಪವನಾಮಾಡು ಚೈತ್ಯಾಲಯಮುಚೇಕರತ ||

121 (67)

ಅದೇ ಬಸ್ತಿಯ ಮೇಲಣ ಪಾರ್ವತೀರ್ಧಕಾರ ಪದಮೇರದಲ್ಲಿ.

- 1 ಜನಗೃತವಂಚಿಳ್ಳೊಳವೊಳ್ಳನಪೆಂಪಂಗಳವಸ್ತಿ
2 ಬಾಮುಗ್ಗನವಸ್ತನನೋಲವಂಮುನಿಸಿವಂಜನ
3 ದೇವಗನವಸ್ತನವಮುನಿಸವಗುಡ್ಡಂ ||

122

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದ ಪಂಚಾಂಗಜಗತಿಯ ಒಳದುವಾರ್ಯವ ಗೋಡೆಯ ಕಳಗಣ ಪಟ್ಟಿಯ ಮೇಲೆ.

ಶ್ರೀ ಬಾಮುಗ್ಗರಾಜಾ ಮುನಿಸಿವಾ

123

ಅದೇ ಬಿನ್ನಯ ಮುಖ ಮಂಟಪದ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ನಾಗರಾಕ್ಷರ.

1 ಸಾಂತ್

2 ಸಾಂತ್

3 ಬೇವರವಾಡ

124

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 123 ಕ್ಕೆ ಉತ್ತರ.

ನಾಗರಾಕ್ಷರ.

1 ಶ್ರೀಮತುಚಂದ್ರಕೀರ್ತಿ ||

2 ಬೇವರವಾಡ

125 (45)

ಎರಡುಕಟ್ಟೆ ಬಿನ್ನಯ ಬಲಭಾಗದಲ್ಲಿ ಕೆಳಗಡೆ ನಿಲ್ಲಿಸಿರುವದು.

- 1 ಶ್ರೀಮತುಚಂದ್ರಕೀರ್ತಿಸ್ವಾಮೀಶ್ವರಾಂಭರಂ ಜೀಯತ್ಯುಳೋಕ್ಯನಾರ್ಥಸ್ಯ
- 2 ಶಾಸನ ಜಿನಶಾಸನ || ಭವಮಸ್ತು ಜಿನಶಾಸನಾದ್ವಾಸಪ್ರಯತಾ ಪ್ರತಿವಿಧಾ
- 3 ನಜೀವೇ ಅನ್ಯ ವಾದಿದಶಸ್ತಿ ಮಸ್ತು ಕಸ್ತು ಒನಾಯ ಘಟನೇಪಟೀಯನ ||
- 4 ಸ್ವಸ್ತಿ ಸಮಧೀತಪಂಚಮಾರಾಬ್ಬ ಮಹಾಮಣ್ಣಿ ಕ್ಷೇತ್ರಂ ದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರೇಯದವ
- 5 ಕುಳಾಂಬರವ್ಯಮಂಟಪಮೃತ್ಯುಚ್ಚಡಾಪನಿ ಮಲಬರೊಳಿ ನ್ನಾಧ್ಯನೇಕನಾಮಾವಳೇನಮಾಳಂಕೃತ.
- 6 ರಸ್ತು ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿ ಕ್ಷೇತ್ರಂ ಪ್ರಭುವನಮಂಟ ಪಳಾಪುಗೊಣ್ಣಿಭುಜಬಳವೀರಗಂಗೆಮುಂ
- 7 ಧರ್ಮಜಗದ್ವ್ಯಾಧರೇವವಿದ್ಯಾರಾಜ್ಯಮುತ್ಪರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧವಾನಮಾಚಂದ್ರಾಕ್ಷರತಾ
- 8 ಎಂಸಲುತ್ಪದೀರತತ್ವಪರಮ್ಣಿ ಜೀವಿ || ವೃತ್ತ || ಜನತಾಧಾರನುಮಾರನನ್ಯ ವನಿತಾರೋವಚಸ್ಸುಂದರಿ
- 9 ಘನವಿತ್ತಸ್ತನುಮಾನುಗ್ರಹಾಧೀರಂ ಮಂನೇನಂದಪೈಜನಕಂತಾನೇನಮಾಕಗಟ್ಟಿ ವಿಬಿಧಪ್ರ
- 10 ಹ್ಯಾರಧಮ್ನಾ ಪ್ರಯುಕ್ತೇನಿಕಾವಮತ್ಪಜರಿತ್ರಾಯನಲಿದೇನೇಚಂವದಾಧ್ಯನೇ || ಕಂದ ||
- 11 ವಿತ್ರಸ್ತ ಮಂಟಪದವನಮಿತ್ರಾಂಜಕಳವವಿತ್ರನೇಜಂಜಗದೊಳುಮಾತ್ರಂ ರಿಪುಕಂಠಕಂಠನಿತ್ರಂ ಕೌಂ
- 12 ಡಿನ್ಯಗೀತ್ರನಮಂಟಪತ್ರ || ಮನುಡುತನೇಜಿಗಾಂಕನಮನೆಯೊಳು ಮುನಿಜನನಮುಂಜಮುಂ
- 13 ಬುಧವನಮುಂಜನಪೂಜನೇಜನವಂಜನೇಜನಮುಂಜಿ ಗಳವಕಳಾಮುಂಜೋಭಿಸುಂ || ಉತ್ತಮ
- 14 ಗುಣತವನಿತಾವೃತ್ತಿಯನೊಳಕ್ಕೊಣ್ಣಿ ದೇವಂ ಜಗಮಂಜಿ ಕೈಯ್ಯತ್ತ ಮನಮಮಂಜೋಪತಿಗೆಜ
- 15 ಗದೊಳಗಪೋಜಿಕಟ್ಟಿಯನೊಡ್ಡಳು || ಅನ್ತನಿಸಿದೇಜಿರಾಜನಪೋಜಿಕಟ್ಟಿಯ ಪುತ್ರನವಿಳಿತ್ತೆ ಕಂಪರವಾ
- 16 ದೇವಪರವಂಜಿತಾಕನ್ನಿ ನೋಡಿನ್ನಿ ಫವಿಪುಳಪುಳಕವುಕಳಿತವಾಂಬಾಣನ ವಸವನವ ರವನ
- 17 ರಸಕುಪ್ರನಿವಕಳಾಪಾಲೇಪಟೊಡ್ಡೋಲ ಪಶ್ಚಿಮಾಣನುವಾಹಾರಾಧಯ್ಯ ಭೀಷ್ಮ ರಾಸ್ತುವಾನ
- 18 ವಿನೋದನಂಸಕಳೋಲೋಕೋಕಾನನೋದನುಂ || ವೃತ್ತ || ವದ್ರಂವದ್ರಭೃತೋಜಳಂಜಳಭೃತಾಕ್ಷಾಂಜ
- 19 ಪ್ರೀಲಕ್ಷಿ ಶಕ್ತಿಧರಸ್ಸು ಗಾಂಜಿವಧನುಗಾಂಜಿವಕೋಡ್ಡನಂ ಯಸ್ತದ್ವ್ಯತನೋತಿವಿಷ್ಣು ಸ್ವಪತೇಷ್ಠಾಯ್ಸಂ
- 20 ಕಥಂವಮಾಶ್ರೈಗಂಗೆಗೊಗಾಂಗಳತರಗಂಗೆಡೆತನಂ ಒಂಗೆರಂಜಿಸ್ಸವಸ್ತು ಫೇವೇತ || ಇನ್ತನಿಸಿವಶ್ರೀಮನ್ಮಹಾ
- 21 ಪ್ರಧಾನಂದೊನಾಯಕಂಚೊಳಿಪುಟಗಂಗೆರಾಜಂ ಚಾಳಕ್ಯಚಕ್ರವರ್ತಿ ಪ್ರಭುವನಮಂಜಿವಮ್ಣಿ ಫಿಡೀ
- 22 ವನಧಳಂಪನ್ನಿ ವ್ಯರ್ಹಸ್ಸಾಂವನ್ತ ವ್ಯರ್ಹಸ್ಸಾಂವನ್ತ ಗಾಲದೇಜಿಲಬಟ್ಟಿ || ಕಂದ || ತೇವಾರವಮಂಜಾರಂವಲಿ
- 23 ಗಯಂತವಗುಳಬವರವನಂತಪಂಗೆಂ ಬುಗುವಕಳಿಕೆಗಂನಂಜಿಪುಗಿಸಿದುಮುಂಜಾಂಗೆಂ
- 24 ಗದಸ್ತಾಧಿಪನ || ವಚನ || ಎಂಬವಮವಸ್ತಂಧಕೇಳಿಯಿಂದವನಿಬಿರುಂಸಾವನ್ತ ರವಂಧಂಗೆತಬಿದ.
- 25 ವಸ್ತುವಾಪನಸಮೂಹಮಂಜಿವಸ್ತುಮಿಗತಂದೊಳೊಟ್ಟುನಿಜಾಪವ್ಯಂಧಕ ಮೆಟ್ಟಿ ಮೆಟ್ಟಿ ಬೆಡೆಜಿಕ್ಕೊ
- 26 ಲೈನ || ಕಂದ || ಪರಮಪ್ರಸಾದಮಂಜರಾರಾಜ್ಯಮಂಧನವನೇನಮಂಜಿಡದನಸ್ವರವಾಗೆ ಬೆಡಿಕೊಂ

7 ಪಂಪನುನನ್ನದನರ್ಪದಟ್ಟು ಸಾಂಚಿತಬಿತ್ತ || ಅನ್ತು ಬೇಡಿಕೊಳ್ಳು || ವೃತ್ತ || ಪಪಲಿಸಕೇತ್ತ ನಂದನನು ಪುನೇ
 8 ಲವೇವಿಯ ರಕ್ಷಿ ವಟ್ಟು ಮೂಡಿಸಿದ ಜಿನಾಲಯಕ್ಕೆ ಮೊಸರಾತ್ಮ ಮ. ನೋರವು ಲಕ್ಷಿದೇವಿ ಮೂಡಿಸಿದವಿ
 9 ಸಾಲಯ ಕ್ಷಮದ ಪ್ರಾಜನೆಯೇ ಬೆತವೆಂದು ಕೊಟ್ಟು ಸನ್ನೆ ಸವ. ನಜಪ್ರಮಾ. ಎವನೇನೆಗಂಚಮೂಪ
 10 ಸಿದೇನೆ ವಾತ್ಸನೋ || ಆಕ್ಕರ || ಅದಿಯಾಗಿ ಪುರ್ವದಾರ್ಪಣಸಮಯಕ್ಕೆ ಮೂಲಸಂಘಂ ಕೊಂಡಕುಂದಾ
 11 ನ್ಯಯಂಬಾದ ಮೇದಲಯ ಲ್ಲದಲ್ಲಿದ ದೇಸಿಗಗಂ ದಪ್ಪು ಕಗಚ್ಚು ದವ್ಯಾ ಭವಿಭವದಕ್ಕೆ ಕ್ಕುಟಾ
 12 ಸನವ. ಲ್ಲಾಡಿದೇವರೇಪ್ಪ ರನ್ನಪವೆಂಪಿಗಾದವೆ ಸದಿಪ್ಪ ರ್ವಿಭಜಂಪ್ರಸಿದ್ಧ ನದೇವರಗ. ದ್ವಂಗಂಚ
 13 ವ ಯಪತಿ || ಗಂಗವಾಡಿಯ ಬಸದಿಗಳ ನಿತ್ಯವನಿತ. ವಂತಾನಯ್ಯ ಪೊಸಯಿಸಿದಂ | ಗಂಗವಾಡಿ
 14 ಯಗೊಮ್ಮಟವೇವರ್ಗ ಸುತ್ತಾ ಲಯಮನೆಯವೂಡಿಸಿದಂ | ಗಂಗವಾಡಿಯತಿಗಂಚರಂಜಂಕೊಂಡ. ಪೀಡಗಂಗಂ
 15 ಗೆಸಿವಿ. ಚಿಕ್ಕ ಕೊಟ್ಟ | ಗಂಗರಾಜನಾಮನನ್ನಿನ ಗಂಗರಾಯಂ ಗಂಜೂರ್ಮಾ ಧನ್ಯನಲ್ಲೇ ||

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ಅವೇ ಬನ್ನಿಯ ಬಲಗಡೆ ಮೆಂಟಪದಲ್ಲೆ ನನೆಯ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

1 ಭದ್ರವಸ್ತು ಜಿನೂಸನಸ್ತು ||
 2 ಜಯತುಮಲತರೂ : ಕ್ಷೇತ
 3 ಕೂಪಾ-ಡಾ : ಪ್ರಭಿತ್ಯು
 4 ಧಂಕೇತಿ ರಕ್ಷಿಸಿ ಭೇದಂ ಬ್ರಹ್ಮೀ
 5 ಕಃ ಗುಣವ ಣಿ-ಣನಿನ್ಯ : ಕಿಷ್ಕಿಲೋ
 6 ಕವ ಬ ಧುಃ ವಿಬುಧವ ಧುಪ
 7 ಪುಃಪುಷ್ಪಾಣಾದಿಪುಃ || ಶ್ರೀ
 8 ವಧ ಚಂದ್ರ ಲಲಿತಸಂಭೂತರುದರು
 9 ದ್ವ್ಯಾ-ಘಟಯೆ. ಧಿ ಕೀಲಾವಧು. ಪೇಪುಕೆ
 10 ತೈಪೊಲನಿ-ವತ ಸಾಗಲಿತಾರೂಪ
 11 ಲೀಲಾ ಪತಿವಾಡವು ಕಿಶಿಲ
 12 ಕ್ಕುತೇತ ತಿಬ್ಬು ಕುರಾಜನೇಂಬಿವಿಧು
 13 ಪುನಿವಿ ಪುನಿವಿವಾಳಿ ಗಜವಳುಮಿ
 14 ದ್ವ್ಯ ಕೇತ್ತಿಯ || ಪ || ಅಯುಪ್ಪಯಮು
 15 ಗತ ತಪ ಸಿ ದತಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧು
 16 ವಸುಧಂವಿ-ವ್ಯಾಪ್ತಿ ಕಾಂತಾನಿಕಾ
 17 ಮುಕವ. ಸಿಮ. ಒಕ್ಕಮೇ

18 ಪರಾಗಪರಭಾಗಸುಭಗೀಕೃತಾ
 19 ಶ್ರೀಯವಕ್ತ್ರನುಂ | ಸ್ವಕೀಯಕಾಯಕಾಂ
 20 ತಿಪರವಹಿತುಸುಮಚಾರಗಾ
 21 ಪ್ರನುಂ | ಆಹಾರಾಧಯೆಭ್ಯವಪ್ಯಾಶಾಂ
 22 ವಾನವಿನೋದನುಂ | ಸಕಳಲೋಕಲೋಕಾಪ
 23 ನೋದನು | ಸಿಖಿಳಗಂಗಳಣಾಭಿರಂಜನುಂ |
 24 ಜಿನಚರಣಾರೂಪನುನಿ | ದಿಬ್ಬಚೇನಂ ||
 25 ವಿತ | ವಿನಯದನಿಮೇಸತ್ಯ ದತವಮ್ಯಾ ನೇ
 26 ಚದವಸ್ತು ಧೂಮಿಯಂ ದನವರತಂ ಪೊಗಳ್ಯು
 27 ಮುನಂವಿಬುಧೋತ್ತ ರಕ್ತೇರವಪುಜೋಧ
 28 ನುಮರೋಚಯಂ ನೆಗದ್ವರ್ಗಬೂಜಯನು
 29 ದ್ವ್ಯಪರಾರ್ಥ ಸದ್ಗುಣಾಭಿವವಧಿನಿಚಯಂ
 30 ಸುಭಿಭಿಳಿಕಂವಿಪ್ರವ. ಸಮ್ಯಸಾಚಿಯಂ ||
 31 ಅಯ್ಯಾ ನಕವರ್ಷ ರಂಜಿನೇಯ ವಿ
 32 ಜಯಸಂಪತ್ಸರದವ್ಯಾಶಾಂವದ್ವ್ಯಾಂ ಅ
 33 ದಿವ್ಯವಾರದಂ ದುಸರ್ವ ಸಂಗವೇತ್ಯಾ

(ದಕ್ಷಿಣ ಮುಖ.)

34 ಗಪ್ಪಾರ್ಥಕ ಮೂವುಮಂ ||
 35 ಪದ್ಯ || ವ್ಯಾಗರಸರ್ವಗುಣಾ
 36 ಧಿಕಾರವನ ಮೂವುಗುಣ
 37 ವದ್ಯಾ-ಧರಾ ಧ್ಯಯ್ಯಂಗವ್ಯಾ
 38 ಗುಣಿತಿವಾರೂ ಲ್ಲಾಪ
 39 ಪ್ಪಾಪಮೂವುಗುಣವಾ ಲೇವಾ
 40 ಲೇವಗುಣಗುಣಿತ್ಯು
 41 ಕರಗುಣಿಮೂವುಗುಣ
 42 ಪಾಪಿಪಾಪಗುಣಗುಣಿ

43 ಕರೋತಿ ಕರತೇ ಕಿಂವಾನ
 44 ಚಾತುರ್ವ್ಯಾಭಾಕ || ಯೋ
 45 ವೀರ್ಯಗೀತವ್ಯಾಧೂ
 46 ದುಮತಲೇವಾನ
 47 ಕ್ರಮೇಮೂವುಗುಣ
 48 ಸಾಕ್ಷಾತ್ಪರಭೂಪ
 49 ಧೂವ. ವನಗುಣಿ
 50 ತಾಯಾಪಿಧೇ ಯೋ
 51 ರತ್ನಾ ಕಂಭೂಪ. ಮು

- 26 ಉಪುಣೋದೇವೇಂದ್ರಸ್ಯ ದ್ವಂದ್ವಿಶಃ || ಅಜನಿಮಹಿಪಚ್ಚ
 27 ಡಾರತ್ವ ರಾರಾಜತಾಃ ಪ್ರವೀಣತಮಕರಕೇತೂದ್ಧಾನ್ಯೋದ್ಧಾನ್ಯಂ
 28 ಗರ್ವ್ಯಃ | ಕುನಯನಿಕರ ಭೂಧಾನಿಕದಃ ಭೂಲೇಖಯಃ ಸಜಯ
 29 ತುವಿಖ್ಯಥೇಂದ್ರೋಭಾರತೀಭಾರತಪಟ್ಟಿಃ || ತಚ್ಚಪ್ಪಃ ಕಣಧೌತ
 30 ನಂದಿಮನಿಪಃ ಸ್ಯದ್ಧಾಂತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರಪರಿತಥಾ
 31 ಲಿಣಿಕುಳವ್ಯಾಪ್ತೋಽಕೀರ್ತಿರೇಶ್ವರಃ ಪಂಚಾಕ್ಷೇನೈವ ಕುಂಭ
 32 ದಳನಪ್ರೋನ್ಮುಕ್ತ ಮುಕ್ತಾಭಃ ಪೂರ್ವಪೂರ್ವಾಂತಕೇಸರಿಬುಧ
 33 ನುತೋಮಾಕಾ ಮಿನಿವಲ್ಲಭಃ || ತತ್ಪ್ರಕೋಮಪೇಂದ್ರಾಕೀ
 34 ತ್ವಿಮ್ನು ದನಸಂಕರಃ ಯಸ್ಯಾಂಗೈವತಾರಕ್ತಾ ಶೌತೀಂಮಾಳಾ
 35 ಮಯೂಯುಜತಃ || ತಚ್ಚಪ್ಪೋಪೀರಣಸ್ಥಿಕವಿಗಮಕಮ
 36 ಪಾವಾಬಿವಾಗ್ನಿತ್ವಯುಕ್ತೋಯಸ್ಯ ಶ್ರೀನಾಕನಿನ್ಮುತ್ರಿದಕಪತಿ
 37 ಗಜಾಕಾರಸಂಕಾರಕೀರ್ತಿಂ ಗಾಯಂತ್ಯುಚ್ಚೈಶ್ಚಿಗಂತೇಶ್ವರಕಯ
 38 ವತಯಃ ಪ್ರೀತಿರಾಗಾನುಬನಾ ತ ಸೂಯಂಜೀಯತಪ್ರ
 39 ಮಾದಪ್ರಕರಮಹಿಧರಾಭೀಳದಂಭೋಳಿದಣ್ಣಃ || ಶ್ರೀಗಿ
 40 ಲ್ಲಾಚಾರ್ಯಾನಾಮಾಸಮಜನಿಮನಿಮ್ನುತ್ರಿದಕಪತಿ
 41 ಯಾತ್ಮಾಸಿದ್ಧಾತ್ಮಾತ್ಮೈಶ್ವರಸಾತ್ವಪ್ರಕಟನಪಟುಸಿದ್ಧಾಂತ
 42 ಶಾಸ್ತ್ರಾಬ್ದಿವೀಚಿ ಸಂಘಾತಕ್ಷಾಳಿತಾಪಃ ಪ್ರಮದಮದಕಳಾ
 43 ಲಿಠಭುಧಿಪ್ರಭಾವಃ ಜೀಯಾದ್ಯಾಪಾಳಮೌಳದ್ವಯಮಣಿವಿದ
 44 ಳಿತಾಂಭೋಬ್ಬಲಶ್ಚೇದಿವಿವಾಸಃ || ಶ್ರೀಗಿಡೇಶವರಾಜಾಂಬರದಂ ಮಂಗಳ ||

ಪಶಮ ಮುಖ)

- 45 ವೀರೇಂದ್ರವಿಖ್ಯಥೇಂದ್ರಸಂತತಾನೂತ್ವ ಚಂದಿಲನರೇಂ
 46 ದ್ರವಂಚೋಡಾಮಣೀಪ್ರಧಿತೋಽಪ್ಪಿದೇಶಭೂ
 47 ಪಾಳಕಃ ಕಿಮುಕಾರಣೇನಸಃ || ಶ್ರೀಮತ್ಪ್ರಕಾಶ್ಯ
 48 ಯೋಗೀನಮಜನಿಮುಕಾಕಾಯಲಗ್ನಾತನುತ್ರಿ
 49 ಯಸ್ಯಾಭ್ಯಾಪ್ತೋಽಪ್ಪಿದಾರಾಣಿಕಿತರಗಣಾತ್ಮೈವ ಮೂರ್ತಾ
 50 ಬಿಂಬ ಚಕ್ರಂಸದ್ವೈತ್ಯಚಾರಾಕಳಿತಯತಿವರಸ್ಯಾಘಟತೂ
 51 ನ್ಯಜೀತುಂಗೇಲಾಚಾರ್ಯಸ್ಯ ಶಿಷ್ಯಸ್ಯ ಜಯತುಭುವನೇ
 52 ಭವ್ಯಸತ್ತ್ವೈರವೇನ್ಮುಃ || ತಪಸ್ಸಾ ಮತ್ಪ್ರೇತೋಯಸ್ಯಾಭಾ
 53 ತ್ಯೋಽಭ್ಯಾಪ್ತೋಽಪ್ಪಿದಾರಾಣಿಕಿತರಗಣಾತ್ಮೈವ ಮೂರ್ತಾ
 54 ಮೂರ್ತಾಚಿಂತಮದಾಗ್ರಹಾಃ || ಪಾಶ್ಚಾತ್ಯಾಪ್ಯತಾಂಗತಂ
 55 ಲೋಕೇಕರಂಜಸ್ಯ ಹಿತೈಲಕಂ | ತಪಸ್ಸಾನುತ್ಪ್ರೇತಃ ತಸ್ಯ
 56 ತಪಃ ಕಿಂವಶ್ಚೇತುಂಜಮಂ || ತ್ರೈಕಾಲಯೋಗಿಯತಿ
 57 ಪಾಗವನೇಯರತ್ನಸಿದ್ಧಾನ್ತವಾದ್ವಿಪುಷ್ಪದ್ವಿಪುಷ್ಪಾ
 58 ಚಂದ್ರಃ | ಬಗ್ಗಾಕುಂಭಲಿಖಿತೋದ್ಯೋಕೀರ್ತಿ ಕಾನ್ಯೋಜೀಯ
 59 ವಸಾಪ್ರಮನಸ್ಥಿಮಃ ನಿಜಗತಾಂ || ಯೋನಾಲೇಪ
 60 ಪಾಪಪಾರಿವರವಸ್ತುಗಿತಾಪ್ತೋಽಪ್ಪಿದಾರಾಣಿಕಿತರಗಣಾತ್ಮೈವ
 61 ಪಾಶ್ಚಾತ್ಯಾಪ್ಯತಾಂಗತಂ || ಯೋನಾಲೇಪ
 62 ಲೋಕೇಕರಂಜಸ್ಯ ಹಿತೈಲಕಂ | ತಪಸ್ಸಾನುತ್ಪ್ರೇತಃ ತಸ್ಯ
 63 ಪಾಗವನೇಯರತ್ನಸಿದ್ಧಾನ್ತವಾದ್ವಿಪುಷ್ಪದ್ವಿಪುಷ್ಪಾ
 64 ಚಂದ್ರಃ | ಬಗ್ಗಾಕುಂಭಲಿಖಿತೋದ್ಯೋಕೀರ್ತಿ ಕಾನ್ಯೋಜೀಯ

65 ತೃಪ್ತಿವುನೋಲೋಕಪ್ರಾಪ್ತತಾಸಯುಕ್ತಸುಖಾಂಶವಿಷಿ
 66 ತ್ರಾಸಮಂಜೊಂಪುನುಂಕನಾಂಕುರಂ | ವಿಧೃತ್ಯಾಖಿಪ
 67 ನಸ್ರತಾಪವನಶ್ಯೇಷೋಮದೇವಪ್ರಜ್ಞೇಯತ್ವತ್ವ
 68 ಕಳೆನ್ನಿವಾಮುನಿಃ ಕಾಮಟವಿವೇಕಃ ||
 69 ಅಂತಃ ಸಕಳಾಂಮೋಕ್ಷಮುಂಭರೇಪುಂಶತವದಪ
 70 ಯೋಗಃ ಕುನ್ತದಾರನ್ಯರೋಷಿಃ | ತ್ರಿರಗದನವಮ್ನ
 71 ಪೋಮನಿನ್ಯಪ್ರಕಾಂಪುತಿಮದರಕೇತ್ರಿವಾನ್ಯಗ್ನುಹೂ
 72 ಕ್ವೇದಿಪುಂಃ || ಶಿಷ್ಯಸ್ತಸ್ಯಧವತ್ವಮನಿಧಿಸ್ತಂ
 73 ದುಮುಂಭೋನಿಧಿಃ | ಶೇಖಾನಾಂವಿಪುಲಯಸ್ತಮಿತಿ
 74 ಭಯ್ಯುಕ್ತೇನಿನ್ಯಗ್ರಾಹ್ಯಶೇಷಃ ನಾನಾಸದ್ಭವತ್ವರೋಹಂ
 75 ಗಿರಿಜಾನ್ಯದೈತ್ಯಪೋವಸ್ತುಭೂಃ ಪ್ರಶಾನ್ಯತೋಭುವಿವೇಕಾಂಶಂ
 76 ದ್ರಮನಿವೇಶ್ಯಮೈವಚಕಾರಿಣಿಃ | ತ್ರೈವಿಧ್ಯಯೋಗೇ
 77 ರ್ವಮೇವೇಶ್ಯಮೈವಚಕಾರಿಣಿಃ | ತ್ರೈವಿಧ್ಯಯೋಗೇ
 78 ಶಿಷ್ಯಃ | ಕುಂಭಮೈವಕಾರಿಣಿಃ | ಕುಂಭಮೈವಕಾರಿಣಿಃ
 79 ಶಿಷ್ಯಃ | ಕುಂಭಮೈವಕಾರಿಣಿಃ | ಕುಂಭಮೈವಕಾರಿಣಿಃ
 80 ಕುಂಭಮೈವಕಾರಿಣಿಃ | ಕುಂಭಮೈವಕಾರಿಣಿಃ
 81 ತತಿವಿಕನಶ್ಯೇಷಿಧಾನ್ಯಕಾಣಾಂ | ಸುನಾರಾಂಭೂತಿವೇದ್ಯೋ
 82 ತ್ವರಾಕರಣತಾದಾನಂತತ್ವಯೇಃ | ಸಮ್ಯಗ್ವಿಜ್ಞಾನಾಗ
 83 ವದಾತ್ಯಾನ್ಯತವಮೇವತಿಃ | ಶ್ರೀಪ್ರಭಾಚಂದಯೋಗೇ ||

(ಉತ್ತರ ಮುಖ.)

84 ಶ್ರೀಭೂವಾಳಕಮೃತಾಲಾತವದಸ್ತತ್ಪ್ರವಚ್ಛೇತಿ || ೮೮
 85 ಶ್ಲೋಕಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೮೯
 86 ಕೋಕಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೦
 87 ಸ್ವವರಗಯ್ಯೋಕೋಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೧
 88 ಬೌದ್ಧಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೨
 89 ವಾಸ್ತವಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೩
 90 ಪೌರಾಣಿಕಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೪
 91 ಮಣಿಃ || ೯೫
 92 ಸ್ವೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೬
 93 ಚಂದ್ರಮಣಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೭
 94 ವಾಗ್ವಿವಿಧಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೮
 95 ವಸ್ತುಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೯೯
 96 ಪ್ರಪಂಚಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೧೦೦
 97 ಯುಗಾಂತಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೧೦೧
 98 ಸುವರ್ಣಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೧೦೨
 99 ಶ್ಲೋಕಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೧೦೩
 100 ಪ್ರಪಂಚಶ್ಚೋತ್ಪತ್ತಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೧೦೪
 101 ಚಂದ್ರಮಣಿಮಾಪದ್ಧತದ್ಭೂತವತ್ಪ್ರಾಣಿತಃ || ೧೦೫

- 103 ಲಸಂಘಕ್ಕ ತಪ್ಪು ಕಗಚ್ಚೆ ದೇಶಿಯೆ ದೃಢ ಸಾಧಿ
 104 ವಸುತಾಕ್ಕೆ ಕಚ್ಚೆ ಕೃಷ್ಣಾ ಸೃಷ್ಟಿ ತಿಕ್ಕೇರ್ವೆಂಚಿರಾಮ
 105 ಣಿವೇಘಚಂದ್ರಸ್ತೃವಿವ್ಯದೇವತಿಸುಖ್ಯಧಾ
 106 ಸ್ತುವಂತಿ || ಸಿದ್ಧಾಂತ ಜಿನೋರನನರವೃಃ ಶಾಸ್ತ್ರಾ
 107 ಬ್ರಹ್ಮಭಾಸಕಃ | ಪಟ್ಟಕ್ಕೆ ಕೃಷ್ಣಾ ಕಳವೇನಿಖಿಃಧಃ
 108 ಸಾಕ್ಷಾಂದಯಂಭೂತಳೇ | ಸರ್ವವ್ಯಾಕರಣೀಪತಿಃ
 109 ಭಿಪಃ ಶ್ರೀಪೂಜ್ಯಪಾದಸ್ಯಯಂತ್ರೈವಿದ್ಯೋಕ್ತಮ್
 110 ಮೇಘಚಂದ್ರಮುನಿಪೋವಾಬಿಭವಚಾನನಃ ||
 111 ರುದ್ರಾಣೀಶಸ್ಯ ಕಣ್ವಧವಳಯಾತಿಹಿಮಜ್ಯೋತಿ
 112 ಪೋಜಿತಮಂಕುಟೇತನಾವಣ್ಣ ಕೃಷ್ಣಾಶಿರುನಮ
 113 ತನುಂರಾಹುದೇಹಂನಿತಾನ್ತಂ ಶ್ರೀಕಾನ್ತಾ ಪಲ್ಲಭಾಂಗಕ
 114 ಮಳಭವವಪುಮೈಘಚಂದ್ರವ್ರತೀಂದ್ರತ್ಯವಿ
 115 ದೃಸ್ಯಾಪಿವಾಣವಳಯಸಿಳಯಸತ್ವಿತ್ತಿಘಚಂದ್ರಾ
 116 ತಪೋಸಾ || ಮುನಿನಾಥಂದಸಧರ್ಮ್ಯಧಾರವೃಷಪ
 117 ಟ್ರ್ಯಕದ್ಗಣಾದಿವ್ಯಬಾಣಸಿದ್ಧಾಂತ ಸನಗಿಷ್ಟಾಪಾಪ
 118 ಮಳನಿಜ್ಯಾಸೂತ್ರವೋರೊನ್ನಿಪಾವಿನಬಾಣಂ
 119 ಗಳೈಯ್ದಿಹನನಧಿಕಂಗಾಜ್ಞೇವಮಂವಾಪ್ನುಧಾ
 120 ವನಯಂದರ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯ್ಯಾಣೋನಿ
 121 ನ್ನದೋದ್ಧರ್ಪಕಮಂ || ಮೃದರೋಪಾಪಿಗಾಣಾಪರಾಜ
 122 ಬಳಹವಬ್ಬರಮದ || ಬಿರುದರುವಾರಿ | ಮುಖತಿಳ
 123 ಕಂಗಾಚರಿಕುಂದರಿಸಿದ | ಸುಭಚಂದ್ರಸಿದ್ಧಾ ದೇವಗುಡ್ಡ ||

(ಪೂರ್ವ ಮುಖ.)

- 124 ಶ್ರವಣೀಯಂಶಬ್ದವಿದ್ಯಾಪರಿಣತಿಮಹನೀ
 125 ಯಂವಹಾತಕ್ಕ ಕವಿದ್ಯಾಪ್ರವಣತ್ವೇಶಾಘನೀಯಂ
 126 ಜಿನನಿಗದಿತಸಂಕುಧ ಸಿದ್ಧಾಂತ ವಿದ್ಯಾಪ್ರವಣಪುಗಲ್ಪ
 127 ಮೆನ್ನೆನ್ನ ಪತಿತಪುಳಕಂಕ್ರಿತ್ರಿ ಸಲಗ್ನತ್ವ ಕವಿದ್ಯೇನಿವಹಂತ್ರೈ
 128 ವಿದ್ಯನಾಮಪ್ರವಿಧಿತನಸದೇವೇಘಚಂದ್ರವ್ರತೀಂದ್ರ ||
 129 ಹ್ವನೇಗೀಗಾ ವನಂತೀವಿದವತುಳತಪಶ್ರೀಲಾವಣ್ಯ
 130 ವಿಗಗಳ್ವನಸನ್ನಿಧೃತತ್ವತನ್ನಿಂಬುತವಧಾಗಧಿಕಪಾಧಿಯಾ
 131 ಯ್ತಾ ಗಳೆನ್ನೇದಮದಾವಿಶ್ಯಾತಿಯಂತಾಳ್ವ ದನಮಳತು
 132 ತ್ರೋತ್ತಮಂಭವ್ಯಚೇತೋದಮುಂತ್ರೈವಿದ್ಯವಿದ್ಯಾಧಿತ
 133 ವಿಹದಯುಶಂವೇಘಚಂದ್ರವ್ರತೀಂದ್ರ ||
 134 ಇದೇವಂನಿಬ್ಬಂದಮಾಟಬ್ಬ ಗದಪುರುಷತೋರೇಚಯಂ
 135 ಚಂಚುವಿದಂಕದುಕಲಾಸ್ಸರ್ವವ್ಯವಿರೋಜಹೂಳಿವಶಂ
 136 ದಿದ್ಧಪುನೇಜ್ಜಗೇಜ್ಜವದವ್ಯೇಶ್ವರೈನಂಬನ್ನಸದೇವಿಸಲ
 137 ಸರ್ವವ್ಯವೇಶ್ವರ ಕಾನ್ತಂಪ್ರವಿದ್ಯೈವೇಘಚಂದ್ರವ್ರತೀಂದ್ರಕ
 138 ಜಗದ್ವ್ಯಕ್ತಿ ಕಿತ್ತಿಘಕಾರ || ಪೂಜಿತವಿದಗ್ಧ ವಿಖ್ಯಸಮಾ
 139 ದಂತ್ರೈವಿದ್ಯಮೇಘಚಂದ್ರವ್ರತೀಂದ್ರಾಜಾಜಿನವಿನಿಮಿ
 140 ತಮುನಿರಾದಂವೃಷಭಗಣಗಣತಾರಾರಾಜ ||
 141 ಸಕದರ್ಪಕಂ ಗೋಪನಯದ್ವೈಧಸಂವತ್ಸರದ ಮುಗ್ಧಗಸಿದ ಸು

- 4 ಪ್ಲಲೋಕಯ್ಯ ಬಂಧು ವಿಬುಧವಂಧುಪಶ್ಯಜಃ
 7 ಭುಜುಣಾದಿಪಶ್ಯಃ || ಅಪರಗುಣ || ಪರಮದಮಾ
 8 ರ್ಗನಿರ್ವಯಮನಾರ್ತವಿವರಣೆದುನ್ಮಯಂಗೋಪ್ಯಂ
 9 ಚಮಮೇದುಮಿಷ್ಟವತುಗತಶಸ್ತಿಸಿದುಗಚಿ
 10 ತ್ತದೋಽಪರಮರಾಗಮೂಪದೇವ ರಗಪ್ರಸನೇಯು
 11 ನಾರವರಾಗದೋಽರಗ ಪ್ರವಚಕ್ತಿಯಂ ಪದವದಿಂಪು
 12 ಲಕ್ಷ್ಮಲಿಗಮವಸ್ವಿತಂ || ಚರತಯೋ ಲಾಪಗ್ಯ
 13 ದೋಽತಿರಮಮನೇಗಲ್ಪದೇವಚಕ್ತಿಯುಗಂವೀಕ್ಷಿ
 14 ರಿಯೋಗೇಗಂಗವಾಪಸತಿಲಕ್ಷ್ಮಲಿಗಯೋಽತರ
 15 ಸತಿಯದೋಽರಯ || ಸಂಭಾಗ್ಯದೋಽಮದ್ದೋಽದಂಸೋ
 16 ಭಾಸ್ವದವಗದವಗನೋಽಪ್ರತ್ಯಕ್ಷೀಫಗತಲ
 17 ಕ್ಷೇತ್ರವಂವಪುಃಫಗರಗಮಿಸಿತವಯ್ಯ ಲಕ್ಷ್ಮೀಮ
 18 ರಿಯ || ರೋಫಯನೇಂಕಯ್ಯಂನದೋಽನಾಭಾಗ್ಯವಕಗಿ
 19 ಯಸಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಂವಿಫಾವನತಳದೋಽನಾರಾ
 20 ಭಯಭೋಜ್ಯಾಸ್ತದಾನವಿಧಾನಂ || ವಿತರಗಗೂ
 21 ವದವಸಿತಾಕ್ರಿಯಾಕ್ಯೋಗದವನಿವಮುಮಯುಲ
 22 ಕ್ಷೇತ್ರವತಿಯಲವೋವತಾಧಿಷ್ಟಿತಯಜಿತೇವರ್ಯಮ
 23 ನುಪ್ಯಾಗನಮೇ || ಇಭಗಮನಮೂಲೀಚನೇಂಭಾಷ್ಯಗ
 24 ಗಂಗವಾಪವರ್ಯಂಗನೇನಾಪನವರಕ್ತಿಯೇನಲೀಫಾವನದೋಽ
 25 ಫೋಽಲೋಗಲಲಕ್ಷ್ಮೀಮತಿಮಂ || ಶ್ರೀಮದ್ಭಾಷ್ಯವತೇಽಯಗಂ
 26 ದಪ್ರಸ್ತಕಗತದ ಶ್ರೀಮತಾಭಾಷ್ಯಸ್ತದೋಽನವಗುಣದ
 27 ಗ್ನಾನಾಯಕಿಲಕ್ಷ್ಮವ್ಯ ಸಕವರ್ಯಂ ಗುಣಿತಿಯಪ್ಪವನವತ್ಸರದ
 28 ರದ ರಾ ರುಕ್ರವಾರವಸ್ತು ಸನ್ಯಸನೇಗಯ್ಯ ಸವಾಧಿವ
 29 ಸಿವುಣವೀವಲೋಕಕ ಸಂದಳ || ಪರೋಽಪಿನಯಕ್ತನಿ
 30 ಧಿಗಯಂ ಶ್ರೀಮದ್ಭಾಗ್ಯವಾಕಗಂಗರಾಪನಿಲೀಪ್ರತಿಷ್ಠಮಂ
 31 ವಮಾಪಾನಮಮಾಪೋಜನೇಂಪನವರು ಮಂ
 32 ಷಮಪಾ ಶ್ರೀಶ್ರೀ ||

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ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ 8ನೆಯ ಕಂಛ.

(ಉತ್ತರ ಮಂಟಪ)

- 1 ಭದ್ರಮಸ್ತು ಜಿನೋನಸಸ್ಯ || ವಿ || ಜಯತುಮ
 2 ರತದೋಽಪೀಕಕಪಾರಯಾಃ ಪುಣಿಪು
 3 ಭೂಕೀಶ್ರೀಶ್ರೀಮಘೇಂದ್ರ ಬ್ರಹ್ಮೀಃ ಗುಣಮ
 4 ಲೋಗನುಃ || ಕೀಶ್ರಲೋಕಯ್ಯ ಬಂಧು ವಿಬು
 5 ಧವಂಧುಪಶ್ಯಜಃ ಭುಜುಣಾದಿಪಶ್ಯಃ || ಶ್ರೀ
 6 ವಧುಚಂದ್ರಲೀಚಿಸುರಭೂರಾಪದವಧವ
 7 ದಿಂಪಯೋಽಪಿನೇಗವಧವೇಪುಪತ್ತಿಫಲಾನಿಧಿ
 8 ತನಾಗಲಿತಾರುರಗಪಲೀಲಾವತಿವಂಶನಾಯ
 9 ಕಿತಿಲಕ್ಷ್ಮಲೀವೇನುತಿಬೀತಾರಾಪನೇಬೀವಿ

- 10 ಭುಪುಟ್ಟಿಪೇಪುವದೇದಾಜಿಫನಿವಳ ಬಿವಪು
 11 ಕೀಶ್ರೀಯಂ || ವ || ಅಯುಟ್ಟಿಯಮಗಂ
 12 ತಪ್ಯಳಂದಳ || ಸ್ವಸ್ತಿ ಸಿಸ್ತು ಪೂಜಿತವೃದ್ಧಿ
 13 ಸಭಾಗಭಾಗವದರ್ಯದರ್ಯೋಽನೀಚಾರುಚಿ
 14 ರಾಗಾರವಿಂದವ್ಯಂದ್ಯಾನಂದವಂದನೇಫಾವಿಗೋಽಪಿನಯ
 15 ಕ್ಷ್ಮಾಯವಗುಣಲಕ್ಷ್ಮೀವಿಫಾನಯಂ ಅಪವನೇ
 16 ಯಸ್ಯೇದೇವೀವಿತೇಗವೀತಾಂತಜೀವನವಿನೋ
 17 ದಾನಾರತತತತಿವಿಫಾನಯಂ || ಕಾಲೇಯಕಾ
 18 ಲರಾಜ್ಯಸರಕ್ಷಾಪಿಕಳಸಕಳವಾಣೀಜತ್ರಾಣಿ

1 ಪ್ರವಿದ್ಯೋತ್ತಮಮಘಾಂಧ್ರಸುತರಬೇದ್ಯುಗವನಾಂಕಿಃ • ಸಂಭಾಷಣ್ಣಿಕ್ಷಯವಿತ್ತನಿಷ್ಕೃತಿತನಃ ಭುಷ್ಯಯು
ಧಾನಂದನಃ ಪ್ರೃಳೋಕ್ಯ

³ ಶ್ರೀಕೋದರಾಂಬುಜಧವಾದುರಿತೋತ್ತರಾತ್ರೀಜಾತೇಽದುವೃತ್ತಬಿಧವೃತ್ತಪುರೂಷವಸ್ತುಃ ಅಯುಃ

⁶ ಕವಾಚಿತಿ ದ್ವನೇಮುನಿವರೇಚಃ ಕವಾಳಂ ಸಾದ್ವರ್ಗೌಳಕಂಪ್ರತಿಹತೋಭಯೈಳಇತ್ಯತೋಭೂತಸ್ಯಾಭಿಧಾಮು

⁂ ದಿತ್ಯಭೂಮತಿಃ || ಕಶೀವ್ರಿದ್ಧಿಕ್ವೇಂದಗಜ್ಜನಹಿತಂಕ್ರತ್ಯಾಧವಾಂಸಾಳಯಃ | ಧ್ಯೇತಚ್ಚತೃಸಹಸ್ರಸಃ

೧ ಕ್ಷುಣ್ಣಿಕ್ಷಿತರಪುಸ್ತಕಃ ಪ್ರಶಸ್ತೋದಯಃ || ಶ್ರೀಮದ್ಭಾಗವತವಾರ್ತಮಂಡನಮಣಿಃ ಕ್ಷೋಣಿಶರಣಾಮಣಿಃ ಲಕ್ಷ್ಮೀ

¹¹ ಪುಷ್ಪಿನಯಾಚ್ಛತಾಗುಣಮಾಣಿಃ ಸಮ್ಯಕ್ಪ್ರಚೋಡಾಮಾಣಿಃ || ಕುಂದ || ಎರಡಮನುಜಂಗೇಸರಭೂಮಿರುಹಂರವಣಿಂದ

13 ತಲೆಯೊಳ್ ಬಾಳಿದವನು ದಿವ್ಯಯಾರಸವನಿಂದಿಂಬಲಿಂದುದಮಲೆಯದಮಲೆವರತಲೆಯೊಳ್ ಕೈಯಿಡುವನೊಡನೆವಿನೆಯಾದಿ

¹⁵ ಯುಗದನದಟನೆಜಯಂಗನಿಪಂ || ವಿತ್ತ || ಅನುಪಮಕೀರ್ತಿಮೂಜನೆಯಮಾರುತಿನಾಳ್ಕ ನೆಯುಗವ್ಯಯ

¹⁶ ದ್ರಮಾಜಿನೆಯ ಪೂರ್ಣೆಯೇ (೪ನೆಯು) ಬಿ. ೯ ರೇಷನೇಟಿನೆಯ ಕುಳುವಿ ಯೊಂಭತ್ತನೆಯು ದ್ವ್ಯಸಮೀತವಸ್ತು ಪತ್ತೆ ನೆಯ: ನಿಧಾ

ಬೋಳಗಂಜಿಗರಿ

19 ವರಾಹಜಿಯುಂಗಳದೇವನ || ಕಂ || ಅನೇಗೈ ಜಿಗ್ರಿಸಿಪಾಳನಸೂನುಬ್ರಹ್ಮವೈರಿಮದ್ದುನಂ ಸಕಳಧರಿತ್ರಿನಾಧನರ್ಥಿಜನತಾ
ಭಾನುಸುತಂ

21 ಪವಿತ್ರವನನಾಮವಿಷ್ಣು ಪದ್ಧಾನಭೂತಂ || ಪ್ರತಿ || ಕೆಲರಂಕಿತ್ತಿಕ್ಕಿ ಬೇರಂಬಿದುಪ್ಪಿ ಕೆಲವನತ್ಯುಗ್ರನಾಗ್ರವುಬೇಳು
ಬಾಳು ಬೇಗೊಂಡಾಡ್ತೇವೆ

೩ ಪುಂಟಕಮುಖದನಾಕುಲಂ ವಿಪ್ಲವಜ್ವಲಪ್ರಕಾಶಂ || ಮುಖ್ಯರಾಜಧರಾಧರಂಧ್ರಕಳಂ ಶ್ರೀವಿಪ್ಲವಭೂಷಣನಾ
 ದೈವ್ಯಕೃಷ್ಣಲಹರಿಗೊಚ್ಚಿಂ

[illegible]

- 25 ತೃಕ್ಷಮಗಿದ್ದು ದೋ || ವಚನ || ಸ್ವಸ್ತಿ ಸಮಧಿಕತಪಃಚಮಹಾಶಬ್ದಮಹಾಮಂಚಳೇಶ್ವರಂ ದ್ಯಾವಾಪತೀಪುರವರಾಧೀ
ಶ್ವರಂಯಾವವಕು
- 26 ಖಾಂಬರದೈವಗನವ್ಯಕ್ತ ಜೊಡಾಮಣಿವಲಪರೂಳಂ ಡಾಭ್ಯನೇಕನಾಮಗಳೇನಮಂಕೃತನುಂ | ಮತ್ತಂಚಕ್ರ
ಗೊಟ್ಟತಳಕಾಡು
- 27 ನೀಲಗಿರೋಗುನಂಗಲಿಕೋಳಿಲಂತರಯೂರುಕೊಯತಗೂಕೋಗಲಿಯುಜ್ಜಂಕಿತಲಯೂರುಪೊಂಬುಜ್ಜವನಾಸು
ರಚೌಕಬಳಿಯ
- 28 ಮಟ್ಟಣಯೊಂದಿವುಮದಲಾಗನೇಕದುರ್ಗತ್ರಯಂಗಲನಪುದಿಂಕೋಡುಚಂಡಪುತಾಪದಿಂಗಂನಾಡಿತೋಂಥತ್ತಪುನಾಸಿರ
ಮುಮಂನುಂಡಿಗೆ
- 29 ಸಾಧ್ಯವೂವಿಸುಖದಿರಾಪ್ಯಂಗೆಯ್ಯುತ್ತಮಿದರ್ಧ ಶ್ರೀಮನ್ಮಹಾಮಂಚಳೇಶ್ವರಂ ತ್ರಿಭುವನವೃಕ್ಷತಳಕಾಡಗೊಂಡಭುವ
ಬಳವೀರಗಂಗವಿ
- 30 ಪ್ಲು ವರ್ಧನಪ್ರಯೋಗದೇವರವಿಯರಾಪ್ಯಮುತ್ತರೂತ್ತರಾಭಿವಿಧಿ ಫಲವರ್ಧನವನವಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂಸುಖ
ತ್ತಮಿರ || ಕಂ || ಅನ
- 31 ಗದ್ದೆವಿಪ್ಪುಪ್ರಪನಮನೋನಯನುಪ್ರಯ ಚಳಾಳನಿಲಾಳಕಿಚಂದ್ರಾನಸಕಾಮನುಡಿಮಿಲ ತಾನೇತೋಗನವಮನೇಕಂ
ತಲದೇವಿ || ವಿ ||
- 32 ಅಗ್ಗದವಾರಸಿಂಗನಮನೋನಯನುಪ್ರಯಮಾಚಿಕಟ್ಟಿಯಂ ತಗ್ಗದಕೀರ್ತಿವೆತ್ತಸವಗ್ರತನೂಭವವಿಪ್ಪು ವರ್ಧನಂಗಗ್ಗ
ದಚಿತ್ತವೃಕ್ಷಭಯೇನ
- 33 ಲ್ಲಭಿಸನ್ನಿಫರಾರೂಪಕ್ಷಿಗಂತಗ್ಗಳಮಪ್ಪಮಾತನದ ಶಾಂತಲದೇವಿಯುಪ್ಪುಪ್ರಿದಿಯಂ || ಧುರದೊಳವಿಪ್ಪುಪ್ರಪಾಳ
ಕಂಗೆವಿಜಯಶ್ರೀ
- 34 ವಕ್ಷರೋಳ ಸಂತತಂ ಪರಮನಂದದರೋತುನಿಲ್ವವಿಪುಳಶ್ರೀತೇಜದುದ್ದಾಸಿದುಂವದ್ವಿಷ್ಟಿಯನ್ನೆನ್ನಿಸಿ ಸರ್ವಜ್ಞ
ತ್ರಿಶ್ರೀಯನುತಿಶ್ರು
- 35 ದೀದರಯೋಳ ಶಾಂತಲದೇವಿಯುನೇಜಿಯಬಲ್ಲೆಪ್ಪಿತನೇವನ್ನಿಪಂ || ಕಂ || ಶಾಂತಲದೇವಿಯುಗುಣಮಾಶಾಂತಲದೇವಿಯ
ಸಮಸ್ತರಾನೋನ್ನ
- 36 ತಿಯೂ ಶಾಂತಲದೇವಿಯುಕೇಳಮಂಚಂತ್ಯಂಭುವನದ್ವಾರಾಪಂಚತಾಮಗಿಯುಂ || ವ || ಸ್ವಸ್ತಿಸವರತವಮಕಲ್ಯಾಣಾ
ಭ್ಯುದಯಸತಸಪು
- 37 ಭಳಭೋಗಭೂಗಿನಿವ್ವಿತೀಯುಚ್ಚೇತಿಸವನೆಯುಂ | ಸಕಳಕಳಾಗಮನೋನಯುಂ | ಮಹನವರಾಧ್ಯೋದೇವಿಯುಂ |
ಪತಿತಸತೃಭಾ
- 38 ದೆಯುಂ | ವಿವೇಕಯುಪ್ರಪಸ್ತತಿಯುಂ | ಪ್ರತ್ಯುಪ್ಪನ್ನವಚಸ್ತತಿಯುಂ | ಮುನಿವನವನೆಯುಂನನಿತೆಯುಂ |
ಪತಿತಾಪುಭಾ
- 39 ವಪ್ರಸಿದ್ಧಿಕೇತಿಯುಂ | ಸಕಳವಂದಿನಪಂಚತಾಮಗಿಯುಂ | ಸವ್ಯಕ್ತಜೊಡಾಮಣಿಯುಂ | ಮನ್ವಿತ್ತಸವರ್ಗಭವಾ
ರಣಿಯುಂ | ಚ
- 40 ತಪ್ಪುಮಯಸಮುದ್ಧರಕರಣಕಾರಣಿಯುಂ | ಮನೋವಿರಾಜವಿದ್ಯಪತಾಕೆಯುಂ | ನಿವಕುಂಭ್ಯುದಯದೀಪ
ಯುಂ | ಗೀತವಂ
- 41 ದೈವಿತ್ಯಸೂತ್ರಧಾರಿಯುಂ | ಜನಮಯಸಮುಪಿತಪ್ರಕಾರಣಿಯುಂ | ಮಹಾರಾಧಪ್ರಾಪ್ತಿಸ್ವಾಸ್ಥ್ಯದಾನವಿನೋದ
ಯುವಪ್ಪದಿ
- 42 ಪ್ಲು ವರ್ಧನಪ್ರಯೋಗದೇವರವಿಯರಿಸಪ್ಪವಮಾಡಿದಿಶಾಂತಲದೇವಿಕವರ್ಧನಾಸಿರ ಲಂ ದ್ವಿನಯೋಳಕೃತಗಂ
ದತ್ತರ
- 43 ವಕ್ಷತ್ರಸುಪ್ಪವಪ್ರಪಸ್ತತಿಯಾರದಂ ಶ್ರೀದೇವಿಗಳವಚ್ಚೇತಿಸವನೆಯುಂ | ಮಹನವರಾಧ್ಯೋದೇವಿಯುಂ | ಮನವಿಸಿದೇವ
ಕಾಪಾ
- 44 ಜಿಗಮಿಸಮುವಾಯುಕ್ತಾಪಾರವಾಚಕ್ಯಕಲ್ಪನಾಪದೊಟ್ಟನಲಯುತವ್ಯಗುಣಗಳ ಶ್ರೀದೇವಿಗಳವಚ್ಚೇತಿಸವನೆಯುಂ |
- ದಧಸ್ತಕ

- 43 ಗಟ್ಟಿ ದಕ್ರೀಮಾನ್ತೆ ಘಟಂ ಪ್ರತ್ಯವಿವೃದೇವರಕಿಷ್ಕೃ ಪ್ರಭಾಚಂಪ್ರಸಿದ್ಧಾಸ್ತ ದೇವಗ್ಗ ಪದಪ್ರಜ್ಞಾಳನಮಾಡಿಬಿಟ್ಟು ಬಾಧಾಪರಹಾರವಾಗಬಿಟ್ಟು
- 46 ದತ್ತಿ || ಪ್ರ || ಪ್ರಮದಂತಿವನೆಯೆ ಕಾವಪುರುಷಗ್ಗೊಯ್ಯುಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯದಂಕಾಯದೇಕಾಯವಾಹಿಗಳು ರಾಕ್ಷೀತೋ
- 47 ಬ್ರಿಯೊಳ್ ಬಾಣರಾನೆಯೊಳ್ ಕೊಳ್ಳುಟಿಮುಸಿಂ ಪ್ರರಂಕವಿಲೆಯುಂ ವೇದಾಧ್ಯರಂಕೊಂದುಮೊಂದಯಸಂಸಾರ್ಗಮಿಂದು ಸೂಪುರಿದಪ್ರವೀಳ್ಯಾಳಂಕರಂತತಂ ||
- 48 ಶ್ಲೋಕ || ಸ್ವದತ್ತಾ ಪರದತ್ತಾಂವಾಯೋಪರತಿವಸುಂಧರಾಂ | ಪಷ್ಪಿವೃಷಸಜ್ಜಾಣಿವಿಷ್ಣುಯಂಜಾಯತೇಶ್ರೀಮಿ||
- 49 ಎಳಸನಕಟ್ಟಿವಕಜಿಯಾಗಿ ಕಟ್ಟಿಸವತಿಗಂಧಪ್ಪು ಬಸವಿಸರೂಗಿದೇವಿಯರುಜಿನಾಲೆಯಕ್ಕೆ ಬಿಟ್ಟರು ||
- 50 ಶ್ರೀಮತಾ ಪುಯರಿಸಬಟ್ಟುಮಹಾದೇವಿಶಾನ್ತಲದೇವಿಯರುತಾಪಮಾಡಿದವವತಿಗನ್ನ ವಾರಣದಬಸವಿಗಿಶ್ರೀ
- 51 ಮಾತಾ ವಿಷ್ಣು ವರ್ಧನಪುಂಜ್ಯುಳದೇವರಬಿಡಿಕೊಂಡುಗಂಗಳಮುದ್ರದಕಳಗಣನಡುಬಯಲಯ್ಯುತ್ತು ಕೊಳಗಗದ್ದೆ
- 52 ತೋಟವಂಶ್ರೀಮತಾ ಪ್ರಭಾಚಂಪ್ರಸಿದ್ಧಾಸ್ತ ದೇವರಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪುಷ್ಪಕಮಾಡಿಬಿಟ್ಟದತ್ತಿ ಇದನಳದವಂಗಳೆಯ
- 53 ತದಿಯೊಳಹದಿನೆಂಟು ಕೋಟಕವಿಲೆಯುಂ ಕೊಂದುಮಾಪಾತಕ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

(ಬಲಪಾರ್ಶ್ವವಲ್ಲಿ.)

- 54 ಶ್ರೀಮತಾ ಪ್ರಭಾಚಂಪ್ರಸಿದ್ಧಾಸ್ತ ದೇವರಕಿಷ್ಕೃರುಮಹೇಂದ್ರ ಶ್ರೀಶ್ರೀ ದೇವರು ಮುನ್ನೂ ಪಹದಮೂಹುಕಂಚಿನಹೊಳವಿ ಗಯಾಣನ್ತಲದೇವಿಯಬಸವಿಗೆ
- 55 ಮಾಡಿಂ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

133 (57)

ಆದೇ ಬಸ್ತಿಯ ಇದಿರು ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಸಂಸಾರವನಮಧ್ಯೆ ಸ್ಥಿತ್ಯುಜಾಸ್ತದ್ಧಾನಜನದ್ಧಾಮಾನ
- 2 ಆಗೋಕ್ಕಾಳೋಕ್ಕುಸವ್ಯುತ್ಪಾನ್ತನಭನತಿಯಮಹತ್ವಕಾ ||
- 3 ಶ್ರೀರಾಜತಾ ಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಸಮಗನಮಗಂ
- 4 ಸತ್ಯಶಾಂತದ್ವಯಾಳಂಕಾರಂಶ್ರೀಗಂಗಾಗಂಗೇ
- 5 ಯನಮಗಳಮಗಂವೀರಲಕ್ಷ್ಮೀ ವಿಳಾಸಗಾರಂ
- 6 ಶ್ರೀರಾಜಜೊಡಾಮನೆಯೊಯಿ
- 7 ನಿರೇಂಪಂಪೊದೇಹಿವ್ವ ಲಂಬಭೂವಿಜ್ಞಾ
- 8 ಚಕ್ರಮುಂಬಣ್ಣಿ ಸಸಲನೆಗಟ್ಟಿಂ ರಟ್ಟಿಕನ್ನ
- 9 ಪ್ಪದೇವಂ || ಪರಭೂಮಿಾಶ್ವರಭೀಕಂಕರನಿಶಾ
- 10 ತೋಗ್ರಾಸಿಪತ್ಯಪ್ರೀತಿಶ್ವರವಿಧ್ಯಂಸಪ
- 11 ರಂಪರಾಕ ಮಗುಣಾಟೀಪಂವಿಪತ್ನಾಪನೇ
- 12 ಶ್ವರಪತ್ನಿಪ್ರಿಯಕಾರಣಂರಣಜಯೋ
- 13 ಬೋಗ್ಯೊಂದ್ಧಿಪನ್ನೇ ಲಿನ್ನಿಶ್ವಂಸಂಪಾರಹವಿಭು
- 14 ಜಂಭುಜಬಳಂಶ್ರೀರಾಜಮತ್ಯಾಣ್ಣನ ||
- 15 ಇಪ್ಪಿಯುಲ ಸ್ಥಾಪರಿಯಲಾಜರರಬರಿ
- 16 ಪೂಣ್ಣಿವರಾರಾನುವಾನ್ತಿಯುಲ ಸ್ಥಾರವಾ
- 17 ವಗ್ಗೊಗುಣವನವೆದಾಯ್ಗೊಮೆಸ್ತಳ್ಳಿ ರಾನ್ತ
- 18 ಪುರೋಹಿತಂ ಬರೀವಪಂಪುಮನವೊಪ್ಪಿಟ್ಟಿ
- 19 ಪುನಾಬ್ಬಗ್ಗೆ ಸಲ್ವೆ ಜಿವಿವೃದೇವಚಾಗದುನ್ನ
- 20 ತಿಕೆಯಂಶ್ರೀರಾಜಮತ್ಯಾಣ್ಣನ || ಕಡದಜ
- 21 ಸತ್ಯ ತಾನೆಗುಬಿಯದವಚಲಂನಿರದತ್ತಿ ಕರ್ತಮಂ
- 22 ಕೃಷ್ಣ ವಚಲಂತೊದಳ್ಯು ದಿಯದಿಪ್ಪಕೇಶಲಪರವೆ
- 23 ಲೋಕೋತೊಡಂಬಡದಚಲಂಕರಣ್ಣಿ ವರಕಾವಚಲಂ
- 24 ಪರಸ್ಪನ್ಯಮಂಪೆಜಿಂಗೆಡಗುಡಪಟ್ಟಿಕೊಲ್ವಚಲ
- 25 ಮುಳ್ಳಿ ಚಲಂಚಲದಂಕಕಾಪನ || ಇರುಪೆಜಿವೆನ
- 26 ನಿಂಪೊಗುಣತಿಟ್ಟಿ ಪುರೀವನಗಣ್ಣಿ ಕಳ್ಳಭೂ
- 27 ಮಿರುಪದಿನೆಗ್ಗೆಳಂನುಡಿಮರಾಚಳದಿನ್ದ ಚಳಂ
- 28 ಪರಾಕ್ರಮಂವಿರಕರತೇವದಿಂಬಿಸರುಳಾ
- 29 ಗಳನನ್ನಿ ಯುದಿರದನ್ನ ಮಿದೊರತೆನೆಬಿಟ್ಟಿ ನ
- 30 ಲ್ವೆ ಜಿವರಾರಳವಂಚಲದಂಕಕಾಪನ || ಬಗ
- 31 ಸುಗವ ಸ್ವರೂಪದನೇಪಿಟ್ಟಿ ಪನ
- 32 ನ್ನು ಮತಕ್ಕೃತಿವಿಕ್ರಮಂಮೃಗಿಪತಿಗೆ
- 33 ಸ್ವದಿಲೆಗಡಸನ್ನ ಗಭೀರತವಾರ್ಧಿಗ
- 34 ಸ್ವದಿಲೆಗಡಜಗತಾಪ್ರಸಿದ್ಧಿ ಗಳ
- 35 . . ಮಮೋನ್ನತಿವೆ . . ಗ
- 36 . . ಮುಖ್ಯವೊಳವಾನಪುರಿವೆ

(ಪೂರ್ವ ಮುಖ)

- ೫೭ ದುಸ್ಥಿತರೊಳಿಹಕ್ಕಲ್ಪತರುಮೆಂ
- ೫೮ ಬುರುಮೈರನರೇಂದ್ರ ಕುಂಭಿ
- ೫೯ ಕುಂಭಸ್ಯಳಪಾಟನಪದರಂ
- ೬೦ ಕೇಸರಿಯಂಬುರುಕಾಮಿನೀ
- ೬೧ ಜನೋರಸ್ಥಳಹಾರಮೆಂಬುದುಮೆ
- ೬೨ ಹಾಕವಿಚಿತ್ತ ಸರೋರುಹಾಕರಾ
- ೬೩ ವಸ್ತಿತಹುಸನಂಬುದುಮೆ
- ೬೪ ಸ್ತಮಹೀಜನಮಿಸ್ತ ರಾಜನಂ ||
- ೬೫ ಪುನಿಪುರದತಕ್ಕು ಕೂಟಪುಟುಕೊಳ್ಳು
- ೬೬ ದೆವುನ್ಮಣಮಸ್ತನಾರಿಗಾಟ
- ೬೭ ಸುಪುರದಚಿತ್ತ ವಿದ್ಯಾಯುದಬಿ
- ೬೮ ನ್ನ ಉಮಾಯಮನಯ್ಯ ಕೂರ್ತು ಒಂ
- ೬೯ ಚಸುಪುರದಕಲ್ಪ ಕಲ್ಪಿಯನೆ
- ೭೦ ಮತ್ತ ವರಂಪಸಗೊಣ ದೆವ್ವು ಪೋ
- ೭೧ ಲಿಸುಪುರದೊಪೇಟಾ ವಿಗ್ರಹದಿನರಾ
- ೭೨ ಜತನೂಜರೊಳಿಸ್ತ ರಾಜನಂ ||
- ೭೩ ನಿಖಳವಿನಮನ್ನ ರೇಂದ್ರರಮು
- ೭೪ ಖಾಬಜನೇತ್ರೋತ್ಪಳಾಳಕಾಳೋಳಿ
- ೭೫ ಳಮುಖನಿಕರನಿನಪುದು

(ದಕ್ಷಿಣ ಮುಖ)

- ೭೬ ಶ್ರೀಗಿವಿಜಯಕ್ಕೆ ವಿಧಿ ಗೆಲಾಗಕ್ಕೆ ರಟಂ
- ೭೭ ಗೆಜಸಕಪಿಂಬಾಗಿರಿತಕ್ಕಾ ಫಿಗರಮಿದೆನ್ನ ಕಸ್ತುರಿ
- ೭೮ ಕರಾಗಮದೊಳನೆಗಟ್ಟು ಮಲ್ತೆ ಬೀರರಬೇ
- ೭೯ ರ || ಬಳಗಂದಕ್ಷಿಣಸುಕರದುಪ್ಪ ರಮಂಪೋಪಿ
- ೮೦ ಗಣಸುಕಂದುಪ್ಪ ರಥೇದಮಂಬಳಗೇವಾ
- ೮೧ ಮದವಿಪಮಾಮನನ್ನಿವಿವಿದಮದುಪ್ಪ
- ೮೨ ರಮನ್ನಿನ್ನ ರಜಿಪೋಪಿಗಗ್ಗ ಕಳೆಯನಿಪ
- ೮೩ ತಿವಿಪಮಾಮನದತಿವಿಪಮದು
- ೮೪ ಪ್ಪ ರಮಂಬುದುಪ್ಪ ರಮಂಖಯೋಳೊ
- ೮೫ ವ್ಯಸನೇಟಾರಸಲಿಬಿಟ್ಟುನಾಲ್ಕು ಪ್ರಕ
- ೮೬ ರಣಮುದುನಿಸ್ತ ರಾಜಂ || ಚಾರನೆ
- ೮೭ ನಾಲ್ಕು ಪ್ರಕರಣಚಾರಣೆಮೂ
- ೮೮ ನೂಪಮೂಪತತ್ವೆನಿಸರವಾ
- ೮೯ ಚಾರಣಿಗಳನ್ನ ಮದಿಚಾರಣಸುಗಂ
- ೯೦ ಕೋಟಿರಜಿನೇಪಿನವೆಚೆಂ || ಬಳ
- ೯೧ ಸುಮೇಷವಮುಟುಕಗಿಟ್ಟು ಪ್ರಚಾರ
- ೯೨ ಉರೋಪಮುಟುಕಗಿಟ್ಟು ಮೈಳೆಗರಮು
- ೯೩ ನಾಗುಗಿದುಕೂಟು ಮೈಗಲುನೆಲ

- ೯೪ ಪದನಖಿಕಮುಳಾಕರವಿವಾಸ
- ೯೫ ಮುಖತರಜವನ || ಮನ್ನಿ ಸಿಮಿ
- ೯೬ ರಿದೀಮಂತೂದಳಂನ್ನು ಡಿಯನ್ನೊಡರ್
- ೯೭ ಮೂಣನಳಜಿನಿಸ್ತ ಮಿದೇನುನ್ನ ತಿ
- ೯೮ ವಡೆಮುರೋಚಾಗದನನ್ನಿ ಯುಬೇ
- ೯೯ ರದನೆಗಟ್ಟಿ ಚಲದಗ್ಗ ಣುಡು ||
- ೧೦೦ ಕರವಸ್ತುತಕೇರಣರುಚಿಯಂಚ
- ೧೦೧ ರಾಚರವ್ಯಾಪ್ತಿ ಯಿಂಜಗಜ್ಜ ನನು
- ೧೦೨ ತಿಯಿಂಕರ ವೆಸೆಬಿಟ್ಟ ಪುರೇನೀ
- ೧೦೩ ಕ್ಕರಮೂರ್ತಿ ದೇವೀಶ್ವರಿ ಕೀರ್ತಿ ಫನಾರಾಯ
- ೧೦೪ ಣನ || ನುಡಿವರ್ಣರಮನೊನ್ನಿ ಗ
- ೧೦೫ ಣ್ಯ ಸೇವೆರೊಳಗಕ್ಕೆ ಮುಯ್ಯಂಪ
- ೧೦೬ ರೀವಡೆಮಲಚ್ಚು ವರಾಮೊಗೇಟ
- ೧೦೭ ಗಳವೆನ್ನಿಪ್ಪ ಫರ್ಪರಸ್ತಿಯೇರೊಳ್ಳ
- ೧೦೮ ಡಣಂನನ್ನಿ ಗೆಬಿಗಿವರನುಡಿತೊ
- ೧೦೯ ದಳ ದೋಸಕ್ಕೆ ಪಕ್ಕಾ ಬೆಂಬದಗಂ
- ೧೧೦ ಣ್ಣಿ ಕಳಿಕಾಲದೊಳ ಕಳಿಗಿಳೊ
- ೧೧೧ ಕ್ಕ ಣ್ಣಂ ಬರಗಣ್ಣರೇ ||

- ೧೧೨ ಉಮೂವಿದ್ಯಾಯದೊನ್ನಿ ಫವಿಯೊಳ ಬ
- ೧೧೩ ರವೊಪಗೊಳದೊಳಂಬಲದೊಳಂಕನಗ
- ೧೧೪ ಡುಮಿನ್ನ ಬಪ್ಪ ಕವಳಯನ್ನ ಪುರಚಾರಿ
- ೧೧೫ ಸುಮೋದಯಂರಟ್ಟು ಕನ್ನ ಪ್ಪ ಫನಾರಾಯ
- ೧೧೬ ಮಳಸಿನನಿಲಿದುಗಿರಿಗಯ ನಳದೊರ್ಗ
- ೧೧೭ ನೂರ್ ರೋಗೊಳಗೇಪುಜಗೇವೆಪುರ
- ೧೧೮ ಕವೆಚಾರಿಪುಲಿಕೆಯಳವಿದುಕೇ
- ೧೧೯ ಮಳಮುಕ್ತಿ ಫನಾರಾಯಣ || ಗಿರಿಮೆ
- ೧೨೦ ಕ್ಕನಿನ್ನ ಕೇಪಿದಕ್ಕೆ ಕಾರೊಳ್ಳು ನಾಲ್ಕುರಳವಿ
- ೧೨೧ ಗೆಕೆಪಿದುಮುಕ್ತ ತುರಗಂ ಬಿಟ್ಟು ನಿಂಬಿರಕ್ಕೆ ದ
- ೧೨೨ ಕಯಮೂರ್ಧನವಳಯವಿನತ್ತ ಪಿದುಮು
- ೧೨೩ ಕ್ಕ ಗಿರಿಕೊಳ್ಳು ಕವಳಯಮಿಸ್ತ ನಿತ್ತ ಮಂ
- ೧೨೪ ಬಗವೋಗೇಕರಮಂದಿಸ್ತ ಪಜಿವೊಳ ಗರ
- ೧೨೫ ದಪ್ಪಣ್ಣ ವಳಯಂಚಾರವನ್ನಂ ಛೋಗ
- ೧೨೬ ಮಿಕ್ಕ ಪಸನ್ನಿನಿಸ್ತ ರಾಜಂ || ಕಪ್ಪ ಕಳೆ
- ೧೨೭ ಪಟಂಗದವೆಂಗಳಿ ಲೇಪಿವೊಗಿಗಳ
- ೧೨೮ ಲಗಳದೇಕದೊಳಗೇನಿವಿಕಯ್ಯರ
- ೧೨೯ ಮದಪ್ಪ ಕಪ್ಪನಿನಿಸ್ತ ಮೇಪಿರುಮೇಪಿಪ

- 110 ಬಿಡೆಗಂ || ನೆಗ್ಗೊ ಮುಣ್ಣಿಳವೂಳಿಮುಣ್ಣಿ
111 ಲಯಮುಕಮುಣ್ಣಿಳವುರ್ದ ಫಚ್ಚನ್ನ ಮುಗ್ಗೊಂ
112 ಗೆಪೊಡಂವಪ್ಪನವ್ವತೊಳ್ಳುಮುದ್ದ ವಟಿಂ
113 ಚಕ್ರವ್ಯಾಪಂಬಲ್ಗೆಗಳೆಂಪೊಗೊಸಲ್ಗೆ

(ಪಟ್ಟಿಮ ಮುಖ.)

- 117 ಉದ್ಧ ವಟಿಮುಣ್ಣಿವರಂಬುದೆಬಿ
118 ದ್ವಂಮುಣ್ಣಿಲ್ಲಿಕಡ:ಪಿನೋಳ್ ಬಹು
119 ವಿಧವಿಂದುದ್ಧ ವಟಿಮುಣ್ಣಿಮು
120 ರಿಗುಳಿದಿದ್ದ ಮೆನಲಬಿಳವೊ
121 ಪುಗನೊಣಿವಬಿಡೆಗಂ ||
122 ಎತ್ತಿಕ್ಕಮುಣ್ಣಿವೊಲ್ಲಂಗೊತಿ
123 ಗಿದೊರೆಕ್ಕೊಣ್ಣಿ ಕೊಳ್ಳುತೆನಲ್ಲ
124 ದೆನೊಣಿಯಿಬರಲೆತ್ತಕ್ಕಡಿ
125 ಯುಳ್ಳಿಬಿಸುವುದಿಯಿಬೀನೆ
126 ಲಾಪುದೆಯಿಲ್ಲಪಹಿಯನಾ
127 ವಿಟ್ಟಿಮುರವಲ್ಲಿಕಡುಪಿನೋಳ್
128 ಮುರವಿಯಿಟ್ಟಿಬಿಯಿಬನ್ನ
129 ಉವನ್ನಿಬಿಯಕ್ಕಲ್ಗದೆಬಿ
130 ರರವೀರನಂಗಿಡೆಗೊಳುಭರಣ
131 ನಂನೋಡಿಕ್ಕೊ || ಆಮವನಂ
132 ಕೂಕುವನಂನಿಗುವನಂಗಳಡ
133 ಯೆನೆಗೊತ್ತಕ್ಕಡಿಯೊಳ
134 ನುತ್ತಾಸದೆಯುಕ್ಕುಂಕದೆಯುಂ
135 ಬೀಸಂದೆಯುಂದಿದ್ದ ಮೊಣಿ
136 ಗುಮೊಣಿವಬಿಡೆಗಂ || ಎತ್ತ
137 ಗಲಪುದುದೆವಿಟ್ಟುಕಮ್ಮಗುಟ್ಟಂ

- 111 ಕ್ಕ ಪಟವುದುಪ್ಪ ರಡಣಿವಂಗಳನುರಮ
115 ಬಿನೊಣಿಯೊಳ್ ಜಗದೊಳೊಣಿವಬಿಡೆಗಂ
116 ನೊವ್ವನೊಬಿಲ್ಲ . . . ನ್ತಾರಾಳಂವುನುರಮ

- 138 ಬರಲೂಮುಖಿಯದೆತ್ತಪ್ಪಂ
139 ನ್ನಂ ತೆಪನನಪಿಯದೆತ್ತಂಗಳಮು
140 ನಿಕ್ಕಿಯುಂಮೂಡೆಗೊಳ್ಳದೆಕ್ಕಟ್ಟಿಡಿ
141 ಯುಂಮುಖಿಯೊಪೊಯಿಸಿದನು
142 ರೆಯುಂಕೊನ್ನಂಧರೆಗೆಡೆತಗರ್ಗಡ
143 ಯಿವನೊಸದೆನೊಣಿಯೆಕ್ಕ
144 ಡುಜಾಣನೆನಿಸಲ್ಗೆ ಬಕ್ಕು ಮೆಗೆ
145 ಡೆಗೊಳುಭರಣನಕ್ಕಟ್ಟದನ್ನಂ ||
146 ಕಾಲ್ಗಳಕ್ಕಯ್ಯಳತುರಗದಕಾಲ್ಗ
147 ಲೆಣಿವುಗಳೊಳಿಬಿಂಚಿಸು
148 ತೊಣಿಗುಂಗೆಲ್ಗ ಮೆನನೆಗೊ ಮಾ
149 ಗ್ಗದೇಗೊ ಮೊಣೆದಕ್ಕಿಕ್ಕಿತ್ತಿರ್ಗಾ
150 ರಾಯಾಣನಂ || ವನಧಿನೊಣಿ
151 ಧಿಪ್ರಮಿತಸಂಚ್ಚಿಕ್ಕಾಂವನಿ
152 ಪೊಳಕಾಳವಂನೊಣಿಯಿಬಿತ್ತ
153 ಛಾವುಪರಿವತ್ತಿಗೊಣ್ಣಿತ್ತುಸಿತೆತ
154 ರಾಪ್ಪ ಮೊದಿನಯುತಭಾವಾರದೊ
155 ಲನಾಕುಳಿಬಿತ್ತದೆನೋನ್ನು ತಾಡಿದಂ
156 ಜನುನುತನಿವ್ವರಾಜನುಳಿವಂ
157 ರರಾಜಮುಡುವಿಳೊಯಿಂ ||

134 (58)

ತೊರನ ಬಿಟ್ಟಿಯ ಪಟ್ಟಿಮ ಮುಖಗಳ ಮೇಲ್ಬಗ್ಗವು ಸಮಮ ದೊಗಿರುವುದನ್ನದ ಪಟ್ಟಿಮ ಮುಖ

(ಈ ಕಂಠದ ಉತ್ತರ ದಕ್ಷಿಣ ಪಟ್ಟಿಮ ಮುಖಗಳ ಮೇಲ್ಬಗ್ಗವು ಸಮಮ ದೊಗಿರುವುದನ್ನದ ಪಟ್ಟಿಮ ಮುಖ
ಯೊಡತು ಉಳಿದ ಮುಖಗಳ ಕೆಳಭಾಗವು ಕಟ್ಟಡದ್ದಿ ಸರಿವೊಗಿರಿದ. ಆದುವಂದ ಸಿಕ್ಕಿರುವ ಭಾಗಕ್ಕೆ
ವಜ್ರ ಪಟ್ಟಿಸಂಪ್ತೆ ಕೊಟ್ಟಿದೆ.)

(ಉತ್ತರ ಮುಖ.)

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- 10
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12
13

(ಪೂರ್ವ ಮುಖ)

- 11 ಸಾಧಿಸಿಪೋಗಿ . . .
- 12 ನಿರದೆ
- 13
- 14
- 15 ಬಿಜರಿತ
- 16 ಸ್ತಂಭಯ
- 17 ಅಯ
- 18 ಸ್ತಂಭ
- 19 ಲ
- 20 ಲಯ
- 21 ಲಯ
- 22 ಲಯ
- 23 ಲಯ
- 24 ಲಯ
- 25 ಲಯ
- 26 ಲಯ
- 27 ಲಯ
- 28 ಲಯ

(ದಕ್ಷಿಣ ಮುಖ)

- 41
- 42 ವಾಗ್ವಿಜಯನ . . .
- 43 ಪುನರಾವೇಶನ . . .
- 44 ನಗನ
- 45 ಯನಯ
- 46
- 47 ದುವಿನವಿಜಯ . . .
- 48 ದುವಿನವಿಜಯ . . .
- 49 ದುವಿನವಿಜಯ . . .
- 50 ದುವಿನವಿಜಯ . . .
- 51 ದುವಿನವಿಜಯ . . .

(ಪಶ್ಚಿಮ ಮುಖ)

- 52
- 53 ಲಯ
- 54 ಬಿಜರಿತ
- 55 ಯನ
- 56 ಬಿಜರಿತ
- 57 ಭುಜದಂತ
- 58 ಸ್ತಂಭ

- 29 ಪಂಚಸಿದ್ಧಿ
- 30 ಸಿದ್ಧಿ
- 31 ನನವ
- 32 ಲಯ
- 33 ದಯ
- 34 ಪು
- 35 ಯ
- 36 ದಯ
- 37 ದಯ
- 38 ಪು
- 39 ದಯ
- 40 ದಯ
- 41 ದಯ
- 42 ದಯ
- 43

- 59 ಲಯ
- 60 ದಯ
- 61 ದಯ
- 62 ದಯ
- 63 ದಯ
- 64 ದಯ
- 65 ದಯ
- 66 ದಯ
- 67 ದಯ
- 68 ದಯ
- 69 ದಯ

135

ಆದೇ ಬಸ್ತಿಯ ಎಡಕ್ಕೆ ನಿಲ್ಲಿಸುವ ಗನೆಯ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ)

- 1 ಸ್ತಂಭ
- 2 ದಯ
- 3 ದಯ
- 4 ದಯ

(ಮುಂದೆ ಬರುವಣಿಯಲ್ಲಿ)

ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ನವರಂಗದ ಜಗಲಿಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ ಕಲ್ಲು ತುಂಡು.

1 ತ ತಿ

2 ಕಟ್ಟಪ್ಪನಲ್ಲಿ ||

3 ಮಲದಕುಮಾ

4 ರಣನಿಭಟಾರಸ

5 ಪಿತ್ತಿಯರಸಾಯಿಟ್ಟ

6 ಕನ್ನಿಯರ . . .

7 . ವಪ್ಪಿಗಳ

ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ.

9 ವಿಳ . . .

10 ಸ

11 ಸರ್ವ . . .

ಅದೇ ಬಸ್ತಿಯ ಮುಂಭಾಗದಲ್ಲಿರುವ ತೇರಿನ ಉತ್ತರಮುಖದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

1 ಭದ್ರಭೂಯಾಜ್ಞೇಂದ್ರಾಣಾಂಶಾಸನಾಯಾಘನಾಕಿನೇಕುತಿತ್ಥಧ್ವಾಂತಸಂಘಾತಪ್ರಾಣಿನಘನವೇ || ಸಕವರ್ಷಂಸಾ
ಯಿರಂ

2 ಪ್ರಕಟಮೆನಲ್ಪಾ ವತೋಂಭತುಂನಡೆಯುತಿರಲುಸುಕರಮನೆಹೇಮಳಬಿಯೊಳಕಳಂಕದಜೇಷ್ಠಸುಧಗುರುತೇರಿಸಿಯೊ
ಳು || ವಿ || ಧರ

3 ಣೀಕಾಳಕನಪ್ರಪ್ಪಯ್ಯನರಾಜಪ್ರೀಪ್ತಿಗಳುತ್ತಮ್ಪತ್ತಿಬ್ಬರನಲ್ಪಯ್ಯನಳಸಟ್ಟಿಯುಂಗುಣಗಣಾಂಭೋರಾಸಿಯೆಂಬೊಂದು
ಸುಂದರಗಂಭೀರದನೇಮಿ

4 ಸಯುಮಿವಶ್ರೀಜೈನಧಮ್ಮಕ್ಕೇತಾಯ್ಗರಗಳತಾಮೆನಸನ್ನಪಂಪಸದಳಂಪವ್ವಿತ್ತಭೂಭಾಗದೊಳ || ಕ || ಅಮಳಯರ
ರಮಳಗುಣಗಣರಮ

5 ಇನಜಿನಶಾಸನಪ್ರವೀಶಕರನೇಪಂಪಮರ್ದಿರಪ್ಪಯ್ಯನಳಸಟ್ಟಿಯುಮೇಯಗುಣೇನೇಮಿಸಟ್ಟಿಯುಂಸುಖಿನಿರಲಂ || ಅವರಜ
ನನಿಯ

6 ರನಲ್ಪಿಭುವನತಳಂಪೊಳೆಮಾಚಿಕಟ್ಟಿಯುಮುಧ್ಯದ್ವಿವಿಧಗುಣಿಶಾಸ್ತ್ರಿಕಟ್ಟಿಯುಮವಗ್ಗಳುಜಿನಜನನಿಯನ್ನರುಜಿತ
ದೊಳ ||

ಅದೇ ತೇರಿನ ಪಕ್ಕ ಮುಂಭಾಗದ ಮೇಲ್ಪಟ್ಟಿಯಲ್ಲಿ.

7 ಜಿನಗೃಹಮಂಪ್ಪನೋಮುದದವಾಡಿಸುಂದರಮಂವಿನಿಮ್ಮಿಸಿದ್ಧನುಪಮಾಭಾಸುತಿತ್ತಿಮುನಿಕೇ . . ದಿವ್ಯಪದಾಪ್ತ
ಮೂಳದೊಳ | ಮನಮೊ

8 ಸರಿವ್ಯರೂಪರಮದಿಷ್ಟಯನೊಪ್ಪಿರತಾಶ್ವಿ ದಜ್ಜನತತಿತ್ತಿತ್ತಿಸತ್ತ್ವಮರುದೇವಿಯು(ಮಿಂ) ಜಿನಸಾಸ್ತಿಕಟ್ಟಿಯುಂ||
ಶ್ರೀಮೂಲ

9 ಸಂಗದೊಳವತ್ತಾಪುಟಮೋನ್ನತಮೆನಿಪ್ಪದೇಸಿಗಗದೊಳುತಾಮಿವ್ವರುಮುಖಿಗುಣೋದ್ಧವೇಯರನೇನಗರ್ಧನಮ್ಮ
ನೋತರುಮೊ

10 ಲರೇ || ಜಿನಪತಿಗೃಹಾಜೆಯಂಸನ್ನನಿಪತಿಗಳನ್ನದಾನಮಂಭಕ್ತಿಯೊಳಂಜಿನಪ್ರಯ್ಯನಳಸಟ್ಟಿಯುಮೊಪ್ಪನಕಳದುನೇಮಿ
ಸಟ್ಟ

11 ಯುಂವಾಡಿಸಿದರಿ ||

ಬಾಹುಬಲಿ ಲಿಪ್ಪಿಯ ಸಮಾಪವ ಗನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಗ್ರಾಸ್ಯಯವನೇತೇದಕ್ಕಾ ಗರವನೇನಣ್ಣ
- 2 ಗಂಗವಜ್ರನಲಿಂಕಜ್ಜಿಗ್ರಾಹ್ಯ ನಂಬರವರೊಳ್ಳೊಗೈಯ
- 3 ಮಾಪ್ಪುಡೆಗೊಪುಟನ್ನೂ ನಂಬಿ || ರಕ್ತ ಸಮಣಿಯಕ್ಕೋ
- 4 ಕೊಯಗಂಗನಕಾಳಿಗೊಳ್ಳನ್ನ ಸಾಮಸ್ತಿರ ಯ್ನಕಾಳಿಗ
- 5 ಕೆಡೆರಕ್ತ ಸಮಣಿಯಕ್ಕೊಪುಟನ್ನ ಓಲಮುಮಜ್ಜು ಲಮುಂ
- 6 ತನ್ನ ನೆಪೊಗಣಿ | ಬಡನೆಕಾಳಿಬಯಸಿದಪೊಟಿಯಿ
- 7 ಲಪ್ಪುಜುಪಿಂಗಮಜ್ಜು ಲಂಬಿಡೆಕಡಿಕದ್ದು ನೂಂಕಿಕಿ
- 8 ಕೆತನ್ನ ಬಲಾಪುಜುಬಾಗದ್ಲಿಪುಂದಿಗಿಡದದವ
- 9 ಬೆಡೊಳೆಮಾಯಸಿಮೂಲಮೆಲ್ಲಮಂಪವಲ್ಪುಜ್ಜಿಪೊಗ
- 10 ಉತ್ತಿಯಂಪಡೆದುಕಾಂತಮಜ್ಜಿಯಿಗುಂತಾನಿಪ್ಪಟ್ಟ || ಅದಿಂ .
- 11 ಊಕವದ್ದೆ ಗನಕೋಣಿಯಗಂಗನಮೊತ್ತ ಮುಲ್ಲಮಂಜಿರ
- 12 ಪುವಿನಂತೆರ್ದ ಪಲಮಂತ. ಊಲಿಂಗಳ್ಳಿನಿಕ್ಕ ತನ್ನ ಬೀರದ .
- 13 ಲದೇಣ್ಣಿಯಂನರಬಲಂಪೊಗಪ್ಪುಡಕಂ . ಮಗಿದ
- 14 ಲ್ಲಿ ಪಟನಳುಕ್ಕೆ ಫಯಂಮೆ. ಟಿರದುಕಾಂತಮಜ್ಜಿಯಿಗನನ್ನ
- 15 ಳಗದೊಳೆ || ನಟ್ಟಸರಬ್ಬಳಿಂದಿರಕ . ಯಿಂಕಿಡಿಳೆಯ್ತು
- 16 ಬೇಡಿರೊಳ್ಳಟ್ಟನಿರಾಂತವತುಗಳನಂದಮುಜ್ಜು ಫಸ
- 17 ಬಟ್ಟುಜೋಪೊಲ್ಳಿಟ್ಟನೊನ್ನೂ ಬೀಣ್ಣಿಡೆಯ . .
- 18 . ಗೊಂಡುವಿಮಾನಮ್ ಲಂಪುಟ್ಟಲಮಿತ್ತರಿ
- 19 ಪ್ಲಗಳಬೋಯಿಗನಂದಿಜೋಂಪುಕಾಂತೆಯ . ||

ಅದೇ ಸ್ಥಳದ ಸನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀಯುವತಿಗೊದವಿಯಶ್ರೀಯುವತಿಯವತಿಯೆ
- 2 ನಿಸರಣಮೂರ್ತಿಗೌರವಮ್ನಯವೊಳುಂಪುಡು ಲಿಪಿಯಿಕನೊ
- 3 ಖನೇಣ್ಣಿಯಂಪುಕಟಿದವ || ಶ್ರೀದಯಂತನಬಾಯಿಕನವು
- 4 ನೋದಯಂತಗಜ್ಜುಡೊಳೆನವಜಾಬುಯ್ಗೆತಾಮನವತತ
- 5 ಯಾರವೇಣ್ಣಿವನವ ಮಂದೋಯಿಲವ್ವು ನಂಬರವರಂ ||
- 6 ಅಪರೂಪವುಟ್ಟು ಬೊಳಪುನಿನತವರವೆಳುಂಪುಡು ಲಿಪಿಯಿ
- 7 ನಮೆಟ್ಟು ಲ್ಳುಡೊಳುಪನಕ್ಕೆ ಸಾವಿಯುಟ್ಟು ಗಮನವೊಗಲೊ
- 8 ಲಯನರ್ದ ಬಿಟ್ಟುಂಪೊಳರೇ || ಫೊಲನತನಮುನಿಮುಫೋವಾ
- 9 ಲಂಫರ್ದಿವರೋಕವಿದ್ವು ಫಂನಂತಂಪ. ಗಿಗಪಡಿಯೆನೆ
- 10 ಪುಜಾರಂ. ಮನುಕುಮ. ಪಂನಿನೊಳಪೊಲಿಪ್ಪಡ || ಲ್ಳವಕಧ
- 11 ಮ್ನು ಫದೊಳದೊರಮನವರ್ದನನನ್ನ ರವವಿಂಪು ವತೆತಾನನ
- 12 ಪ್ಪು ಪಿಳೆಯೊಳವನಕಾತ್ಯ ಬೆಕಂವರೊಲೊಳದೇವತೆತಾನವೊ
- 13 ಲ್ಳವಂಫತೆತಾನವೆವೆಲ್ಳು ಫಕ್ತೆ ಸಮ್ಪವದಕಾಂವಿಯುಟ್ಟು ಬಿಡೊಗ
- 14 ನವೇವತೆತಾನವೊಳದೇ || ಉದಮ. ವಿದ್ವು ಫರವಪ್ಪವಾಯುಟ್ಟು (ಪ್ರ)

- 17 (3) 17 ಮುಖವಿರಾಜಿತವಾದಪದ್ಮಃ || ತಪ್ತಪ್ಪೋಗೋನನ್ನಿ
 18 ಪಂಚತಯತಿಶಾ ರಿಪ್ರಚಕ್ರೈರ್ದರಃ | ತರ್ಕವ್ಯಾಕರಣಾ
 19 ದಿಶಾಸ್ತಾನಿಪುನಸ್ತಾಪ್ತವಿದ್ಯಾಪತಃ ಮಿಥ್ಯಾವಾದಿ
 20 ಮದಾನ್ತಸಿನ್ಧು ರಘುಪಾಸಂಘಟ್ಟಕಣ್ಣಿರಪೋಭವ್ಯಾಂಭೋರ
 21 ದಿವಾಕರೋವಿದಯತಾಂಕನ್ವರ್ಪದರ್ಶನಪತಃ || ತಪ್ತಪ್ಪೋ
 22 ಸ್ತೋತ್ರವಿವೇಕನಿಧಯಃ ಶಾಸ್ತ್ರೋಪದೇಶಂಗತಾ ಪ್ತವೋತ್ಕ
 23 ಪ್ತತಮಾದ್ವಿಸಪ್ತತಿಮಿತಾಃ | ಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರಾರ್ಥಕವ್ಯಾಖ್ಯಾನೇ
 24 ಪಟಿಪೋವಿಚಿತ್ರಚರಿತಾನ್ತೋದ್ಭವಸಿದ್ಧೋಮುನೀಃ | ನಾನಾ
 25 ನಾನನಯಪ್ರವಾಣನಿಪುಣೋವೇದೋದ್ರಾಹ್ಯಾನ್ವಿತಃ ||
 26 ಅಜನಿಮುಖಪಚ್ಚೋಷಾರತ್ನ ರಾರಾಜಿತಾಂಭ್ರಿವಿವೇಚಮ
 27 ಕರಕೇತೋದ್ಧಂಡದೋದ್ಧಂಡಗವ್ಯಃ | ಕುನಯನಿಕರಭೂದಾನೀ
 28 ಕದಂಭೋಳಿದಂಡಃ | ಸದಯತುವಿಖಿದೋದೋರತೀರ್ಣಾಳವ
 29 ಟ್ಟಃ || ತಪ್ತಪ್ಪಃ ಕಳಧಾವನಂಬಿಮುನಿಪಃ ಸ್ವರಾನ್ವಿತಕೇಸ್ವ
 30 ರಃ | ಪರಾವಾಂವರತಧಾರಣಿಕುಳವ್ಯಾಪ್ತೋರಕೀರ್ತಿರ್ದರಃ |
 31 ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಿಕುಂಭಧನಪೂಜ್ಯಾನ್ಮಾಧವಪೂಜಕವಿರೂ
 32 ಚತಕೇನರಬಿಧನುತಗಮಾಕಾ ಮಿಸ್ತಿನಜ್ಞಃ || ತಪ್ತ
 33 ತ್ರಕೋಮಜೇಂದ್ರಾಧಿಕೀರ್ತಿರ್ಮದವನಂಕರಃ | ಯಸ್ಯ ನಾ
 34 ಗ್ಧೇವತಾರಕ್ತಾಶ್ಚೇತೋಮಯಮಯೋಯದತಃ ||
 35 ತಪ್ತಪ್ಪೋವೀರಗಾನ್ಧೀಕವಿಗಮಕಮುಪಾಪಾವಿವಾಗ್ಧಿತ್ವ
 36 ಯುಕ್ತೋಯಸ್ಯಕೀರ್ತನಾಕಸಿದ್ಧಿಶ್ರವಣಿಕಾಕಾ
 37 ರಂಕಾರಕೀರ್ತಿಃ | ಗಾಯತನ್ಮಾಚ್ಚೈರ್ದಿಗವೇತ್ರಿವರಯ
 38 ವತಯಃ | ಪುತೀರಾಗಾನುಬಿನ್ದತಃ | ಸೋದೇವೀದಗ
 39 ತಃ ಪ್ರವಾದಪ್ರಕರಮಹಿರಾಭೀಳದಂಭೋಳಿ
 40 ದಗಃ || ಕೀರ್ತಗಲ್ಲಾಭಾಯ್ಯನಾಮನಮದ್ವಮು
 41 ನಿಪಶಂವ ರತ್ನತ್ರಯಾಶಾಸ್ತ್ರವಾತ್ಯಾತ್ಮ್ಯರಸಾ
 42 ತ್ವರಪ್ರಕಟನಪಟುಸಿದ್ಧಾನ್ತಶಾಸ್ತ್ರೋಪದೇಶಸಂಘಾ
 43 ತಪ್ತೋಳಿತಾಪಃ ಪ್ರಮದಮದಕಳಂಕೀಫಯದ್ವಿಃ |
 44 ಪ್ರಭಾವಃ | ಜೇದವದ್ಭವಾಳಮೇಧದ್ವೈಮಜೇವಿದ
 45 ಇತಾಃಪ್ರಾಪ್ತಲಕ್ಷ್ಮೀವಿವಾಸಃ | ವೀರಗಂಧಿವಿವೇಧೇ
 46 ಪ್ರಸನ್ನತಾನಗತ್ಯಚಂದಿನಸೇಂದ್ರವಾಂಜನದಾಪ |
 47 ಣಿಃ | ಪುನಿತಗೋಷದೇವಭೂಪಾಳಕಾ ಕಮುಖಕಾಃ ಕೇ
 48 ನಸಃ | ಕೀರ್ಮಪ್ರಕಾಶ್ಯೋದಗೀರ್ಮಮುನಿಮುಖಕಾಯ
 49 ಲಗಾತನುಶ್ರವಯದ್ಭೂಷಣ್ಯಾನ್ವಿತವಾನ್ವಿತವಗೋಗೀ
 50 ಪ್ತಪ್ರವತ್ಪ್ರಾಪ್ತವಿರೂಪಿ ಚಕ್ರಾಸ್ತತ್ಪ್ರಾಪ್ತವಾಪಾಕಾತಮತಿವರಸ್ಯ
 51 ಘಾತಗ್ರಸ್ತೀತೋಗೋಲಾಭಾಯ್ಯಾನ್ವಿತಪ್ತಗ್ರಹದಂತುಧಾ
 52 ವನುಭವ್ಯಸತ್ಕರವೇನ್ಮಃ || ಗಂಗಾನ್ವಿತವಿತಿತಃ ||

(ದಕ್ಷಿಣ ಮುಖ)

- 53 ತದನುಪಾತ್ಮ್ಯತೋಯಭೂತೋಳಿಗಳವ್ಯವೇಶ
 54 ಪ್ತಃ | ದ್ವೈತ್ಯರಗಮಾಪೇದಮೇವೇತದಮು
 55 ಗ್ರಹಾಃ || ಪುಷ್ಪಾನ್ವಿತಾಂಗತೋಕೇತವದ್ಭವತಿತ್ಯ

- 58 ಲಕಂ | ತಪಸ್ಸುಮತ್ಯುತಃ ತಸ್ಯತಪಃಕಿಂವನ್ಮತುಂ
 59 ಜ್ಞಮಾ || ತ್ರೈಕಾಲ್ಯದೋಗಿಯತಿತಪಾಗ್ಂವಿನಯ
 60 ರತ್ನಸಿದ್ಧಾಂತವಾರ್ಧಿಪವರ್ಧನಪೂರ್ವಕಂಪ್ರಾ | ದಿಗ್ನಾ
 61 ಗಳುಂಭರಿತೋದ್ವೇಷಕೀರ್ತಿ ಕಾನ್ತೋದೇಯದಸಾವಭ
 62 ಯನಂದಿಮುನಿಜ್ಞಾನಾಂ || ಯೇನಾಶೇಷವೇಷವಾಃ
 63 ಲವಸ್ತಮ್ಯುಕ್ತಾಃ ಪೂರ್ವತಾಃ | ಯೇನಾಪ್ತದಲಜ್ಞ
 64 ಲೋತಮಮಹಾಧರ್ಮಾಬ್ಯುಕ್ತಲಬ್ಧಮಾಃ | ಯೇನಾಶೇ
 65 ಪಪಪೋಷಿತಾಪದನನಸ್ವಧ್ಯಾತ್ಮಸಂಪೇದನಂಪ್ರಾಪ್ತಂಸ್ಯಾಧರ್ಮಯಾ
 66 ದಿನಂದಿಮುನಿಪದ್ವೀಯಾಕ್ಯತಾತ್ಮೋಭಾವಿ || ತಪ್ತಪ್ಪುಸ್ತ
 67 ಕಳಾಗಮತಃನಿಪುಣೋರೋಕಜ್ಞತಾನಯುತಸ್ಸುಖಾ
 68 ರತ್ನವಿಚಿತ್ರಚಾರ.ಚರತಸ್ಸುಪನ್ಯಕಂದಾಕುರಃ | ಪಿಂಧ್ಯಾ
 69 ತ್ಯಾಪ್ತವನಪ್ರತಾಪಪನಶ್ರೀಸೋಮವೇವಪ್ರಭುರ್ವಿಷ್ಣು
 70 ತ್ವತ್ಕಳೇನೋನಾಮವ.ನಿಪಃ ಕಾಮಟವೀರವಾಃ ||
 71 ಅಪತಸಕಳಚಂದೋವಿಶ್ವವಿಶ್ವಂಭರೇಪ್ರಣುತವದಿಪ
 72 ಯೋದೇಕುಂದಪಾರೇನ್ದುರೋಷಿಸ್ತ್ರದರಗಜಸುವಪ್ರವ್ಯೋ
 73 ಮುನಿಸ್ತುಪ್ರಕಾಶಪ್ರತಿಮವಿರಕೀರ್ತಿವ್ಯಾಘ್ರಧೂಕ
 74 ಲ್ನಾಪೂರಃ || ಶಿಷ್ಯಸ್ತಸ್ಯದ್ವಾಪ್ರತ್ಯಮನಿಧಿಸ್ತಂಯ
 75 ವನಾಭೋನಿಧಿಃ | ಶೀಲಾನಾಂವಿಪ್ರಲಯಸ್ತಮಿತಿಭಿಯ್ಯು
 76 ಕ್ತಿಪ್ತಿಗುಪ್ತಿಕ್ರಿತಃ | ನಾನಾಸದ್ಗುಣತತ್ವರೋಷಣಗಿರಿಃ
 77 ಪೂರಿದ್ಯತಪೋಜನಪೂಃ | ಪ್ರಖ್ಯಾತೋಭಾವಿಮೇಘಚಂದ್ರ
 78 ಮುನಿಪೋಸ್ತ್ರೈವಿದ್ಯಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಭೂಪಾಲವಾಃ
 79 ಲಾಲಿತಪದಸ್ಸಂಜ್ಞಾನಲಕ್ಷ್ಮೀಪತಿಶಾ ರತ್ನೋತ ಕವಾ
 80 ಹನಶ್ಚಿತಯರಝಾಭಾತಪತ್ರಾಂಚಿತಃ | ತ್ರೈಲೋ
 81 ಕ್ಯೋದ್ಭೂತಮನ್ಮಥಾರಿವಿಜಯಸ್ಪದ್ಧರ್ಮಚಕ್ರಾಧಿಪಃ
 82 ಪೃಥ್ವೀಸಂಸ್ತವತೂರ್ಯುಕ್ತೋಪನಿವದಸ್ತ್ರೈವಿದ್ಯಚಕ್ರೇಶ್ವ
 83 ರಃ || ಶಾಲಾಘೋಸ್ಯಶಿರೋಮುಖಃ ಪ್ರವಿಳಸತ್ಕರ್ತವ್ಯಚೋ
 84 ಡಾಮುಖಃ ಸೃದಾಂತೋಪನಿವದಃ ಪ್ರಸವವದ್ಭಾತ
 85 ಸ್ಯಚೋಡಾಮುಖಃ ಪೂರಿದ್ಯತಂಯಮಿನಾಂ ಶಿರೋಮುಖಃ
 86 ರುದಂಚದ್ವೈರಚ್ಚಾಮುಖಃ | ಜೇಯಾತ್ಮನಂತಮೇಘಚಂ
 87 ದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯಚೋಡಾಮುಖಃ || ತ್ರೈವಿದ್ಯೋತ್ತ
 88 ಮಮೇಘಚಂದ್ರಯಮಿನಃ ಪ್ರತ್ಯುಪ್ಪಾಪವನಿಪು
 89 ಯಾವಾಗ್ಧೀವಿರಿಸತಾವಹಿತತ್ವದಯತದ್ವ
 90 ಸ್ಯಕಮ್ಯಾಪ್ತೋನೀ ಕೀರ್ತಿವ್ಯಾಪ್ತಧಿವಿಷಯಾಚೇಳಕುಳವ್ಯಾ
 91 ದಾತ್ಮಾಪ್ರಪ್ತಮಪ್ಯ | ನೈವೈವಮೇವಂತ್ರತಂತ್ರ
 92 ನಿಜಯಂನಾನಂಭ್ರಮಾ ಭೂಮ್ಯುತಿ || ತ
 93 ಕ್ತುನ್ಯಾಯಸುವಪ್ರವೇದಿರಮಳಾರ್ಹತ್ಯುಕ್ತಿ
 94 ತನೈತ್ಯುಕ್ತಃ | ಕಬ್ಬಗ್ರನವಿರುದ್ಧಕಂಬಕಳಿತಸ್ಯಾ
 95 ದ್ಯಾದಸದ್ವಿದ್ಯಮಾಃ || ವ್ಯಾಖ್ಯಾನೋಜ್ಞಾತಘೋಷ
 96 ಣಃ ಪ್ರವಿಘ್ನಪ್ರಜ್ಞೋದ್ಯವಿಚೇಚಯೋಜೇಯಾ
 97 ದ್ವಿರುತಮೇಘಚಂದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯ

- 108 ರವ್ಯಾ ಕುಃ || ಶ್ರೀಮೂಲಸುಫೇಕೃತಃ |
 109 ಸ್ತೃಕಗ್ಧದೇ ತೀಯೋದ್ಧವಗ್ಧಸುತಾಕ್ ಕೃತಃ |
 100 ವತ್ತೀ ಸ್ತೃದ್ಧಾನ್ವೀಕೇರ್ದುರಕಿಯಾಪುನಿಮೇಘತಂತ್ರ |
 101 ಸ್ತೃವಿದ್ಧದೇವತಿಸುಪ್ಪಿಬುಧಾಸ್ತು ವಸ್ತಿ || ಸಿಮಾಧಿ
 102 ಸ್ತೇವನವೀರಸನೇರದೇ ರಾಸ್ತಾಬ್ಧಾಭಾ
 103 ಸ್ತರಃ ಪಟ್ಟಪ್ಪಕೇವ್ಯಕಳಂಕದೇವಿಯುಧಃ ಸಾಕ್ಷಾದ |
 104 ಯೇಘಾತಳೇ | ಸವ್ಯಕವ್ಯಕರಣೀವಿಪತ್ಯ ಪುಪಃ ಶ್ರೀ
 105 ಪುಪ್ಪಪಾದ ಸ್ವಯಂತ್ರೈವಿದ್ಯೋತ್ಪನ್ನಮೇಘತಂತ್ರ
 106 ಮುನಿವೋವಾವೀರ್ಯಪುಂಜನನ || ಶಿಖಿತಾಮುನೋದ
 107 ರವನಾಂವನೋದರವಸ್ತುಗಂಗಳ್ನ ನಶ್ವಿತ ||

(ಪಕ್ಷಿ ಮುಖ್ಯ)

- 108 ರವ್ಯಾಣೀರಸ್ಯಕಾಂಧವಮುತಿಯವೇದ್ಯೋತಿಜಾತ
 109 ಮುಕುಂಭೀತಸಂವನ್ಯಕೈಳಂಕಿತವಿನಪತನುಂಜಾತೇವಂ
 110 ನಿತಾನ್ತಂ ಶ್ರೀಕಾನ್ತಾಪ್ಪಳಾಂಗಂಕಯಳಭವವಪ್ಪಮೈಕೇಘತಂತ್ರ |
 111 ಬ್ರೂತೇಪ್ರತ್ಯೈವಿದ್ಯಾಸ್ಯಾಖ್ಯಾಪಳಯನೀಯಸತ್ತೀಕ್ಷಿತಂ
 112 ದ್ಯಾತವೋನ || ಮೂವತ್ತಾಜುಂಗುಣಿಂಧಾಪವನುಂಜಾಪಟ್ಟ
 113 ಪಳವಪ್ಪಕಪಿಂಭಾವಿಪದೇವೀಘತಂತ್ರೈವಿದ್ಯರದಂತೋರಾನ್ತರ
 114 ಸಮಸ್ತಳಿದರ || ಮುನಿನಾಥದನಧಮೈಕಧಾರಿದ್ಯ ಪಟ್ಟೋರದ್ಧುಂ
 115 ದಿವ್ಯಬಾಣಧಾನ್ಯಾನಿನೀಕ್ಷುಃಪಾಪಮೇನೀಜಾನ್ಯಸೂತ್ರ |
 116 ಮೋರೋರಪೂವಿನಬಾಣಂಗಳ್ಳಯ್ಯ ಪಿನಪೂಕಾಂಗಾಕ್ಷೇಪಮಂ
 117 ಪನಪ್ಪಾಪಾವನಯಂರದ್ಧಕಮೇಘತಂತ್ರಮುನೀಯ್ಯಾ
 118 ಕೌನ್ತೀದೋದ್ಧವಪ್ಪವಂ || ಶ್ರೀವೇದೀಯಂಜಾಪಿವ್ಯಾಪರಣಿತಿ
 119 ಮುನೀಯಂಪುಂಜಾತಕ್ತವಿದ್ಯಾಪ್ರವಾಣತ್ವಂಜಾಘನೀಯಂ
 120 ಜನನೀದಿತಸಂಜಾಪ್ತವಿದ್ಯಾಪ್ರವಾಣಭೂತೈವ
 121 ನೈವ್ಯಪಪಿತಪುಳಕೇಕ್ಷೀತ್ರಿಸಲ್ಯಾತ್ವೈವಿದ್ಯಾನಿವಮತ್ಯೈವಿ
 122 ದೈನಾಮಪ್ರವಿತನನದಂ | ಮೇಘತಂತ್ರಬ್ರೂತೀಂತ್ರಂ ||
 123 ಕ್ಷಮೇಗೀಗಳ ಜಾವನಂತೀವಿದುರತುಳಂಕಿತಶ್ರೀಲಾವಣಿ
 124 ಮೀಗಳ ಸಮಸಂದಿವ್ಯಕತುಂಜಾಪ್ರವಾಣತಧುಗಧಿಕಪ್ರಾಣಿಯ
 125 ಯ್ಯಾಗಳಂಧಂಧಮಾಪಿವ್ಯಾತಿಯಂತಾಳಿದನಮಳತಾ
 126 ತೋತ್ರಮಂಭವ್ಯತೇತೋರಮಾಣಂತ್ರೈವಿದ್ಯವಿದ್ಯೋದಿತವಿರ
 127 ದಯಾಂಮೇಘತಂತ್ರಬ್ರೂತೀಂತ್ರಂ || ಅದನುಂಜಾಪ್ತಂ
 128 ವಿನಂಜಲ್ಯಗವಪ್ರವಾಣತೋರೋದಮಂಜಾಪಿವಿದ್ಯಾಕಲ್ಯಾ
 129 ದ್ಧಕಪ್ರವೀರಂ ಜೇಷ್ಠೋದ್ಧವನೇರದ್ಧಕಪಂ ಸಕ್ಷಗೇಪಪದ
 130 ದಪ್ಪಂಜಾಪ್ತನೇ ಬತ್ತೇನೇದಿನನಪತ್ಯಂತ್ರ | ಕೇ
 131 ಕನ್ತಕಾನ್ತಂಪ್ರವಿದ್ಧೀಮೇಘತಂತ್ರಬ್ರೂತೀಳಕಪದ್ಯ
 132 ತ್ರೀಕ್ಷೇತ್ರಕಪಾಠಂ || ಪೂಜಿತವಿದ್ಧವಿಯುಧಸಮಾ
 133 ಜಂತ್ರೈವಿದ್ಯಮೇಘತಂತ್ರಬ್ರೂತೀವಾಪಾಪಿನನಮಿತ
 134 ಮುನೀಯಂಪ್ರವಾಣೀಗಾಣಪಾಪಾಪಾಪಂ || ಸ್ತೃಬ್ಧಾ |
 135 ಕ್ಷರನತನುರಕ್ಷುಂಜಾಪ್ತನೇ ಪೇಗಳ್ಯಪೇಗಳವೇರನನಮ
 136 ಗಾಂಜಾಧಾಂಜಾವನವೀಳಕಪದ್ಯವೇಮೇಕ್ಷೀತ್ರಿಮೇಘ |

137 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಂಧಮೈರಂ || ಶ್ರೀಬಾಳಚಂದ್ರಮು
 138 ನಿರಾಜವವಿತೃಪುತ್ರಃ ಪುಣ್ಯದ್ರಷ್ಟವಾದಿನವನಾಳತಾಲ
 139 ವಿತ್ರಃ | ಜೀಯಗದಮಂಜಿರಮನೋಜಯಪುತ್ರಾಪಃ ಸ್ಯಾ
 140 ವ್ಯಾಧಸೂಕ್ತಿರಬಹಃ ರುಚಕೀರ್ತಿರದೇವಃ || ಕಿಂವಾಪಸ್ತುತಿವಿ
 141 ಸ್ತುತಃ ಕಿಮುಃಪಣಿಗ್ರಸ್ತಃ ಕಿಮುಗ್ರಾಪದ್ಯಗ್ರಗ್ರಿಸ್ತುತಿ
 142 ಸ್ತುವತಶ್ಚುಗದಗದವಚೋಗಮಾನನನಂದ್ರಿಧೃತೇ ತಜ್ಜಾನೇರು
 143 ಭಕೀರ್ತಿರದೇವವಿದಮಾವಿದವೈಷಿಭಾಪಾದಿದಜ್ಜಾಳಾಂಗು
 144 ಶಕೀನವಜ್ಜಿ ತಮತಿವ್ಯಾಪಿವಾರಾಕಸ್ಯಯಂ || ಭನದ
 145 ಪ್ಪಣನವದ್ಧೈರಧೈತಧರವದಿರುಬನ್ನಸೀಬನ್ನನೀಬನ್ನನಸ
 146 ನ್ನದ್ಧಯ್ಯಕೋದೃಷ್ಟಿಮಿರತನೇಯಿಬಂದನೀಬಂದನೀಬನ್ನ
 147 ನಸನ್ನೇಯಾನಕಕೋದೃಷ್ಟಕಾರಕಪ್ರಯೋಗಬನ್ನಸೀಬಂದನೀಬ
 148 ನ್ನನಪೋಪೋವಾವಿಪೋಗನ್ಮುಲವದ.ಃ ಭಕೀರ್ತಿರದೇವಕೀರ್ತಿ |
 149 ಪ್ರಭೋಷಂ || ವಿತಧೇಕೀತ್ತಿಯಲ್ಪಮಂಜು.ಪತಿಸಾಚ್ಚೇದೇನಿ
 150 ಪ್ಪಮಾನವಂರುಚಕೀರ್ತಿರವುತಿ ಸನ್ನಿಧಿಯೂ ನಾ
 151 ವೋಗವತಚಕರತರತಗಡದ್ರಿತಿತರವಾದಿಗಳವೇ || ಸಂ
 152 ಗದವತಮಂಕೇಳಿ ಪಂಪಂಗವದನ್ನಳತಿಬಳ.ಕಲ್ಪಜವಸಥೋದೊ
 153 ಳ್ಳ ಪೋಗಣ.ಭಕೀರ್ತಿರಮಂನಿವಸೋಗೇಗಳನ.ಡಿಮೇಲ್ವಿ ವಾದಿಗಳ್ಳಿಂ
 154 ಟಿಹಿಡಿಯೇ || ಪುಣೇಯಲ್ಪವ.ವಾದಿವೃದ್ಧಾದರಸಂಪಿಃ ಭೋಷ
 155 ವಾಸಮನ.ಮನ್ನೋಪನನ್ಯಾಸಂನಿಂನೀತೀತಿ | ವಾಸಂಸಂಪದ್ವದವಾ
 156 ದಿವಜ್ಜಾಳಾಕಃತನೋಳ್ || ಗಂಗಳ್ಳಿ ನಲಿಬಿತಿ || ಸವನಬಜ್ಜರ
 157 ದೇವದ್ರವಾರಾಪೋಜನಮಗದಾಸ್ಯಾಜಕಂಠಸಿದ ||

(ಉತ್ತರ ಪುಟ)

158 ತೃವಿವ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
159 ನಿವೃತ್ತಿವ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
160 ತಯೋವಿವ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
161 ವಮಾರಾಶಿಃ ಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತನಿವೃತ್ತಿಶತನಃ ಪುಷ್ಯವೃತ್ತಾ
162 ನನನಃ ತೃವ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
163 ಪೂರ್ವಾಃ ಸಿಂಹಾಸ್ತಾಂಬಧಿವರ್ಧನೋದಿವುತತಃ ಪೂರ್ವಪ್ರಭಾಚಂ
164 ದ್ರಮಾ || ಸಂಸಾರಾಭೋಧಿವೃತ್ತಿಶತನಃ ಪೂರ್ವಪ್ರಭಾಚಂ
165 ನರತ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
166 ಭವತಿಃ ಶ್ರೀಪ್ರಭಾಚಂದ್ರಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
167 ತಂಚಾರಾಶಿಃ ಸಂಪೂರ್ಣಾಕ್ಷಯವೃತ್ತನಿವೃತ್ತಿಶತನಃ ಪುಷ್ಯವೃತ್ತಾ
168 ನನನಃ ತೃವ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
169 ಪೂರ್ವಾಃ ಸಿಂಹಾಸ್ತಾಂಬಧಿವರ್ಧನೋದಿವುತತಃ ಪೂರ್ವಪ್ರಭಾಚಂ
170 ದ್ರಮಾ || ಸಂಸಾರಾಭೋಧಿವೃತ್ತಿಶತನಃ ಪೂರ್ವಪ್ರಭಾಚಂ
171 ಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
172 ರಣಾಂಬಧಿವರ್ಧನೋದಿವುತತಃ ಪೂರ್ವಪ್ರಭಾಚಂ
173 ಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
174 ವ್ಯಯೋಗೀಶ್ವರಮೇಘಚಂದ್ರಸ್ತುಭೂತೃಭೂತಾಶ್ವಮು
175 ರಣಾಂಬಧಿವರ್ಧನೋದಿವುತತಃ ಪೂರ್ವಪ್ರಭಾಚಂ

- 176 ತಾಯತೇ ಜೇಜೇದ್ಗವ್ಯವಿವೇರಣದಿಮುನಿಪೋರಾದಾ ನ್ನ ಚಕ್ರಾಧಿ
 177 ವಃ || ಪೈವಗ್ಗ ಶ್ರೀವಧಗುಣೇವತಿತ್ಯ ಗುಣಾಳಂಕೃತಿವ್ಯಕ್ತಭಾಷಂ
 178 ಪ್ರಶ್ನವಿದ್ಯಸ್ಯಾತ್ಯತೋಗವ.ದನಮುಖಭೃತೋಭೇದನೇವಪ್ರಾಪತಃ
 179 ಸ್ಯದಾ ನ್ನ ಪೃಥುಪಯೋಗಾಂತುನುಪಳೇಪಿಸ್ತಾ ಮುಖೇಭ್ಯಾ ಒಪನಾ
 180 ಲೋಪೋಭಗತ ಸಾಜನ್ಯಮಂದ್ರಶ್ರಿಯಮವತಿಮುಖೇವಿರಣಾಂವೀ
 181 ಮುನೀಂದ್ರೇ || ಶ್ರೀಪ್ರಭಾಚಂಪುಸಿದ್ಧಾ ನ್ನ ದೇವರಗುಣಿವಿದ್ಯಾ ವದ್ಧನ
 182 ಭೂಜುಳವೀರಗಂಗೆಬಿಟ್ಟ ದೇವನುಬಿಯವನುಪಟ್ಟಮುಜಾವೇವಿ
 183 || ಶಾಸ್ತ್ರಲವೇವಿಯವಸ್ಥುಣವಸ್ತುಗಸಾಭಾಗ್ಯಭಾಗ್ಯವತಿಗವಚಃ
 184 ಶ್ರೀಕಾಂತಯುಮಚ್ಯುತಕಾನ್ತ ಯುಮೇಯುಜ್ಜದಂಧದನತಿಯ
 185 ರೋರದಯೇ || ಸಾಂತಲವೇವಿಯತಾಯಿ ದಾನಮನನೂನಮಂಕಃ ಕೇವಾತ್ಥೀಯನ್ಮ ಕೊಟ್ಟು ಬೆನನಂಮ
 186 ವರ್ಧಿ ಧ್ಯಾನಿಸತನುಜಿವಳಂನೇನೆಯುಬೊವನುಚಿಟ್ಟ ಯೋನ್ಮಂ
 187 ನತಿಯು || ಸಕವರ್ಧಿ ಗಂಟನಯ ಕ್ರೋಧನಸಂವತ್ಸರದಾಸ್ತ
 188 ಯ್ದು ಸುಧ ದಳವಿ ಬ್ರಹ್ಮವಾರದಂದು ಧನುಲಗ್ನ ದಪೂರ್ವಾಕ್ಷರದಾ
 189 ಜುಘೇಗೇಯಬ್ಬಾಗ್ ಶ್ರೀಮೂಲಸಂಘವಕೊಂಡಕುಂದಾನ್ತಯ
 190 ದರ್ಶಿಗಗಣದಪ್ಪಸ್ತಕಗಟ್ಟದ ಶ್ರೀಮೇಘಚಂಪ್ರಶ್ನವಿದ್ಯದೇ
 191 ವರಹುಯಕಿಷ್ಕುಂಭಶ್ರೀಪ್ರಭಾಚಂಪುಸಿದ್ಧಾ ನ್ನ ದೇವರು ಸ್ವಗ್ಗ
 192 ಸ್ತರಾದದು ||

141 (51)

ಅದೇ ಸಳವ ೧ನೆಯ ಮಂಟಪದಲ್ಲಿ ೧ನೆಯ ಕಂಠ.

- | | |
|---|--|
| 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಥು | 23 ಪುಣ್ಯಲೋದೊದವನಿಬುಣಗ್ಯಕ್ಕೆ ಪಕ್ಕಾ ಬೊ |
| 2 ದ್ವಾದಾಮೋಘಾಂಭ | 24 ದಂಚಲದಿಂತೇಜದಿವೊಳ್ಳನಿಗುಣದಿನಾದೊ |
| 3 ನಂ ಜೇಜುಾತ್ಯುಳೋಕ್ತುರಾಧಸ್ತುಣಂ | 25 ದಾಯ್ಯಗದಿಂ ಭೈಯ್ಯಗದಿಂಬಲನಾಚಿತ್ತಹರೋ |
| 4 ನಂಜನಾಸನಂ \|\| ಸಕಳವನವಿ | 26 ಪೂರದಿಧಿಯಿಂ ಗಾಂಭೀರ್ಯಗದಿಂ ಸಾಯ್ಕ |
| 5 ನೂತಂಚುಮೆಬೊದಪ್ರಸೇತ್ರಂ \| ಸುಕರ | 27 ದಿಂಬಲದೇವಂಗೆ ಸಮಾನವಪ್ಪರೋಳರೇ |
| 6 ಕವಿವಿವಾಸಂಭಾರತೀತ್ಯರಂಗಂ \| ಪ್ರಕಟ | 28 ಮತ್ತನ್ಯದಂಪಾಧಿಪರು \|\| ಬಲದೇವವಂಚ |
| 7 ತನಿಹಿತ್ತಿತ್ತಿದ್ದಿ ವ್ಯಕ್ತಾನ್ತಾ ಮುಪೋಜಂಸ | 29 ನಾಯಕನಲಂಘ್ಯಭೂಜಬಳಪರಾಕ್ರ |
| 8 ಕಳಗುಣಗಣೇದ್ರಾಶ್ರೀಪ್ರಭಾಚಂಪುರೇ | 30 ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೊಟ್ಟಿತ್ತಾ |
| 9 ವ \|\| ಅವರಗುಣ ಸಂಪನ್ನನಂದೆ \|\| ಸ್ವಸ್ತಿ ಸಮ | 31 ಶ್ರೀತಳವೊಳ ಸಮ ನಾರೂಮಂತೀಚೊ |
| 10 ಸ್ವಭುವನವನವಂಪ್ರ ಮನಸರ್ಗವದರ್ | 32 ಡಾವ. ಣಿವೊಳ \| ಅವಮಾಂಭಾ |
| 11 ತ್ಸುರಭಿಗ್ಗು ನೊಳ್ಳಿದಕಾಂಪ್ಪತ್ತ ಮುಕ್ತಿ | 33 ವನದ್ಧಾಂಗಲಕ್ಷ್ಮೀಯಂತ್ರವ್ಯಳಂವಡಿ \|\| ಸತಿ |
| 12 ವಳೀಕ್ಯತೋತ್ರಂಜಂಸ \| ಸದನಮನಂ ಕ | 34 ರೂಪವ. ಲ್ಲು ನೊಳ್ಳಿದ ಕಡೆತಿರಿಯೊಳಸಾ |
| 13 ಮಳಿನೀರಾಜಹಂಸ \| ದುಡಾಪುಜಂಜಂಜನಾ | 35 ಭಾಗ್ಯವತಿಯನ. ನ್ನ ತಮತಿಯಂಪತಿತಿ |
| 14 ಯಕ \| ಕತುಭಯದಾಯಕ \| ಪತಿತಿ | 36 ತಯಂ ಗುಣವತಿಯಂಸತತಕ್ಕಿತ್ತಿ ಪು |
| 15 ಪುಕಾರ \| ನೇಕಾಂಗವೀರ \| ಸಂಗ್ರಾಮರಾಮ \| ಸಾಂ | 37 ದ. ಬಾಚಿಟ್ಟಿಯಂಭ. ವನನಂ \|\| ಅವಗ್ಗ |
| 16 ಸಭೀಮ \| ಮುನಿಹಸನೀಯೂಪನುಭವನ | 38 ಸುಪುತುಪ್ಪುಟ್ಟಿದರವನಿತಳಂಪೂಳ |
| 17 ಮನಸ್ಸರೋವರರಾಜಹಂಸ \| ನನ್ನನಮನಾಭಿ | 39 ರಾಂಬಲಕ್ಷ್ಮೀಧರನ್ನವಂವ್ಯಗ್ಗಣಗ |
| 18 ನಸಶ್ರೀಯೂಸ \| ಚಿರಮತಾನುಪ್ರೇಕ್ಷಾವಿಚ | 40 ಲಿಂಬಿರವಿಚೇಷನ್ಮಗದೇವನಂಸಿಂಗೊ |
| 19 ಜ್ವಣ \| ಕೃತಧರ್ಮರಜ್ಜಣ \| ವಯೂರಸಭ | 41 ನಂ \|\| |
| 20 ರಿತ್ತಂಗಳಾರ \| ಜಿನವಚನಚಂಪುಕಾಡಕೋರ | |
| 21 ನುಮಪ್ಪ ಶ್ರೀಮತುಬಲದೇವದಂಪನಾ | |
| 22 ಯಕನನೇಗತ್ತಿ \|\| ಪಲರೂಮುನ್ನಿ ನ | |

(ಪ್ರಶ್ನ ಮುಖ)

- 12 ಆವರಣಗಳಿಗೆ || ದೊರೆಯುವ
- 13 ಭುವನಗಳೊಳೆ ದಿಟ್ಟಿಕ್ಕಿಕ್ಕಿಳಿಸ
- 14 ಮೃತ್ಯು ದೊಳುಸ್ಮದೊಳು ಪರಮ
- 15 ಶ್ರೀಪರಮದೊಳೆ ನಿವ
- 16 ಮುದೊಳು ಸಂದಮೃದೊಳು ಮನೊ
- 17 ಉಪರಮೊಳೆ ವ್ಯವಸ್ಥೆ ಮರ್ದಮ
- 18 ನದಿಮೊಳು ಸುಡಬ್ರಹ್ಮಾಂಡ
- 19 ದೊಳು ನಿರಂತರ ನೋಡುವ ಕರಾದೇವ
- 20 ನೆನಪು ಭವ್ಯವೆವೆವ ಸ್ವರೇ || ಅನ್ತೆನಿ
- 21 ಪನಾಗದೇವನ ಕಾಂತೆ ಮನೋರಮಗ
- 22 ಸಕಳಗುಣಗಳೆ ಪ್ರಕಾಶಿಸಿ ಕಾಂತಿ ಗದ
- 23 ಧಿಕಂನೋರ್ವ ಕೆಳಗಿನ್ನ ದೊರೆಯನಿ
- 24 ನಾಗಿಯುಳ್ಳ ನೆಗತ್ತಳು || ಅನ್ತೆ ಮರ್ದಮ
- 25 ರತನಯಂ ಸಂತ ಮುಖೋರ್ವಿದೊಳೆ
- 26 ಗೆವಸವೆನಿಸಿಗಂಜಿ ನಿತವಸ್ತು ವನೇ
- 27 ಯುಲಿಚಿನ್ನಾ ಮನಿಕಾಮದೇನವನಿ
- 28 ಪುಬ್ಬಂ || ಎನ್ನೆ ಸ್ತನೋರ್ವ ಗುಣವಸ್ತಂ
- 29 ಕರಿನುಡಿವಯಾಪವಸತ್ಯ ವಿರಂಭಾ
- 30 ನೈನೇನುತಂಬುಧರಣ್ಯಾಂತರೀತ್ರಿ ಪ್ತಮ
- 31 ಧಾತ್ರಿಯೊಳು ಬಲ್ಲಗನಂ || ಆತನನು
- 32 ಜಾತಭುವನವ್ಯಾಪಿ ಮನಜಿತಾರ್ದಿ ರಾನ
- 33 ಗುಣದನ್ನ ತಿಯಿಂಗೆ ತಾಡೆವಿಗವಧಕಂ

- 14 ಭೂಕಳದೊಳಗೆ ಮರುಳ್ಳ ನೆನಪು ಪ
- 15 ರಾಂ || ವ || ಆ ಜಗದ್ವನನಿಯೊ
- 16 ವೃಟ್ಟರಂ || ಭಾವಿಸಿದಂತೆ ಮರ್ದಗನೊವ
- 17 ದೆವತೆಯಿಕ್ಕಿ ದೊಳು ಮರ್ದಗನೊವರೇ
- 18 ಮಗು ಮಸ್ತು ಧಾನದಲಿ ವಿಧ ಬಲದೇವ
- 19 ನವರಗತಿಯೊಂದೆವಂ ||
- 20 ಸಕವರ್ಷಂ ೧೦೮೦ || ನೆಯ ಸಿದ್ಧಿ
- 21 ತ ಗನಂ ಪತ್ನ ಮಗ್ಗ ಕಿರಣಂ
- 22 ತಿ ಪಂಚವಗ್ಗೊವಮರ್ದಮಂ
- 23 ದೆವೋರಂಗಜಿಯತಿತ್ವದ
- 24 ಲಸನ್ಯ ಸನಿಧಿಯಮು
- 25 ದಿವದ || ಆತನನೊನಗಿದು
- 26 ಕ್ಕನು || ಏವಯುಕ್ತ ನುಪರೋಕ್ಷ
- 27 ವಿನಯಕ್ಕೆ ಕೃಪ್ತ ಪುನರೋಳೊ
- 28 ಮೃಗಗಮದ || ಲಲಿಪಟ್ಟಸಾ
- 29 ಲೆಯವನಾಡಿತಮ್ಮ ಗುರುಗಳೆ
- 30 ಪುಭಾಚಂಪ್ರಸಿದ್ಧಾಪ್ತ ದೇವಕಾಲಂ
- 31 ಕ್ಷೇತ್ರ ಧಾರಾಪುಷ್ಪಕಂ ಮನುಷ್ಯ
- 32 ಟ್ಟಿರುಆರದಯಕಜಿಯಮಂ
- 33 ಆಕೆಜಿಯ ಮೂವನಾದೆನ
- 34 ಯುಲಿವಂಜಿ ದೆ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಕಂಫ.

(ಪೂರ್ವ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾ ದ್ಯಾ ರಾಮೋಫ
- 2 ಲಾಂಛನಂ ಜೇಯಾತ್ಮ್ಯೋಗೇಶ್ಯನಾಥ
- 3 ಸ್ವಸಾಸನಂ ಜನರಾಸನಂ ||
- 4 ಸ್ವಸ್ತ್ಯ ನವರತಪ್ರಬಲವುಲವಜನಮರಾ
- 5 ವನೀಮಹಾವ್ಯಾಪಾರಸಂಪಾರಕರಣಕಾರ
- 6 ಉಪಚಂದದೊಳು ಕಾಮುಖದವ್ಯಾಕಾಶ್ಚೇದಿ ಜಪಕು
- 7 ಭೃತ್ಯ ಕೂಟನಧಮ್ನ ಕರ್ಮ್ಯ ಮೂಲೇಶ್ಯಕಳೆ
- 8 ಮಳಯಜಮಿಳತಕಾಸ್ತ್ರೀರಕಾಣಾಗರಂಭೂಪ
- 9 ಧೂಮಧ್ಯಾ ಮಳೇಶ್ಯತಜನಾಚ್ಚ ನಾಗಾರ || ನಿವಿಸ್ತ
- 10 ಕಾರಮದನಮುರೋಪಕಾರ || ಜಿನಗನ್ನೋ
- 11 ದಕವತಿತ್ರಿಕೋತ್ತಮಾಗ || ವೀರಲಕ್ಷ್ಮೀಭು
- 12 ಜಂಗ || ನಾಪಾರಾಧಯುಧೈಷ್ಯಕಾಸ್ತ್ರದಾನವಿ
- 13 ನೋದ || ಜಿನಧಮ್ನ ಕಧಾಕಧನಪ್ರಮೋದನುಮ

- 14 ಪ್ರಶ್ರೀಮತುಬಲದೇವದೊಳು ಕಾನೇನಗಿತ್ತಂ ||
- 15 ಸ್ಥಿರನೇಟಾಪ್ತ ಮರಾತ್ರಿಯಿಂದವಧಿಕಂಗಳೇರನೇ
- 16 ಬಾಪ್ತ ಸಾಗರದಿಂದಗ ಳೆಮೆನ್ನ ದಾನಿಯು ಸುರೋವ್ವಿ
- 17 ಜಕ್ಕೆ ಮುಖಂಡಳಂ ಮರಾಪಂಗೇನೆಯಂ ಮುಕೇತ್ರಿ
- 18 ಪ್ರಯತ್ನೋ ಟ್ತಕ್ಕಿ ಹಿಂಸಂತಂ || ಧರಯೋಬಲದೇ
- 19 ಮಮತ್ಯಾ ನನಿಗಾರೋಕ್ತ ಕವಿವ್ಯಾತನಂ || ಬಲದೇವ
- 20 ದೊಳು ಕಾನಲಂಭೈ ಭುಜಬಲವರಾಕ್ರಮಂಮ
- 21 ನುತಂತಂಜಲಿನಿವೇಷ್ಟಿತಧಾತ್ರೀತಳದೊಳು ಸಮ
- 22 ನಾರೂಮಂತ್ರಿಜನಾಡಾಮಣಿಯೊಳು || ಪಲರಂಮ
- 23 ನಿನಪುಣ್ಯದೊಡೊದವಿನಿಂಭಾಗ್ಯ ಪಕ್ಕಾ ದೊಡಂಚೆ
- 24 ಲದಿಂತೆ ಜನಿ ನೋಳ್ವ ನಿಂಗುಣನಾದೊದಾಯ್ಯದಿಂ
- 25 ಧೈರ್ಯದಿಂ ಲಲನಾಟಿತ ಹರೋಪಕಾರವಿದಿಯಿಂ
- 26 ಗಾಂಧೀಯ್ಯದಿಂ ಸಾಯ್ಯದಿಂ ಬಲದೇವಂಗೆ ಸಮಾನಮ

37 ಪುರೋಚರವೆತ್ತ ನೃಪದಾಧಿಪತಃ || ಅಬಲದೇವಂ
38 ಗಂವು ಗಣಬೇಕ್ಷಣೀನಿಪಯಾಚಿಕವಿಗಮವಿ
39 ಕೋವ್ಯುಗಿಬಿನ್ನು ಪುಟ್ಟದಂ ಗುಣರೋಬರನಟಲೆವ
40 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ || ಜಿನಧಮ್ಮಾ ಗಂಬರತಿಗ್ಮ ರೋಚಿ
41 ಸುಚರಿತ್ರಭವ್ಯವಂರೋತ್ತಮಂ ಸಿಪ್ಪಿನಿಧಾನಮಂತ್ರಿ
ಪುಟ್ಟಮ ಮುಖು.)

37 ಜಿನಪದಭಕ್ತನಿಪ್ಪಜನವತ್ಸಲನಾಶ್ರಿ
38 ತಕ್ಕಳ್ಳಭೂರುಹಮುನಿಚರಣಾಂಬು
39 ಜಾತಯುಗಂಧಂ ಗನುದಾರನನೂನದಾನಿ
40 ಮತ್ತಿ ನಪುರುಷಗ್ಗ ಪೂಲಿಪುರದಾದ್ಗೊರೆ
41 ಯೆಂಬಿನೆಗಂನೇಗದ್ದ ಗನೀಪನುಜನಿಧಾನೇಮಂ
42 ಪೋಗಳ್ಳಂಧರವೆಗ್ಗದೊಂಗಿಮಯ್ಯನ ||
43 ಎನೆನೆಗಳ್ಳಂ ಗಿಂಗಮಯ್ಯನವನಿತಮನೋರಥನಲಕ್ಷ್ಮೀಯೆ
44 ನಿವಳುರೂಪಂಜನವಿನತೆಸಿರಿಯದೇವಿಯನನುನ
45 ಯದಿಂಪೋಗಳ್ಳದಬಿಳಿಭೂತಳವೆಲ್ಲಂ || ವ || ಅ || ಮು
46 ಹಾನುಭಾವನವನಾನಕಾಲಮೋಳು || ಪದಮಶ್ರೀಜಿ
47 ನವದಪಂಕಜರಹಮಂಸದ್ವಕ್ತಿಯಿಂತಾಳ್ದ ನಿಪ್ಪರದಿಂ
48 ಪಾಚಪದಂಗಳನೆನೆಯತುದುಮೋಕ್ಷೀತಸಂದೋತ
49 ಮಂತ್ಯುರಿತಂಖಂಡಿಸಂತಂಪದಧಿವಿಧಿಯಂಭವ್ಯಾ
50 ಬ್ರಹ್ಮನಿಭಾಸ್ವರಂನಿರತಂಪೆಗ್ಗದೊಂಗಿಮಯ್ಯನಮರೇಂ
51 ದ್ರಾವಾಸಮಂಪೋಪ್ಪಿದಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಸಂ

52 ಚೋಡಾಮಣಿಬುಧವಿನುತಂಗೋತ್ರವಂಶಾಂಬರಾ
53 ಕ್ಕುಂವನಿತಾಚಿತ್ತಮ್ರಿಯಂನಿಮ್ಮಳನನುಮಮನ,
54 ತ್ಯುಕ್ತಮಂ ಕೂರಕೂಪ್ಪಂವಿನಯಾಂಭೋರಾಸಿವಿ
55 ದ್ಯಾನಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೊಳಿಸಿಂಗಿಮು
56 ಯ್ಯಂ ||

52 ಚ (ಮಂಪಂಚ) ಮಹಾಕಲ್ಯಾಣಾಪ್ಪಮಹಾ
53 ಪ್ರಾತಿಹಾಯ್ಯುಗಚತುಸ್ತುಂಧರದಿ
54 ಶಯವಿರಾಜಮಾನಭಗವದರ್ಹ
55 ತ್ವರಮೇಲ್ವರಪರಮಭಟ್ಟಾರಕಮುಖಿ
56 ಕಮಳವಿನಿಗ್ಗತಸದಸದಾವಸ್ತು
57 ಸ್ಯರೂಪನಿರೂಪಣಮೇರಾ
58 ದ್ವಾಸ್ತಾ ದಿಸಕಳಶಾಸ್ತ್ರಸಾರಾವಾರಗಮ
59 ರಮತಪ್ಪ ರಣನಿವತರಮಪ್ಪ
60 ಶ್ರೀಮನ್ಮಂಡಳಾಚಾರ್ಯ ಪುಟಾಚಂ
61 ದ್ರಸಿದಾಸ್ತದೇವರಗುಡಿನಾಗಿಯಕ್ಕನುಂಸಿರಿ
62 ಯವೈಯುಂಕವರ್ವಂಶಂ | ನೆಯಸಿದಾತ್ಥ
63 ಸಂವತ್ಸರದಕಾತ್ರಿಕಸುದಧ್ಯಾಸ
64 ನೋಮವಾರದಂಮಮಹಾಪೂಜೆಯಂ
65 ವನಡಿನ್ನಿಧಿಯುಂನಿಖಿಸಿದಳ ||

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ಆದೇ ಸ್ತಳದಲ್ಲಿ ಇನೆಯ ಕಂಛ.

(ಪೂರ್ವ ಮುಖು.)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾಧಾಮೋಘಲಂಭನಂ |
- 2 ಜೇಯ್ಯಾತ್ಮೈರೋಚ್ಯನಾಧಸ್ತುಣಸಮಜಿನಶಾಸನಂ ||
- 3 ಶ್ರೀಮದ್ಭೂದಪವಂಶಮಂಡನಮಣಿಃ ಕೋಣೀಶರಕ್ಷಾಮೇಶಿಲ
- 4 ಪ್ತೇಷಾರಮಣೀನರೇಶ್ವರಕೇಶೋತ್ತಮಂ ಗುಂಭದ್ವೇಷೇಯಾನ್ವೀತಿಪಥೇಷ್ವ
- 5 ದಪ್ಪಣಮಣೀರೋಚಯ್ಯ ಚೋಡಾಮಣೀಶ್ರೀವಿಷ್ಣು ವ್ರಿಹದನುಜ್ಜಿತೋಗೋಣಮಣೀಸಮ್ಯ
- 6 ಕ್ತಚೋಡಾಮಣಿ || ಎರದಮನುಜಂಗೆಸುರಭೂಮಿರುತಂಶರಣಂಧಮಂಕುಳಿಗಾಗಾರಂಪವನಿ
- 7 ತೇನಿಲತನೆಯಂಧುರದೋಪೋಪ್ಪಿಗಳೆಮ್ಮತ್ತುವಿನಯದಿತ್ಯಂ || ಪ || ಎನೆತುನುಂಕಜಿದೇ
- 8 ಗುಲಂಗಳನಿತುನುಂಜೈನಗೇತಂಗಳಂತೆತುನುಂಕುಳನನ್ನೂಗ್ಗಲಂಪಜಿಗಳಂ ಸಂತೋಶಂಪದಗಿರವಿ
- 9 ನೆಯವಿತ್ಯುನಿರಂಭೋಪ್ಪನಸಂದಿದ್ವಾರಾಖಲಿಂಧ್ರಂಗೆಮೇಲೆನೆಪಂಪೋಗಲ್ವನ್ನ ನಾವನೊಮಹಾಗಂ
- 10 ಭೀರನಂಧೀರನಂ || ಇಟ್ಟಿಗೆಂದಗಲ್ವ ಕುಳಿಗಳ್ವಜೇಯದಪುಕ್ಕುಗೋಣ್ಣಪವ್ಯೆಟ್ಟುಧೂತಳಕ್ಕೆ
- 11 ಸುಯಾದಪುನಾ ಧಂಧಿಬಂವವೆಪ್ಪಟ್ಟಿಯಪ್ಪವುದಾವೆನೆಮಡಿಸಿದಂಜನಾರಾಜಮಂನಟ್ಟ
- 12 ನುಪೊಯ್ಯಳನೆನೆಬಿಟ್ಟ ಪದಮ್ವೈಲರಾಜರಾಜನಂ || ಕಂ || ಆಯ್ಯುಳಳೂಪಂಗೆಮುಖಿಬಾ
- 13 ಳಕಂವರನಿಳಕಚೋಡಾರತ್ನಂ ಶ್ರೀವತಿನಿಭಾಪದವಿಜಯಮುಖಪತವಿನಿಯಿಸಿದನಡಿಸೆ
- 14 ಜೇಯಂಗಳಿದಂ || ವಿ || ವಿನಯವಿತ್ಯುನಿರಂಭನಾತ್ಮಜನಿಗೂರೋಚ್ಯಕಳಪ್ಪದ್ರಮಂಮನುಮನಗ್ಗಂ

15 ಜಗದೇಕವೀರನೆಜಿಯಂಗೊವ್ವಿಕ್ಕುರಂವಿಕ್ಕು ನಾತನಪುತ್ರಂವಿಪುಷ್ಪಮಿಪಾಳಕಮದಸ್ಕಂಮದ್ಧ
 16 ವಂವಿಪು ವದ್ಧನಕಘೂಪಂನೇಗ್ಧಂಧರಾವಳಯದೊಳುಶ್ರೀರಾಜಕಣ್ಣೀರವಂ || ಕಂ || ಅನೇಗಣ್ಣೀಜಿಯಂ
 17 ಗನ್ನಿಪಾಳನನೊಬ್ಬವದ್ಧವೊಬ್ಬಂನಂಸಕಳಧರತ್ರೀನಾಧನತ್ಥಿಜನತಾಭಾನುಸುತಂವಿಪು ಭೂ
 18 ಪನುದಯಂಗೈಯ್ದಂ || ಅರಿನರಪನಿರಾಸ್ಥಾನಕರನುಧ ತವೈರಮಂಡಳೈಕ್ಕಂಮದಸಂಪದನಂನಿಜಾ
 19 ನ್ನಯೈಕಾಭರಣಂಶ್ರೀಬಟ್ಟದೇವನೀವರದೇವ || ಸ್ವಸ್ತಿ ಸಮಧಿಕತಮಚವಹಾರಬ್ಬವಹಾಘಂಠಳೀ
 20 ಕೈರಂ | ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರ | ಯಾದವಕುಳಾಂಬರದ್ವಯಲಿ | ಸಮೃಕ್ತಜೊಡಾಪುಣಿಮಲಪ
 21 ರೊಳ್ಗಂಡ | ಚಲಕೆಬಲುಗಂಡ | ನಾಳಿಂಮುನ್ನಿಜಿವ | ಸಾಯ್ಕಮಂಮಜಿವ | ತಳಕಾಡುಗೊಂಡ |

ಗಂಡಪ್ರಚಂಡ |

22 ಪಟ್ಟವೆರುವನಳನಿಜರಾಜ್ಯಾಭ್ಯುದಯಯ್ಕ ರಕ್ಷಣ ದಕ್ಷಕ | ಅವಿನಯನರಪಾಳಕಜನುಜ್ಜಕ | ಚ
 23 ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ | ನುತತಮಂಡಳಿಕಕಳಾನಳ | ತೊಂಡಮಂಡಳಿಕಮಂಡಳಪ್ರಚಂಡದೊಮ್ಮಿನ
 24 ಳ | ಪ್ರಬಳಿಪುಬಳಸಂಪರಣಕಾರಣ | ವಿದ್ವಿಷ್ಟಮಂಡಳಿಕಮದನಿವಾರಣಕರಣ | ನೋಳಂಬಾಡಿ
 25 ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಲಕೈಯನಿಕ್ಕುರಗೊಂಡ | ತಪ್ಪತಪ್ಪವ | ಜಯಕ್ಕೀಕಾಂತೆಯನಪ್ಪ
 26 ವ | ಕೂರಕೂರ್ಪ | ಸಾಯ್ಕಮಂತೊರ್ಪ | ವೀರಾಂಗನಾಲಿಂಗಿತದೊಡೊಡೊಡ | ನುಡಿದಂತೆ
 ಗಂಡ | ಅದಿ

27 ಯಮನಪ್ಪದಯಸೊಲ | ವೀರಾಂಗನಾಲಿಂಗಿತಲೊಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನಕುಂಜರ | ಸರ
 28 ಣಾಗತವಪ್ರಪಂಜರ | ಸದಜಕೀರ್ತಿಧ್ವಜ | ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ | ಚಿಂಗರಯಮನೋಭಂಗ | ವೀ
 29 ರಪ್ರಸಂಗ | ನರಸಿಂಹವಮ್ಮೈನಿಮ್ಮೈಗಳನಂ | ಕಳಪಾಳಕಳಾನಳಂಪಾನಂಕುಲಗೊಂಡಪ್ರತಮುರ್ದುಖ
 30 ಗಂಡ | ಚತುರಚತುರ್ಮುಖ | ನಾಪವಣ್ಣುಖ | ಸರಸ್ವತೀಕರ್ಣಾ ವತಂಸಿನುಂನತವಿಪ್ಪ ವಂಗವಿಪಿ
 31 ಹ್ರಿದಯಸ್ಥಿ | ಭೀತರಂಕೊಳ್ಳ | ದಾನವಿನೋಡ | ಚಂಪಕಾಮೋಡ | ಚತ್ಸಮಯಸಮುದ್ಧರಣ | ಗಂಡ
 32 ರಾಧರಣ | ವಿವೇಕನಾರಾಯಣ | ವೀರಪಾರಾಯಣ | ಸಾಹಿತ್ಯವಿಭಾಧರ | ಸಮರಭುರಂಧರ |
 33 ಪೊಯ್ಯಳಾನ್ಯಯಭಾನು | ಕವಿಜನಕಾಮಧೇನು | ಕಲಿಯುಗಪಾತ್ರ್ | ದುಷ್ಕರ್ಗಧೂರ್ತ | ಸಂಗ್ರಾ
 ಮರಾ

34 ಮ | ಸಾಪಸಭಿಮ | ಪಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋಜ | ಮತ್ತಗಜಭಗವತ್ತ | ನಭಿನವಲಾ
 35 ರುದತ್ತ | ನೀಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಭರಣ | ಕೊಂಗರವೂರಿ | ರಿಪುಕುಲತಳಪ್ರಪಾ
 36 ರಿ | ತರಿಯೂರನಲವ | ಕೊಯತೂರತುಳಿವ | ಪಂಜಮದಿಸಾಪಟ್ಟ | ಸಂಗ್ರಾಮಜತ್ತಲ
 37 ಟ್ಟ | ಪಾಂಡ್ಯನಂಜಂಕೊಂಡ | ಉಜ್ಜಂಗಿಗೊಂಡ | ಏಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಧೀರ | ಪೊಯ್ಯುಜ್ಜನಿ
 ದ್ವಾರ್ಕಿಣಿ | ಸಂ

38 ವಿಮಲನಿರೋಕ್ಷಿಣಿ | ವೈರಕಳಾನಳ | ನುತತವಾನಳ | ರತ್ನನರಪಾಳದಿರಾಪಟ್ಟ |
 39 ಮಿತ್ರನರಪಾಳಲೂಟಪಟ್ಟ | ಛಟ್ಟವನಳವ | ತುಳುವನಳವ | ಗೋಯಿಂದವಾಡಿಭಯಾ
 40 ಕರ | ನುತತಖಳಂಖರ | ರೊದ್ದವತಂಕಿವ | ಸಿತಗರಂಪಿವ | ರಾಯರಾಯಪುರಸೊ
 41 ಲಿಕಾಪ | ವೈರಧಂಗಾಪ | ವೀರನಾರಾಯಣ | ಸಾಯ್ಕಪಾರಾಯಣ | ಶ್ರೀಮತುಕೇಶ
 42 ವರದೇವಪಾರಾಧಕ | ರಿಪುಮಂಡಳಿಕನಾಧಕಾಧ್ಯನೇಕನಾಮವೇರನುಪಾಳಕೈಶ
 43 ನುಂಗಿವಂಘ್ರವನಬುಗ್ಗ | ಜಳಬುಗ್ಗಾಧ್ಯನೇಕಬುಗ್ಗಂಗಳನರಮದಿಕೊಂಡಚಪ್ರಕಾ
 44 ಪದಿಂಗವಾಡಿತೊಂಭತ್ತಪುಸಾಸಿದಮುಮೇಲೊಕ್ಕಿಗುಂದಿವರಮುಂದಿಗನಾಧ್ಯಂವದಿ |
 45 ಮತ್ತಂ || ವಿ || ಎಳಮೇಳದ್ವಯ್ಯರನುಧ ತಾಂಗಳನಾಟಂದೊ | ಪೇಶೊಂದೊ | ಬ್ರಹ್ಮವಿಂ
 46 ದೇವಮಾವಗಂತನೇಸಾಧ್ಯಂವದಿರಲಂಗಂಮಂಡಳಮಂಡೊಲಿಗಿತತ್ತು ಮಿತ್ತು ಬಗನಂ
 47 ಪುಧಿವ್ವಿನವಿಪು ಪೊಯ್ಯಳನಿತ್ತಿಂಸುಖವಿಯೊಪ್ಪ ದೊವವಿಂಪಂಸತತೊತ್ತಂ || ಎ
 48 ತ್ರಿದಿವತ್ತಲತ್ತಲಿರಾರವುಪಾಳಕರಣ್ಣ ಬಣ್ಣಕುಂದಿತ್ತು ಸಮಸ್ತದಸ್ತುಗಳನಳಪಪ
 49 ರುಸಲೆಪ್ಪಾಳಾಂಶತಂಸುತ್ತುಲಮೋಲಗಿಪ್ಪರನಿಮುನ್ನಿ ವರಗಮದೇಕರಾದವರ್ಗ
 50 ತ್ತುಳಂ ಪುಗತ್ತಿಗನಿಮುನ್ನಿ ದವನನಿಮಿತ್ತು ಭೂಪನಂ | ಅಸ್ತುತ್ರಿಧುವನಮಸ್ತತಳಕಾ

- 51 ದುಃಖೋಷಭೃಷಬಳವೀರಗಂಗೆವಿದ್ದು ವರ್ಧನಪೊಯ್ಯಳದೇವರವಿಜಯರಾಜ್ಯಮು
52 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನವನಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸುತಮಿರತ
53 ತ್ವದವಶೋಪಜೀವಿಬಿರಿಯರಗಿಪಟ್ಟಮಹಾದೇವಿಸಾನ್ತಲದೇವಿ

(ರಕ್ಷಣ ಮುಖ.)

- 54 ಸ್ವಸ್ತ್ಯನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದ
55 ಯಸಹಸ್ರಭಳೋಗಿಭಾಗಿನಿರ್ದ್ವಿತೀಯ
56 ಲಕ್ಷ್ಮಿ ಲಕ್ಷಣಸಮಾನಯುಂ | ಸಕಳಗುಣಗ
57 ಣಾನಾನಯುಂ | ಮುಖನವರುಗುಮೀನೋವಿಯುಂ | ಪತಿ
58 ಹಿತಸತ್ಯಭಾವಯುಂ | ವಿವೇಕೈಕ ಬ್ರಹ್ಮಸ್ವತಿಯುಂ | ಪ್ರ
59 ತ್ಯುತ್ಪನ್ನ ವಾಚಸ್ವತಿಯುಂ | ಮುನಿಜನವೀಯಜನವಿ
60 ನೀತಿಯುಂ | ಚತುಸ್ಸಮಯಸಮುದ್ದರಣೆಯುಂ | ಬ್ರಹ್ಮ
61 ಗುಣಶೀಲಚಾರಿತ್ರಾಂತಕರಣೆಯುಂ | ಲೋಕೈಕವಿ
62 ಖ್ಯಾತಿಯುಂ | ಪತಿಬ್ರಿಹಾಪ್ರಭಾವಪ್ರಸಿದ್ಧ ನೀತ
63 ಯುಂ | ಸಕಳವಂದಿಜನಚಿಂತಾಮಣಿಯುಂ | ಸಮೃದ್ಧ
64 ಚೂಡಾಮಣಿಯುಂ | ಮುದ್ದಿಷ್ಟ ಸವತಿಗಂಧವಾರ
65 ಣೆಯುಂ | ಪುಣ್ಯೋಪಾಜ್ಞ ಸಕರಣಕಾರಣೆಯುಂ | ಮ
66 ನೋಜರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯ
67 ದಯದಿಹಿಕೆಯುಂ | ಗೀತವಾಚ್ಯಸೂತ್ರಧಾರೆ
68 ಯುಂ | ಜಿನಸಮಯಸಮುದಿತಪ್ರಾಕಾರೆಯುಂ |
69 ಜಿನಧರ್ಮ್ಯ ಕರ್ತಾಕರ್ತವ್ಯವೋದೆಯುಂ | ಮಾ
70 ಹಾರಾಭಯಭೈರವ್ಯಶಾಸ್ತ್ರಧಾನವಿನೋದಿ
71 ಯುಂ | ಜಿನಧರ್ಮ್ಯ ಸಾಮ್ಯಗಳೆಯುಂ | ಭವ್ಯಜನವತ್ಸ
72 ಳೆಯುಂ | ಜಿನಗನ್ನೋದಕಪದಿತ್ರಿಕ್ರಿತೋತ್ತಮಾಂ
73 ಗೆಯುವುಪ್ಪ || ಕ || ಆಲೆಗದ್ಧ ಕವಿಪ್ಲವಿಸಮ
74 ಮೋನಯನಪ್ರಿಯಚಳಾಳನೀಲಾಳಕಿಚಂದ್ರಾ
75 ನಸೆಕಾಮನವತಿಯುತಾನಣತೋಣಸರಿ
76 ಸವನಣಾಂತಲದೇವಿ || ಪ್ರ || ಭುರದೊಳುವಿಪ್ಲವಿ
77 ಪಾಳಕಂಗೆವಿಜಯಶ್ರೀವಕ್ಷೋಳುಸಂತತಂ
78 ರವನಸನ್ನದಿನೋತುನಿಬ್ಬವಿಫಲಕ್ರೀತೇಜಮ
79 ದ್ವಾನಿಯುವವದ್ವಿತ್ತಿಯನೆಯ್ಯಸಲ್ಲಜಿವಕೀರ್ತಿ
80 ಕ್ರಿಯಾನುತಿಪ್ಪುರದಿಧರಯೋಳಾನ್ತಲದೇವಿ
81 ಯುನೇಜಿಯುಖಿಪ್ಪನ್ನನೇವನ್ನಂ || ಕರಿಕಾಲ
82 ವಿಪ್ಲವಕ್ಷಣ್ಯದೊಳುಕರಿಕಾಲಖಿಪ್ಪಿನೆಲಸಿ
83 ದಳನೇರಾಂತಲದೇವಿಯುಬಾಳಾಗ್ಯಮಾನೆಲಗಳಬ
84 ಖಿಪ್ಪಿನುವನೇಜಿನೇವನ್ನಂ || ಕಾನ್ತಲದೇವಿಗಸದ್ಗುಣ
85 ಮಾಂತೇಗುಣಾಗ್ಯಭಾಗ್ಯವತಿಗವಚಕ್ರಿಕಾಂತ
86 ಯುಮಾಗವಮುವತ್ಕೃತಕಾಂತಮೂರಗಮ
87 ಸ್ವದೇವಸತಿಮುದ್ದೋದಯೇ || ಲಕ್ಷ್ಮ | ಗುರುಗ
88 ಲಾಪ್ರಭಾಚಂಪ್ರಸಾದ್ಧನದೇವಪ್ರತಾಪಯು
89 ಣನಿಧಿವಡಿಕಪ್ಪಮಿಂದುದ್ಧೋದವಮಂಗಳಮ್ಯಂ

90 ತಂದೆಮಾವನುಂಪೆಗೆ ಒಡೆಸಿಂಗಿಮಯ್ಯಂ | ಅರಸಂವಿಷ್ಣು
 91 ವರ್ಧನನ್ನಿಪಂವಲ್ಲಭಂ | ಜಿನನಾಥಂತನಗೆಂದುಮಿವ್ವದೆ
 92 ಯ್ಯಂ | ಅರಸಿಶಾಸ್ತ್ರಲದೇವಿಯುಕುಹಮೆಯಂಬಿಟ್ಟೆಸಲು-
 93 ಬಿಕ್ಕು ಮೆಥೂತಳದೊಳು || ಸಕವರ್ಷಂ ೧೦೫೦ ಮೂಜಿ
 94 ನೆಯವಿರೋಧಿಕ್ರಿಸ್ತಂವತ್ಸರದ ಜ್ಯೋತೃಸುದ್ಧಪಂಚ
 95 ಮೀಸೋಮವಾರದಂದು ಸಿವಗಂಗಯೀತೀರ್ಥದಲು ಮುಡಿಪಿ
 96 ಸ್ವರ್ಗ್ಗತೆಯಾದಳು || ೪ || ಈಕಲಿಕಾಲದೊಳುಮನು
 97 ಬ್ರಹ್ಮಸ್ವತಿಯಂದಿಜನಾಶ್ರಯಂಜಗವ್ಯಾಪಿತಕಾಮು
 98 ಭೇನುವಭಿವಾನಿಮಹಾಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂಲೋ
 99 ಕಜನಸ್ತು ತಂಗುಣಗಣಾಭರಣಂಜಗದೇಕವಾನಿ
 100 ಯವ್ಯಾಕುಳಮಂತ್ರಿಯೆಂದುಪೊಗಳ್ಳಂಧರೆಪೆರ್ಗೊಡೆವಾ
 101 ರಸಿಗನ || ದೊರೆಯೇಪೆರ್ಗೊಡೆವಾರಸಿಂಗವಿಭುಪಿಂಗೀಕಾಲ
 102 ದೊಳುಪುರುಷಾತ್ಮಗಂಗಳೊಳುತ್ಯುಧಾರತೆಯೊಳಂಧವನ್ಮಾನು
 103 ರಾಗಂಗಳೊಳುಹರಪದಾಂಬ ಛಕ್ತಿ ಯೊಳುನಿಯವದೊ
 104 ಳುಕೇಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದಂಜಿ
 105 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತ್ತಿ ಸಲು || ಕ || ಅನುಪಮಸಾಸ್ತಲ
 106 ದೇವಿಯುಮನುನಯಮಿಂತಂದೆವಾರಸಿಂಗಯ್ಯನುಮಿಂಜನೆವ
 107 ನನಿವಾಚಿಕಟ್ಟೆಯುಮಿನಿಬರಮೊಡನೊಡನೆಮುಡಿಪಿ
 108 ಸ್ವರ್ಗ್ಗತರಾದರು || ಲೇಖಕಬೋಕಿಮಯ್ಯ ||

(ಪಟ್ಟಿಮ ಮುಖ.)

109 ಅರಸಿಸುರಗತಿಯನೆಯ್ದಿ ದಳರಲಾಗಿನೆಗೆಂದುಬಿಂ
 110 ದುಬೆಳಗೊಳದಲುದುಬೆರ್ಧರಸನ್ಮಾಸನಿಂಬರಿ
 111 ಣತತಾಯಿಮುಚಿಕಟ್ಟಿತಾನುಂತೊಜೆದಳು || ೪ || ಅ
 112 ರಮಗುಳ್ಳಿ ಪ್ಪಿಕ್ಕಾಲ್ಗಗಳೊಡುವಪಂಚಪದಂಜಿನೇಂದ್ರನಂಸ್ತುರಿಯಿಸುಪೊಜೆಬಿ
 113 ನು ಜನಮಯಿಡಿಪುನ್ನತಿಪನ್ನಸಕ್ಕೆ ಪಂದಿರಲೊಸದೊಂದುತಿಂಗಳುಪಪಾಸದೊಳಂಬಿ
 114 ನೊಬಾಚಿಕಟ್ಟಿ ಶಾಂಸುರಗತಿಯ್ದಿ ದಳಸಕಳವೃಂಸನ್ನಿಧಿಯೊಳುಗಮಾ
 115 ಧಿಯಿ || ಕ || ಅವಾರಸಿಂಗಮಯ್ಯನಕಾಮಿನಿಜನಪದಾಪಕ್ಕೆ ಗುಣಸಂ
 116 ಯುತೊಡ್ವಾ ಮಪ್ರತಿಬ್ರತವ್ವಿ ಭೂಮಿಜನಂಪೊಗಳೆವಾಚಿಕಟ್ಟಿಯೆ
 117 ನೆಗಟ್ಟುಳು || ಜಿನಪದಭಕ್ತಿ ಬನ್ನ ಜನಪೂಜಿತದ್ರಾಶ್ರಿತಕಾಮಧೇನುಕಾ
 118 ಮುರಸತಿಗಂದುದಾಸತಿಗೀರ್ತಾಗ್ರಜೆದಾನವಿನೊಡೆಸಂತತಮು
 119 ನಿಜನಪದಪಂಚರೂಪಕ್ಕೆ ಜನಸ್ತು ತಮಾರಸಿಂಗಮಯ್ಯನಸತಿ
 120 ಮುಚಿಕಟ್ಟಿಯಿನಿಕೀರ್ತಿ ಸಂಗುಂಧರೆಮೆಚ್ಚಿ ನಿಜ್ಜಲು || ಜಿನನಾಥಂತನ
 121 ಗಾಪ್ತನಾಗಬಿಲದೇವಂತಂದವೆತ್ತ ಬ್ರಹ್ಮನಿಶಾಂಗ್ರದೇವಾಚಿಕಟ್ಟಿ
 122 ಯೆನತಮ್ವಂಸಿಂಗಣಾಸಂವಮಾಂತನುಂದಗ್ಗ ದವಜಕ್ಕೆ ಕಟ್ಟಿಸುರಲೋಕ
 123 ಕೊಡೆವೆಂದೆಂದುಮೆದಿಸಿಯೊಪ್ಪುಭಂಗಳುತ್ತ ಮಿಪ್ಪರ್ಗದನೆಬಿಟ್ಟು ಪ್ಪನ್ನ
 124 ನೇವಟ್ಟಿಳು || ಕ || ಪುಜಿಸ್ವರ್ಗಾಸನಗೊಂಡವರೊಳಗಿನಿತಂಬಿಲ್ಲರಾ
 125 ರಂಜನಂಕೈಕೂಡಂಗಳುಳೊಡೆವೆಬ್ರಹ್ಮದವುಣತಮುಂಜಿ
 126 ಸುತೋದಿಂದಂಪಾಂಜಿರಂಜಿತ ದೊಳುತತ್ವದಜನಪದಾಪಧೋ
 127 ಜಮಂಭಾವಿಸುತ್ತಂಕೊಂಡಾಡಲುಭಾಪ್ರಿತಸ್ತುಂಗುಂಗತಿವ
 128 ಜದಳುಲೇಯಿಮುಚಿಕಟ್ಟಿ || ಶಾಂಸುರಸನೂಸನು

- 129 ಈಕೇನಾತ್ಮೀಯೆಂದುಕೊಟ್ಟುಜನನಮನದೊಳುಧ್ಯಾನಿಸು
 130 ತಂದುಡಿಪಿಡೆಳನ್ನೇನೆಂಬಿದೊಮ್ಮಾಟಕಟ್ಟಿಯೊಂದು
 131 ತಿಯಂ || ಇಂತುತಮ್ಮಗುರುಗಳಪ್ರಭಾಪಂಧ್ಯವಿದಾ
 132 ನ್ನದೇವರಂ | ವರ್ಧಮಾನದೇವರಂ | ರವಿಚಂದ್ರದೇವರಂ | ಸ
 133 ಮಸ್ತಭವಜನಗಳನ್ನೆದಿಯೊಳುಸನ್ಮನಸಮಂತ್ಯ
 134 ಕೊಂಡವರವೇಳ್ಯಸಮಾಧಿಯಂಕೇಳುತ್ತಮುಡಿಪಿಡಳು ||
 135 ಪಂಡಿತವರಣದಿನಿಭೂಮಂಡಲದೊಳುಸಮಾಟಕಟ್ಟಿಯಂತೆ
 136 ಪೊಲಾಳ್ಕೈಕೊಂಡಿತುನೆಗೊಳ್ಳರಿಗಳಬಿಡಿತಮುಖೋರವೀ
 137 ರಸನ್ನಾಸನಮ || ಅವರಮಂಚವತಾರಮೆಂತೆಂದೆ || ಕ || ಜಿ
 138 ನಧಮ್ಮನಿಮ್ಮನಿಧಾನಂಗುಣಗಣಾಶ್ರಯಂ ಮನುಚರಿತಂ
 139 ಮುನಿಚರಣಕವಳಿಂಗಳಂಜನವಿಸುತನಂಗವಮ್ಮದಂಡಾಧೀಶಂ || ವಿ ||
 140 ಅನುವಮನಾಗವಮ್ಮನಕುಲಾಂಗನವೆಂಬಿನಚಂದಿಕಟ್ಟಿಸಜ್ಜನನುತೆ
 141 ಮಾನಿದಾನಿಗೇಮಿಕ್ಕಪತಿಬ್ರತೋಲರಿದೆವೇನಿನಿಸುತೆ
 142 ಗಂಮಿಗಿಲುಪೊಗಳಲಾನಪ್ಪಮೆಂಗಳಣರಂಕಕಾರ್ತಿಯಂಜನ
 143 ಪದಭಕ್ತಿಯೊಂದುವನನಂಸುತೆಯಂಜಗದೇಕದಾನಿಯಂ || ಅವರ್ಗೇ
 144 ಸುಪುತ್ರಂಬುಧಜನನವಹಕ್ಕಾತ್ಮೀವಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ
 145 ಜನಪೊಗಳೆಲು ಮಿಕ್ಕವನುವಯಂಗೈಯ್ಯನುತ್ಪಮಬಲದೇವಂ || ವಿ ||
 146 ಸಕಳಕಳವಶ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಶ್ರಯಂನು
 147 ಕವಿವನಸ್ತುತಂಜಿನದಬುಧ್ವಂಗಳನನಗನದಾನಿಲಿಕೆಕಪರಮಾ
 148 ತ್ತೇಮೆಂಬೆರಡುಂಮಂಜೇಬಿಲ್ಲನೆನುತೆ ದಂಡನಾಯಕಬಲದೇವನಂಪೊ
 149 ಗಳ್ಯದಂಬುಧವೆಟ್ಟಿತಭೂರಭೂತಳಂ || ಮನೇನಿವಪಕ್ಕ
 150 ವ್ಯನಿಕರಕ್ಕೆಜನೇಶ್ವರಪೂಜೆಗಳ ಮಿಕ್ಕನುವಮದಾನಧಮ್ಮ
 151 ದೊದವಿಂಗಿರಂತರವೊಂದೆವಗ್ಗೊದಮನೇರೊಳನಾಕುಳಂ
 152 ಮುದುವೆದಂದದರಂಗಿನೊಳುಣ್ಣದಂವಂಜನ ಜ್ಞಾನಾನನು
 153 ಪೊಗಳ್ಯನೇವೊಗಳ್ಯಂಬಲದೇವಮತ್ತೈನ || ಸ್ಥಿರನೇಮೇರಿಂಗಿರಂಪ್ರದಿಂದೆ
 154 ಮಿಗಿಲೇಗಂಭೀರನೇಬಾಪ್ರಸಂಗದಿಂದಗ್ಗೊದಂವಂವಾನಿದುಸು
 155 ರೋವ್ಯೋದವಕ್ಕೆವೇಲುಭೋಗಿಯೊಸುಂರಾಜಂಗೆಣಮೇದುಕಿತ್ತಿಪ್ಪಮ
 156 ಕವುಂಡಳಪ್ಪಂಜನಂತತಂಧರದೊಳಿತ್ತಿಬಲದೇವಮತ್ತೈನನಿ
 157 ಉಲೇಕ್ಕೈಕವಿಶ್ವಾತನ || ಕ || ಬಲದೇವದಂಡನಾಯಕನುಬಾಪ್ಪ
 158 ಭುಜಬಲಪರಾಕ್ರಮಂಮನುಚರಿತಂಜಲಧಿವೆಟ್ಟಿತಧಾ
 159 ಪ್ರೀತಳದೊಳುಸಮನಾರೂಪಂಪ್ರೀತಗಣವೇಯೊಳು ||
 160 ಶ್ರೀಮತಾಚಾರ್ಯಾಶ್ವೀದೇವಗ್ಗೊದಲೇಖಕಜೊಕಿವದ್ಯುಖರದಿ
 161 ರುದರಗವಾರಮುಖತಿಳಕಗಂಭೀರಿಯಂತಮ್ಮಕಾಂವಾಬಾರಿಕಂಡಂದೆ

(ಉತ್ತರಮುಖ)

- 162 ಸ್ವಸ್ತಾನವತಪ್ಪವಳೆಂಬಳವಿ
 163 ಪವನಮೂವನವೆವೆವಾಂವಾಂ
 164 ಸಂಧಾರಕರಣಕಾರಣಪ್ರಪಂಚದಂಡಾಂ
 165 ಯುಕಮುಖವಪ್ಪಗಾಂ | ಕಧಕವಮಧ್ಯಾಂ
 166 ವಾತಕ | ಕವಿಮುಕಿವಾದಿವಾಂಜನಕಾಂ
 167 ಉತ್ತರಮುಖ | ಸಂಧಾರಕ ಮುಖ

- 168 ಗನಗೋಭಾಕರ | ವಿವಾಹರ | ಸಕಳಮು
 169 ನಿಜನನಿರಂತರವಾನಗೋಭಾಯ | ಶ್ರೀ
 170 ಯಾಂಸ | ಸರಸ್ವತೀಕರ್ಣವತಂಸ | ಗೋತ್ರ
 171 ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಬನ್ದುಜನಮನೋ
 172 ರಂಜನ | ದುರಿತಪ್ರಭಂಜನ | ಕ್ರೋಧಲೋಭಾನ
 173 ತಭಮಮಾನ | ಮದವಿದೂರಗುತ್ತ | ಬಾ
 174 ರುದತ್ತ | ಜೀವೋತವಾಹನ | ಸಮಾನಪರೋ
 175 ಪಕರೋದಾರ | ಪಂಪವಿದೂರ | ಜನಧರ್ಮ
 176 ನಿರ್ಮಳ | ಭವ್ಯಜನವತ್ಸಳ | ಜನಗನ್ನೋದಕ
 177 ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗ | ನನುಪವಃಗುಣ
 178 ಗಣೋತ್ತಂಗ | ಮುನಿಚರಣಸಂಸಿರಂಜ
 179 ಭೃಂಗ | ಪಂಡಿತಮುಂಡೋಪಾಡೂಕವನಪ್ರಸಂ
 180 ಗ | ಜನಧರ್ಮಕಥಾಕಥನಪ್ರವೋದನು |
 181 ಮಾಹಾರಾಭಯಭೈರವ್ಯ ಶಾಸ್ತ್ರಧಾನವಿ
 182 ನೋದಮವಪ್ಪಕ್ರೀಮತ | ಬಲವೇವದಂಡನಾ
 183 ಯುಕನೆನೆಗಚ್ಚ || ಆಬಲವೇವಂಗಂಧ್ರಿಗನಾ
 184 ಬೀಜನೆಯನಿಪ ಬಾಚಿಕಟ್ಟಗವಬೀಜೋವ್ವಿ
 185 ಬುಕ್ಕುಪುಟ್ಟಿದಂಗುಣಿಲೋಬರನಡಟಲವ ಸಿಂಗಿ
 186 ಮಯ್ಯನುದಾರ || ಪ್ರಿ || ಜನಪತಿಭಕ್ತನಿ
 187 ಪ್ಪಜನವತ್ಸಳನಾಶ್ರಿತಕಳ್ಳಭೂರುಹಂಮು
 188 ನಿಂತರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನನೂನ
 189 ದಾನಿಸುತ್ತಿನಪುರುಷಗ್ಗೃಹೋಲಿನಮಡಾಡೊರೆಯಂ
 190 ಬ್ರಹ್ಮಗಂಧಗಂಧಿ ನಿಮನುಜನಿಧಾನೆಂದುಪೊಗಳ್ಳಂಧರ
 191 ಪೆಗ್ಗಚ್ಚಿಂಗಿಮಯ್ಯನ || ಜನಧರ್ಮ್ಯಾಂಬರತಿಗ್ಗರೋಚಿ
 192 ಸುಚಿತ್ರಂಭವ್ಯವಂಡೋತ್ತಮಂ ಸಿಪ್ಪನಿಧಾನಂಮಾಂತ್ರಿಚಿ
 193 ನ್ನಾ ಮುಣಿಬುಧವಿನಂತಂಗೋತ್ರವಂಶಾಂಬರಾಕ್ಷಾಂವನಿತಾ
 194 ಚಿತ್ತಪ್ರಿಯಂನಿರ್ಮಳನನುಪಮನತ್ಯುತ್ತಮಂಕೂ
 195 ರೇಕೂಪ್ಯಂವಿನಯಾಂಭೋರಾಸವಿದ್ವ್ಯಾನಿಧಿಗುಣನಿಳ
 196 ಯಂಧಾತ್ರಿಯೊಳಿಸಿಗಿಮಯ್ಯಂ || ಕ || ತ್ರೇಯಾದೇವಿ
 197 ಗುಣಾಗ್ರಣಿಯಿಯುಗದೊಳುದಾನಧರ್ಮ್ಯ
 198 ಚಿನ್ನಾಪುಣಿ ಭೂವೇವಿಯುಕ್ಕೊನ್ನೀದೇವಿಯುರೊಯ್ಯನ
 199 ಸಿಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತ್ಯನವರತಪರಮಕ
 200 ಲ್ಯಾಣಾಭ್ಯುದಯಸತನಪಶ್ಚರಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ
 201 ಲಕ್ಷ್ಮೀಸಮಾನೆಯುಂ | ಸಕಳಕಳಗಮಾನನೆಯುಂ | ವಿವೇಕಯ್ಯ
 202 ಬ್ರಹ್ಮಸ್ತತೀಯುಂ | ಮುನಿಜನವಿನೀಯಜನವಿನೀತೆಯುಂ | ಪತಿಪ್ರತಾಪಭಾ
 203 ವಪ್ರಸಿದ್ಧಸೀತೆಯುಂ | ಸಮ್ಯಕ್ತಜೋದಾಮಣಿಯುಮದ್ವೈತ್ತವ
 204 ತಿಗ್ಗವರಣೆಯುಮಾಹಾರಾಭಯಭೈರವ್ಯಶಾಸ್ತ್ರಧಾನವಿ
 205 ನೋದೆಯುಮಪ್ರಕ್ರೀಮದ್ವಿಪ್ಪ ವರ್ಧನಪೂಜ್ಯಳದೇವರ ಪಿರಿಯರಸಿಟ್ಟಮು
 206 ಹಾದೇವಿರಾನ್ವಲದೇವಿಯರ ಶ್ರೀಬೀಳ್ಳಳತೀರ್ಥದೊಳ್ಳವತಿಗಂಧವಾರಣ
 207 ಜಿನಾಲಯಮಂವಾಸಿಯಿದಕ್ಕದೇವತಾಪುಜೆಂವಿಸಮುದಾ

- 908 ಯಕ್ಕಾ ಹಾರದಾನಕ್ಕಂಜೇಣ್ಣೋದ್ಧಾರಕ್ಕಂಕಲ್ಪಣನಾಡಮೊಟ್ಟಿನ
 909 ವಿಲಿಯಮಂಗನಮುದ್ರದನಡುಬಯಲಯ್ಯತ್ತು ಕೊಳಗರ್ಗರ್
 910 ಯತೋಂಟಮುಮಂ ನಾಲ್ಕತ್ತು ಗದ್ಯಾಣಪ್ಪೊನ್ನಿನಿಕ್ಕಿ ಕಟ್ಟಿಸಿಚರಂಗಿಂಗೆ
 911 ವಿಳಸನಕಟ್ಟಮುಮಂಶ್ರೀಮದ್ವಿಷ್ಣು ಪರ್ಧನ ಪೊಯ್ಯಳಬೇವರಂ
 912 ಬೇಡಿಕ್ಕೊಂಡುನಕವರ್ಪನಾಯರದನಾಲ್ಕತ್ತು ಯ್ದೆನೆಯ ಕೋಳಕ್ಕಿ
 913 ತ್ತಂವತ್ತರದ ಚೈತ್ರಸುಧ ಪಾಡಿವಬ್ಬ ಹಸ್ತವಾರದಂದು
 914 ತಮ್ಮ ಗುರುಗಳುಕ್ತೇಮೂಲಸಂಘದ ಬೇಸಿಯಗೂಡಪೊನ್ನ
 915 ಈಗಚ್ಚದ ಶ್ರೀಮನ್ಮಠೇಚಂದ್ರಪ್ರೈವಿದ್ಯಬೇವರಕಿಷ್ಕರವ್ವಪ್ಪ
 916 ಭಾಚಂದ್ರಸಿದ್ಧಾಂತ ಬೇವರ್ಗ ಪಾದಪಕ್ಷಾಳನಮಾಡಿ
 917 ಸ್ವರ್ಣಬಾಧಾಪರಿಹಾರವಾಗಿಬಿಟ್ಟದತ್ತಿ || ಪ್ರಿತ್ತ || ಪ್ರಿಯ
 918 ಬಂದಿನಿ ದನೆಯ್ತೆ ಕಾವಪುರುಗ್ಗಯ್ಯಂಮಹಾಶ್ರೀಯುಮಾಕ್ಕೆ
 919 ಯಿದಂಕಾಯದಕಾಯ್ಯಪೂರ್ವಿಕುರುಚ್ಚೇತ್ರೋಬ್ಬಿಯೊಳು
 920 ಬಾಣರಾಸಿಯೊಳಕ್ಕೊಟ್ಟಿಮುನಿಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂ
 921 ಕೊಂಡುಬೊಂದಯ್ಯಂನಾಗ್ಗು ಮಿದಂದುಸಾಬರಿದಪುವೀಶೈ
 922 ಲಾಕ್ಷರಂಸಂತತಂ || ಕೋಕ್ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಡ
 923 ರೇತಿವಸುಂಧರಾ ಪಟ್ಟಿವ್ಯರ್ಪನಪ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯ
 924 ತೇಕ್ರಿವಿಃ ||

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ಅದೇ ಮುಂಟವದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ನಮಃಸಿದ್ಧೇಶ್ವರಃ || ಸಾಸನಂಜನಸಸಾನ

(ಇದರ ಪಕ್ಕದಲ್ಲಿ)

. . . ಭಚಂದ್ರ

145 (36)

ಕೋಟೆಯ ಹೊರಗೆ ಇರುವಬ್ರಹ್ಮದೇವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಶ್ರೀ ಎಚ್ಚಿಯಗವಕವಟ್ಟದಲೂ . .

146

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 145 ಕ್ಕೆ ಕೆಳಗೆ.

1 ನೇಮುಣಪಾದ ||

2 ನ

147

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 146 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಸಿವಗ್ಗಯ್ಯ

148

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 147 ಕ್ಕೆ ಉತ್ತರ.

ಶ್ರೀ ಕಕ್ಕಯ್ಯ

149 (37)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುಗರುಡಕೇಸರಾಜನಿ ರಂಜಿ

2 ಯತು

150

ಅದೇ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಬಲಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

(ಮೇಲ್ಭಾಗ ಬದಲಾಯಿಸಲಾಗಿದೆ)

1 ನೆನಪಿನಲ್ಲಿಕೊಳ್ಳುವುದು .

9 ಸಾತನೆಯನಿಜಿನೆಗಟ್ಟು

2 ಟ್ಟಿನವಟ್ಟುಮಂಗಳಿಯ .

10 ಸಾಗವಮ್ಮನವನೀತಳದೊಳೆ ||

3 ಸಿಗಿಯಳಿಸಲಿಗಂಗರಾಜ್ಯ .

11 ಆತನಪುತ್ರನಬ್ರವೃತಧಾ .

4 . ನೇಮದಮನ್ನಿನರಸಿಬ್ಬ

12 ಪ್ರಿಯೋಳಿತನೇರಾಮದೇವ .

5 . ತಂಗಿಯಯವೀಳಿದದಿಂ ||

13 ಸೀತನೇವತ್ಸರಾಜನೀಗೀತ .

6 ಎಜಿಗಿಬ್ಬ ಮದುವೆಯುಂ .

14 ನೇತಾಂಭಾಗದತ್ತನಾಗಿವಿಷ್ಣು .

7 ಜಿವಿದನತಗಂಗಮಹಿಗಸ

15 ತಯಸಂತಗುಳ್ಳಕ್ಕು . ಮಂ

8 ಭವಮತೆಯಿಂಗಳುಜಿವಾಳ

16 ತೋಜಿದುನ್ನಿಜಿನೋನ್ನುಮನ್ನು

(ಮುಂದೆ ಕಲ್ಲು ಬದಲಾಯಿಸಲಾಗಿದೆ)

151

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಚೌಕಟ್ಟಿನ ಕಲ್ಲಿನ ಮೇಲೆ.

1

4 ಟ್ಟಿಗೋ . ಆ

7 . ವಿವಾ .

2 . . . ಟ್ಟಿಗಿ .

5 ಕೆ ಜಿಗಿ .

8 ಮೂಡಿಸಿದ .

3 ಮೂರದೊ . ಭೃಗಿ .

6

152

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದುಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

1 ಚಗ್ಗುಣಪುತ್ರಾರ್ತಿ

2 ಗೋಯನವನವ್ಯ . ರ

153

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಚಂದ್ರಕೀರ್ತಿ

154

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುರಾಜಮಲ್ಲದೇವರಾಜನ

2 ಸೇನಬೋವನುಭಾಕರಯ್ಯಬನ್ನಿಸಿದ

155 (70)

ಅದೇ ದೇವಸ್ಥಾನದ ಸಮೀಪದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ದಾ . ನೈಯದಹನ
- 2 ಯಬಳಿಯಶ್ರೀಗುಣ
- 3 ಚಂದ್ರನದಾನ್ತದೇವರಗು
- 4 ಶಿಷ್ಯರುಶ್ರೀನಯನೀತಿ
- 5 ದಾಂತಚಕ್ರವರ್ತಿಗಳಶಿಷ್ಯ
- 6 ರುಶ್ರೀದಾವಣಂದಿತ್ಯವಿವ್ಯದೇ
- 7 ವರುಂಭಾನುಕೀರ್ತಿಸದಾನ್ತದೇ

- 8 ವರುಂಶ್ರೀಅಧ್ಯಾತ್ಮಿಬಾಳಚಂದ್ರ
- 9 ದೇವರು || ಪರಮಾಗಮವಾರಧಿ
- 10 ಣಾರಾದಾನ್ತಚಕ್ರನ
- 11 ಯಶೀರ್ತಿಯಮಿಸ್ವರೂಪನ
- 12 ಚಚಕ್ರರಣತನಧ್ಯಾತ್ಮಿಬಾ . .
- 13 ದ್ರಮುನೀದ್ರಾ || ಬಾಳಚಂ . .

156

ಕಂಚಿನ ದೊಣೆಯ ಹೊರಗೆ ನೈರುತ್ಯ ಮೂಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

- 1
- 2
- 3 ಮುಡಿಬದರ

- 4 ಅವರಗುಡ್ಡಿಸಾ
- 5 ಯುಪ್ಪಿನಿಸದ
- 6 ಕೊಲ್ಲುಬ್ಬ

- 7 ಕನ್ನಿಯಗ್ಗ
- 8 ಗೆ ||

157

ಅದೇ ದೊಣೆಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಗಂಜವಿಸದಾಂತದೇವರಗುಡ್ಡಂ

- 2 ಶ್ರೀಧರಪೇಜ

158 (69)

ಅದೇ ದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಿಲಿನ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರಿದ ಕಲ್ಲು. *

(ನನೆಯ ಮುಖ.)

- 1 ವ್ಯಾವೃತ್ತವಿಚ್ಛೆಯೇ . ಕು
- 2 ಕಲಿಕಲ್ಪವೃತ್ತನುದಿನಂ | ಶ್ರೀಬಾ
- 3 ಚಂದ್ರಮುನೀಪದ್ಮಮರುತ್ತರ
- 4 ತ್ವರೋಪನಿಷದರಂಭನಾಸ್ತುಪಾನೇ
- 5 ವಯಂ || ಪ್ರಣವಕಳಾಸ್ವಿತರಕುಟ

- 6 ಚರಣಚಳಸುಗದ್ವಪ್ಪವೃತ್ತದೊಳಿವಾ
- 7 ಪಚಯಪ್ರಕಾರರನಬಾಳಚಂದ್ರದೇ
- 8 ವಪ್ರಣಾವಮೇನುಜ್ಜರಿಯೇ || ಶ್ರೀ
- 9 ಬಾಳಚಂದ್ರ

(ನನೆಯ ಮುಖ.)

- 1 ಭದ್ರಮಪ್ರತಿಗೀ . .
- 2 ವರವಿಜಯಪ್ರಾಪ್ತನಿತ್ಯಕೀರ್ತಿ . ಚತ್ಯಸಮು
- 3 ಚಿಚರಣತೋಯ ರಭೃತ .
- 4 ಭುವಿನೂ ಯತ್ಯಾಹಂ
- 5 ಭುವಿನೂಬಚಿತಮಣಿ . . ಕರತ್ಯಂಚಿರಾ

- 6 ದಿಮು
- 7 ಸಮಾ
- 8 ಗತಿಭಿಷ್ ಕೃತಿಯುರಾಧಿಶ್ರೀಕವಿ
- 9 ಸಫ . . ಶ್ರೀವಹಾ . .

(ನನೆಯ ಮುಖ.)

- 1 ರಾನೋಬಿಧಾ
- 2 ಚಿತ್ರತನೂಭೃತಾಮ
- 3 ಯತೇತರಾ . || ಸಕಳ
- 4 ವಾಚ್ಯಮಾದಾರವಿಂಶ
- 5 ಮುಗುತ್ಪ್ರೀತನವ್ಯಸತ್ಯಾ

- 6 ಬಕದೂರವಾಣಿಧವ್ಯದ
- 7 ನುನಿತಮಕರಕೇತು
- 8 ತ್ರಿಪ್ರಾಪ್ತೇಂದ್ರಂ || ಭಾನೋ . .
- 9 ಸುವಿಕ ಚಕ್ರಾ
- 10 ರೋತತ್ಪದ್ಯದ

159 (68)

ಅದೇ ದೊಡೆಯಲ್ಲಿ ಪೂರ್ವ ಕಡೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದಲ್ಲಿ.

(ಉತ್ತರ ಮುಖ.)

1 ಶ್ರೀಮತ್ಪರ	9 ರಾವಣಯ್ಯಳಸಟ್ಟ	17 ದವನಘನಾಸದರು
2 ಮಗಂಭೀರಸ್ವಾ	10 ಯರುಅಯ್ಯಾಪೊಯ	18 ಕ್ಲ ಪಕ್ಷದನಂಕ್ರಮ
3 ದ್ಯಾದಾಮೋಘಲಾಂ	11 ಯುಡಿಗಿಡುವವ್ವಿಸಟ್ಟ	19 ಣದಂಭುತನ್ನ ವನಾನ
4 ಭನಂಜಿಯಾತ್ರಾಳೋಕ್ಯನಾ	12 ಯಮಗಂಮಲ್ಲಿಸಟ್ಟಗೆ	20 ಮನಜಿರುತನ್ನ ಬಿನ್ನುಗಳಂ
5 ಧನ್ಯನಾಸನಂ ಚನಾಸನಂ |	13 ಚಲದಂಕರಾವಯ್ಯ	21 ಬಿಡಿಸವಮಚಿತ್ತದೊಳು
6 ಸ್ವಸ್ತಿವಮಸ್ತಗುಣ	14 ಳಸಟ್ಟಿಯೆಂದುವನರು	22 ಮುಡಿಬಸ್ವರ್ಗ್ಗನಾಥಂ ||
7 ಸಂಪನರಪ್ರಶ್ರೀಮ	15 ಕೂಂಟ್ರಿಂಕುಸಕವರ್	
8 ತ್ರಿಭುವನಮಲ್ಲಿಚಲದಂಕ	16 ಸಾಮ್ಯಸಂವತ್ಸರ	

(ಪಶ್ಚಿಮ ಮುಖ.)

1 ಆತನಸತಿಮಿತ್ರ	6 ತೋತ್ತಮನಾಗೆಯುರುಂಟವಾ	11 ಳಸಟ್ಟಗಂವನಗಂತ್ವನುಮ
2 ಪೃಳಂರಡೆ || ತುರವಮ್ಮ	7 ರಾಭಯಭೀಸಪ್ಪನಾ	12 ಗೋಚಣಂಗದರೋಕ್ಷವಿ
3 ರಸಗಸುಗ ವೆಗಸುತ್ತು	8 ತ್ರದಾನವಿನೋದಯರ	13 ನಯಮಗಿಮಾಡಿ
4 ತ್ರಿಸ್ವಸ್ತಿಶ್ರೀಚನಗಂ	9 ಪ್ಪಚಟ್ಟಕಟ್ಟತನ್ನಪುರು	14 ದನಿಸಿಧಿಗೆ ||
5 ಧೋದಕಪವಿತ್ರೀಕ್ರಿ	10 ವಚಲದಂಕರಾವಯ್ಯ	

160

ಅದೇ ದೊಡೆಯಲ್ಲಿ ಉತ್ತರ ಭಾಗದ ಪಾಳೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿರುವ ಬಡೆದುಹೋದ ಕಂಭದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾದ್ಯಾದಾಮೋಘ	7 ಗುರುಪಾಬಾಂಬುಜವೃತ್ತನುಭೃತಂವಿಶ್ವೋ
2 ಲಾಂಭನಂ | ಜಿಯಾತ್ಪ್ರೋಳೋಕ್ಯನಾಧನ್ಯನಾ	8 . ಮಂಮೇರುಭೂಧರಧ್ಯಯ್ಯಂಗುಣರತ್ನ ವಾರ್ಧಿ
3 ಸನಂಜಿನಾಸನಂ || ಜಗತ್ಪ್ರಿತಯನಾಧಾಯ	9 ವಿಳಸತ್ನಮೃತ್ಪ್ರವೃತ್ತಾಕರಂಪರಮೋತ್ಸಾಹದಿರಾ
4 ನಮೋಜನ್ಮ ಪ್ರಮಾಣಿನೇನಯಪ್ರಮಾಣವಾ	10 ಂಬಿಳಾಭಾಗದೊಳು || ಅತ್ತು
5 ಗ್ರಸ್ತಧ್ಯಸ್ತಧ್ಯಾನ್ತಾಯಕಾಂತಯೇ || ಪರಮಶ್ರೀ	11 ಮಾಣಗೋಣಗೆ
6 ಜಿನಧರ್ಮನಿರ್ಮಳಯಂಭವ್ಯಾಜ್ಜಿನೀಭಾಸ್ಕರಂ |	

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

161

ಅದೇ ದೊಡೆಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಮಧ್ಯದ ಪಟ್ಟಿಯ ಸುತ್ತಲೂ ಇರುವುದು.

1 ಶ್ರೀಧನಕೇತ್ರಿವೇದರ	2 ವನಸ್ತಂಭದಕಂ	3 ಭ
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162

ಅದೇ ಕಾನನದ ಪಕ್ಕದಲ್ಲಿ.

ಮಾನಭೂತನಂದ ಸಂವತ್ಸರದಲ್ಲಿ ಕಟ್ಟಿಸಿದದೊಡೆಯು

163

ಅದೇ ಕಂಭದ ಕೆಳಗೂ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ತಮ್ಮಯ್ಯಂಗಿ ಪ	2 ರೋಕ್ಷವಿನಯ	3 ನಿಧಿ
----------------	-------------	--------

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

1 ಕ್ರೀಧರಂಗೇಪರೋಕ್ಷ .

5 ವಿನಯ

ಅದರ ಪಕ್ಕದಲ್ಲಿ.

6 ತಮ್ಮವೇಗೇಪರೋಕ್ಷ

! ವಿನಯನಿಕೆ

164

ಅದೇ ದೊಣೆಯಲ್ಲಿ ಉತ್ತರ ದಿಕ್ಕಿನ ಪಾಳಿ ಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳು.

1ನೆಯ ತುಂಡು.

1

3 . . . ಗೋ . .

5 ನಿಸಿದಿಯನಿಜಿ

2 . . . ದಲಿಕ .

4 . ಗ್ಲಂಗಳಿ .

6 ಸಿದ್ಧಾ ||

2ನೆಯ ತುಂಡು.

1

3

5 ಸಗ

2 ದ್ವ . . ಗಮದ

4 ಗಲಿಯ . .

6

165 (74)

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಹೊರ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ದೊಣೆಗೆ ಉತ್ತರದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಕ್ರೀಪರಾಧವಸಂವತ್ಸರದ ಮಾರ್ಗಗಿರಿ ಬಹುಳ ಅಷ್ಟಮಿಮಾಸುವಾ
2 ರದಂದು ಮಲೆಯಾಳ ಅಧ್ಯಾಡಿನಾಯಕ ಹಿರಿಯಬೆಟ್ಟದ ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ||

166 (71)

ಭದ್ರಬಾಹು ಗುಹೆಯೊಳಗೆ ಬಂಡೆಯ ಮೇಲೆ. *

(ನಾಗರಾಕ್ಷರ.)

- 1 ಕ್ರೀಭದ್ರಬಾಹುಸ್ವಾಮಿಯವರವಂಜನಚಂದ್ರಪ್ರಣಮತಾಂ |

167. (72)

ಅದೇ ಗುಹೆಯ ಬಳಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಕಾಲಿವಾಪನಕಾಬ್ಬಾ : ೧೩೩೧

2 ನೆಯಸುಕ್ಲನಾಮಸಂತ್ಸರದಭಾ

3 ಪ್ರಪಕ ಬ ೪ ಮುಧಾವಾರದಲ್ಲಿ ||

4 ಕ್ಷಾಂದಕುಂದಾನ್ಯದೇಗೊದ

5 ಕ್ರೀಟಾರಾ || ಸಿದ್ಧರಾದಲೆ

6 ತಕಿತ್ತಿರಾದವರು ಅವರಸಿದ್ಧ

1 ರಾಣತಕಿತ್ತಿರ | ದೇವಸಿದ್ಧ

2 ರಾಜಲಜಿತಕಿತ್ತಿರಾದವರು

3 ಸೋಪವಾಸವಂಸಂಭೂ

10 ಮಾಡಿ ಇಗವಿಯಲ್ಲಿ ದೇವಗತವಾ

11 ದರಾ

168

ಅದೇ ಗುಹೆಗೆ ಅಗ್ನೇಯದಲ್ಲಿರುವ ಗುಡಿನ ಮೇಲೆ.

1 ಕ್ರೀಮತುಲಪ್ತಿ ಸೋನಭಟ್ಟಾ

2 ರಕದೇವರಕವ್ಯರಾಮ

3 ಧಿಸೇವರವರನಿಭ

169

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಕುಂಭಿಯ ಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

¹ ಶ್ರೀಭದ್ರಬಾಹುಭಲಿಸ್ವಾಮಿ

² ಯಪಾದ

170 (73)

ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತಿಯೊಳಗುವ ದಾರಿಯಲ್ಲಿ ಮುಂಭಾಗದ ಪಾದಗಳ

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಲಯಾಳ

² ಗದ್ದೆಯಹಡುವಣಹುಣಿಸೆಯ

³ ಕೊವಯುಸಂಕರನು ಇಲ್ಲಿದ್ದು ಎಚ್ಚ

⁴ ಮೂಕುಗುಂಡಿಗೆ

171

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 170 ಕ್ಕೆ ಕೆಳಗೆ.

(ಅರವ)

¹ ಕೊಡತ ಕುಡುಗುಡುಮ

² ಹುಡುಗುಡುಗುಡುಮ

³ ಉಪಕಾರಗಳು ಇಂಥಾಗಿ.

⁴ ಕುಡುಗುಡುಗುಡುಮ

172

ತೋರಣ ಕಂಭಕ್ಕೆ ವಾಯವ್ಯ ಬಂಡೆಯ ಮೇಲೆ

(ಜನವಿಗ್ರಹಗಳ ಬಳಿ)

ಸಾಮ . . . ಜೀವರು . . .

173

ಚಾಮುಂಡದಾಯನ ಬಂಡೆಯ ಮೇಲೆ ವಿಗ್ರಹಗಳ ಕೆಳಗೆ.

ಶ್ರೀಕೃಷ್ಣನನ್ನೆ ಬೇರೂರು ಬಿಡಬೇರೂರು ಬಿಡಬೇರೂರು

174

ಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನದ ಬಳಿ ಎಡಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

¹ ಶ್ರೀನಿವರಜನಾ

² ಲಯದಕೆಜೆ

ದೊಡ್ಡ ಬೆಟ್ಟ.

175 (76)

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದಲ್ಲಿ ಪಾದಗಳ ಬಳಿ.

ಶ್ರೀ ಚಾಮುಂಡರಾಜಂವೂಡಿಸಿದಂ

176 (76)

ಅದರ ಕೆಳಗೆ.

(ಗ್ರಂಥಾಕ್ಷರ ಮತ್ತು ವಟ್ಟೆಳುತು)

ಶ್ರೀ ಚಾಮುಂಡೇಶ್ವರ ದೇವತೆಯ ವಿಷಯ.

177 (76)

ಅದರ ಕೆಳಗೆ.

ಶ್ರೀ ಗಂಗರಾಜನುತ್ತು ಲಯವಂಮೂಡಿಸಿದಂ

178 (80)

ಅದೇ ಬಲಭಾಗದಲ್ಲಿ ಪುಸ್ತಕಗಳ ಬಿಡಿಸಿರುವವರ ಮೇಲೆ.

ಶ್ರೀಮನ್ಮಹಾ
ಮಂಡಳೇಶ್ವರಪ್ರತಾಪ
ಮೊಯ್ಸಳನಾರಸಿಂಹ
ದೇವರಕ್ಕೆಯಬುಮ
ಹಾಪ್ಪನಾಂಬಿಯ
ಭಂಡಾರಿಹುಳ್ಳನುಯ್ಯ

ಗೋಮಟೇಶ್ವರ
ಪಾರ್ಶ್ವದೇವರ
ಚತುರ್ವಿಂಶತಿತ್ಥಿಗಳರಅವ
ವಿಧಾಚ್ಚಗನೇಂದ್ರಿ
ಯರಾಹಾರದಾಸಕ್ಕಂಸವಣೇಪಂಬಿಡಿ
ಸಕೇಟ್ಟದತ್ತಿ

179 (75)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಳ ಎಡಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಚಾಮುಂಡರಾಜೇಶ್ವರವಿಯಲೇ

180 (75)

ಅದರ ಕೆಳಗೆ.

(ನಾಗರಾಕ್ಷರ)

ಶ್ರೀಗಂಗರಾಜನುತ್ತು ಲೇಶ್ವರವಿಯಲೇ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎಡ ಪಾದದ ಬಳಿ 180 ರ ಕೆಳಗೆ.

- 1 ಕ್ರೀಟಿಟದೇವನಪ್ರತ್ಯಪ್ರತಾಪನಾರ
- 2 ಸಿಂಹದೇವನಕಯ್ಯಲುಮಾ
- 3 ಪ್ರಧಾನಬಿರುದಾಂಕ

- 4 ಹುಳ್ಳಮಯ್ಯಗೊಮುಟದವರವಾ
- 5 . . . ವರವರ ದಾನಕ್ಕಂ
- 6 ಸವಣಿಪಿಂಬಿಬಿಸಿಕೊಟ್ಟರ

182 (78)

ಅದೇ ಎಡಭಾಗದಲ್ಲಿ ಹುತ್ತಗಳ ಬಿಡಿಸಿರುವವರ ಮೇಲೆ.

- 1 ಕ್ರೀನಯ
- 2 ಕ್ರೀಟಿಟದೇವನಪ್ರತ್ಯಪ್ರತಾಪನಾರ
- 3 ಕ್ರೀಟಿಟದೇವನಪ್ರತ್ಯಪ್ರತಾಪನಾರ
- 4 ಸುತ್ತಾಲಯದಭಿತ್ತಿಯಮಾಡಿ
- 5 ಚಿಕ್ಕೀಸತೀರ್ಥ ಕರವರವರವರವರ
- 6 ತಂತ್ರೀಬಸವಿಸಿಟ್ಟಯರ

- 7 ಸುಪುತ್ರನಂಬಿವನ
- 8 ಟ್ಟಿಬಿಲಿಕಿಸಿಟ್ಟಜಿನ್ನಿಸಿಟ್ಟ
- 9 ಬಾಪುಬಲಿಸಿಟ್ಟತಮ್ಮಯ್ಯ
- 10 ಮಾಡಿಸಿದತೀರ್ಥ ಕರವರವರವರ
- 11 ಜಾಳಾಂದರವರವರವರ

183 (79)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 182 ರ ಕೆಳಗೆ.

- 1 ಕ್ರೀಲಲಿತಸ

- 2 ರೋವರ

184 (77)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪದ್ಮ ಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯದಿವಿಜಾಧಿಪತಿಸ್ತ ರವನ ಗಾನಮನ್ವ ಸ್ತ ಕಂಠ ನಿಗ್ಗತಗಭಿಸ್ತಿ ಶತಾವೃತಪಾದ ಪಾಸ್ತ ಸಮ
ಸ್ತ ಮಸ್ತ ಕತಮಃಪುಟಳಂಜಿನಧಮ್ನಾ ಕಾಸನಂವಿಸ್ತ ರಮಾಗಿನಿಶ್ಚ ಧರವಾರುಧಿಸ್ತಾ ಯ್ಯಾ ಕಾಂಕರುಳ್ಳನಂ ||

185 (104)

ಗೋಮುಖೇಶ್ವರ ಸ್ವಾಮಿಯ ಬಲಭಾಗದ ಸುತ್ತಾಲಯದ ಮೊದಲನೆಯ ಮಂಟಪದಲ್ಲಿ

ಕೂಪ್ತಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ

- 1 ಕ್ರೀನಯಕ್ರೀಟಿಟದೇವನಪ್ರತ್ಯಪ್ರತಾಪನಾರ
- 2 ಗಳಿಕಿಪ್ಪುರಕ್ರೀಟಿಟದೇವನಪ್ರತ್ಯಪ್ರತಾಪನಾರ

- 3 ಗುಡ್ಡ ಕೇತಿಸಿಟ್ಟಯಮಗಬಮ್ಮಿಸ
- 4 ಟ್ಟಿ ಮಾಡಿಸಿದಯಜ್ಞದೇವತ ||

186 (81)

ಅದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಕ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯಾ ದಾಮೋಫಲಂಫ
- 2 ನಂ | ಜೀಯ್ಯಾತ್ಯೈಶ್ವರೋಚ್ಯನಾಧಸ್ತಾಕಾಸನಂಜಿನಾಸನಂ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯಂಶ್ರೀಪ್ರದ್ವಿಸ್ತವ್ಯಮಹಾರಾಜಾಧಿರಾ
- 4 ಜಪಮುಕ್ತರಾದ್ಯಾರಾತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬ
- 5 ರದ್ಯಮುಣಿಸವ್ಯವಸ್ಥಾ ಚೂಡಾಮುಣಿಸುರರಾಜ್ಯನಿಮ್ಯಾ
- 6 ಲನಂ ಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಟಾಯ್ಯಾಂಕ್ರೀಮತ್ಪ್ರತಾಪಕ
- 7 ಕ್ರವತ್ತಿಹೋಯ್ಯಾಶ್ರೀವೀರನಾರಸಿಂಹದೇವಸಮಸ್ತ

- 8 ದ್ವಿಸ್ವರಾಪ್ತಗಂಯ್ಯಾತ್ರಿ ಲಲಿತತ್ವಾದೃಶವದ್ಯೋಜಪದಿಯುಂಕ್ರೀಮನ್ವ
9 ಯಕೀರ್ತಿಗಸಿದಾನ್ವಚಕ್ರವರ್ತಿಗಕೀರ್ತೃರಕ್ರೀಮದ
10 ಧ್ಯಾತ್ವಬಾಳಚಾವುದೇವಗುಪ್ತಂಸ್ವಸ್ತನಮಸ್ತಗುಣಸಂವ
11 ನ್ವನುಂವೇನೇಧೋವಚವನಿಕ್ರೀತ್ನೋತ್ರಮಾಂಗನುಸದ್ಧಮ್ನ
12 ಕಥಾಪ್ರಸಂಗನುಂ ಚತುರ್ವಿಧಧರನೇನೋದನುಮವಪ್ಪಪರು
13 ಮನಃಪ್ರಿಯಮಗ ಗೋಮಟಸಟ್ಟಖರಸಂವತ್ಸರದ ಪೃಥ್ವಿ
14 ದ್ವಲತ್ವರಾಯಣಸಂಕ್ರಾಂತಿಪಾಡಿರಿವ ಪ್ರಜವಾರದಂದೈಶ್ರೀ
15 ಗೋಮಟದೇವಚವ್ವಿಸತಿತ್ರ್ಯಕಕರಪದ್ಯವ್ವಿಧಾಲ್ಟಗನೇಲಜ್ಜ
16 ಯಥಾಧಾರವಾಗಿಕೊಟ್ಟಗವ್ಯಾಣ ೧೦ ||

187

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ವ್ಯವಹಾರೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- 1 శ్రీమంతులసంఘపేరియంగభుక్తు
 2 శ్రీగోపాల్మణివక్త్రాగళగృహ
 3 కృష్ణకృష్ణకృష్ణకృష్ణకృష్ణ
 4 విశ్వవిద్యాలయం ||

188

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ವಾಸುಪೂಜ್ಯ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೊಗಲಸಂಘವೇತಿಯಗಣಪುಷ್ಪ
2 ಕಗಚ್ಚಕೇತುಡಕುಂದಾನ್ವಯನಯಕೀರ್ತ್ತಿಂಸ

189

ಗೋವುಪ್ರೇಕ್ಷರ ಸ್ವಾಮಿಯ ಹಿಂಭಾಗದ ಸುತ್ತಲಯದಲ್ಲಿ ಕಂಭವ ತೀರ್ಥಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಕ್ರಿಯಾಪೂರ್ವಕವೆನಿಸಿದ ಗಣಪುಷ್ಪಕ
2 ಗಣಪಕೊಡುಕುಂವಾನ್ಮಯದಶ್ರೀನಯಕೀ

190

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಕುಂಧು ತೀರ್ಥಾಕರರ ಬಲ ಪಕ್ಕದಲ್ಲಿರುವ ಬಿಂಬವು ಪೀಠದಲ್ಲಿ

- ¹ ಶ್ರೀಮೂಲಸಂಘಚೇಸಿಯಗಣಪುಸ್ತಕಗಟ್ಟ
² ಕೊಂಡಕುಂವಾನಯದಶ್ರೀನಮಃಕೀರ್ತಿ ಸಿಂಧು

191

ಆದೇ ಸುತ್ತಾಲಯದಲ್ಲಿ ಪ್ರಜ್ಞದಂತ ತೀರ್ಥಕರರ ಇದಿರಿಗೆ ತೊಲೆಯ ಮೇಲೆ ಮೆಸೆಯಲ್ಲಿ ಬರೆದಿರುವದು.

1. ಮುನ್ಯುಗುಖಿಸುವತ್ವವಧವುಳ್ಳ ಮೂಸವರುಳ್ಳವರಿಗೆ
 2. ಮಂಗಳವಾದಕೊಡವಜಾಪುರದ . . . ಹುಸುಟ್ಟಿಗುಂಮ
 3. ಕುಸುಟ್ಟಿವನದ . . . ವಾದಮು . .

192

ಅಜೀ ಸುತ್ತಾ ಉದ್ಧವಲಿ ಕ್ಷಿಯಾಂಸ ತೀರ್ಥಕರರ ಇದಿಗಿ ತೊಲೆಯ ಮೇಲೆ ಮೆಸೆಯಲ್ಲಿ ಬರೆದಿರುವರು.

(ਸਾਹਿਤਕਾਰ)

- [illegible]

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಗಿ
- 2 ಪೃರುಶೋಭಾಚಂದ್ರದೇವರಗುಡ್ಡ ಅಂಕಿತ

3 ಟ್ಟು ಅಭಿನಂದನದೇವರಮಾಡಿಸಿದಂ

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಕಾಂತಿ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪು
- 2 ಸ್ತಕಗಚ್ಛಕೊಂಡಕ್ಕುಂದಾನ್ವಯದಶ್ರೀ

3 ನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ
4 ಕಮ್ಮಟದರಾಮಿಸಟ್ಟು ಮಾಡಿಸಿದ

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯು ಎದಗಡೆ ಸುತ್ತಲಯದಲ್ಲಿ ಅಜಿತ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಗಿ
- 2 ರುಶೋಭಾಚಂದ್ರದೇವರಗುಡ್ಡ ಸಂಕದಭಾಸುರೇ

3 ವಜ್ರಗಡಮಾಡಿಸಿದಅಜಿತಭಟ್ಟಾರಕರು

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಸುಮತಿ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರ
- 2 ವರ್ತಿಗಳಗುಡ್ಡಬಿದಿಯಮ

3 ಸಟ್ಟು ಮಾಡಿಸಿದಸುಮತಿ
4 ಭಟ್ಟಾರಕರು ||

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ವರ್ಧಮಾನ ತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮೂಲಸಂಘದೇಸಿಯಗಣಪು ಸ್ತಕಗಚ್ಛ
- 2 ಕೊಂಡಕ್ಕುಂದಾನ್ವಯನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚ

3 ಕ್ರವರ್ತಿಗಳಗುಡ್ಡ ಬವಿಸಟ್ಟು ಚತುರ್ವಿಂಶತಿ
4 ತೀರ್ಥಾಕರರಮಾಡಿಸಿದಂ ||

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಮಲ್ಲಿತೀರ್ಥಾಕರರ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀನಯಕೀರ್ತ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಿಗಿ
- 2 ರುಶೋಭಾಚಂದ್ರದೇವರಗುಡ್ಡ ಕಳೆಯಮ

3 ಹದವಸಟ್ಟು ಮಲ್ಲಿಭಟ್ಟಾರಕರಮಾಡಿಸಿದ

ಅದೇ ಸುತ್ತಲಯದಲ್ಲಿ ಗಣಧರರ ಪಾದ ಪೀಠ ಸ್ತಂಭದ ಮೇಲೆ.

(ಪೂರ್ವ ಮುಖ)

- 1 ಕಳವರ್ಧಗೊಂನೆಯಪ್ರಮಾ
- 2 ಭಿಸಂವತ್ಸರದಕಾರ್ತಿಕಾಶುಕುಂ ೧೦
- 3 ಸೋಮವಾರದಂದ್ರಶ್ರೀಮನು
- 4 ಮಹಾಪನಾಯಕತೆರುಮಪ್ಪ
- 5 . . . ಭಿಕಾರಿಸಂಭುರದೇವಂಜ್ಞ ನವರ
- 6 . . . ಉಮಟ್ಟಿಣ್ಣ ನವರುಶ್ರೀಗೊಂ
- 7 ಮುಟ

- 8
- 9
- 10
- 11
- 12
- 13 ಮುಗಳಮಹಾಶ್ರೀಶ್ರೀ

200

ಅದೇ ಸ್ತಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಸರ್ವಧಾರಿಸಂವಚರದಚೈತ್ರಸು
- 2 ದ್ವಪಾಢ್ಯಬ್ರಹ್ಮವರದಂಶುಗೋ
- 3 ಮಹಾದೇವರಸಿತ್ತಾಭಿವೇಕಕ್ಕೆ ಬಿಟೆ
- 4 ಯನಪ್ರಯಮೋನಿಸನೋಯಿ

- 5 ಸಟಿಯಮಗವಾದಿಸಟಿಕೊಟ್ಟ
- 6 ದ್ಯಾಣಾಂ ಪಣ್ಣಾಹಲುಮನ
- 7 ೧

201

ಅದೇ ಸುತ್ತಾಯದ ಕೊನೆಯಲ್ಲಿ ಚಂದ್ರಪ್ರಭ ಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ಸರಗೋಷ್ಠಿನಿಮಿತ್ತೇತಿಚನ | ಭಸುರಿಯಸೇನದೀಪವತಪ್ರೀತಗತಕತಜಗದಾಭಿಷ್ಟದಿರಾಜಿಪ್ರ
- 2 ರಸಟೀವರವ . . ಉ . ಮಘೇಪದ್ವೈರಾಯಸೋಫಜೇ

202

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಚಿಕ್ಕ ಬಿಂಬದ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ಸರಗೋಷ್ಠಿನಿಮಿತ್ತೇತಿಚನ | ಭಸುರಿಯಸೇನದೀಪವತಪ್ರೀತಗತಕತಜಗದಾಭಿಷ್ಟದಿರಾಜಿಪ್ರ
- 2 ತ . . ಜ್ಞಾಪಕಪದ . ಲಂತಪಮತ . ಮದಾರಾಜದಸತರಾಬ

203

ಸುತ್ತಾಯದ ಮೇಲು ಮಹಡಿಯಲ್ಲಿ ಗೋಮಹೀಶ್ವರ ಸ್ವಾಮಿಯ ವಾಮಪಾದದ ಬಳಿ ಕೊನೆಯ ಅಂಕದ ತೊಲೆಯ ಮೇಲೆ ಮನೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ಸರಗೋಷ್ಠಿನಿಮಿತ್ತೇತಿಚನ | ಭಸುರಿಯಸೇನದೀಪವತಪ್ರೀತಗತಕತಜಗದಾಭಿಷ್ಟದಿರಾಜಿಪ್ರ
- 2 ಭೂರಾಜಪ್ರೀತಪ್ರಯಚಂದ್ರಕೃಷ್ಣಾಬ್ರಹ್ಮಧರ್ಮದೇವ
- 3 ಬ್ರಹ್ಮಗುಣಸಾಗರಪಂ || ಶೀಕಾಯಪ್ರಾಸಫಲ

204

ಗೋಮಹೀಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿರಿಗೆ ಅಂಗದಲ್ಲಿ ಹಾಸಿರುವ ಕಲ್ಲಿನ ಮೇಲೆ.

- 1 ಗೋಮಹೀಶ್ವರಸು
- 2 ಯುಕರಮಗರಿಂಗಂ

- 3 ಉಸುಸಾಪ್ಪಾಂ
- 4 ಪಂದನ

205

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಆವನಚೀರಕಮಕಲು (ಆವನಚೀರಕಮಕಲೇಃ)
- 2 ತುಮಚೀ [ರ]ಕಮಕಲೇ (ತುಮಚೀ[ರ]ಕಮಕಲೇಃ)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಶ್ರೀ ||

2 ಶ್ರೀಗಣಾಪತನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)

3 ಶಾಂಕುಪೂಜಂದಮಃ (ಶಾಂಕುಪೂಜಂದಮಃ)

4 ಸಜೀವತರ್ಗಂ (ಸಜೀವತರ್ಗಂ)

5 ವಿದ್ಯಾಗರವಿದ್ಯೇ (ವಿದ್ಯಾಗರವಿದ್ಯೇ)

6 ಗುರು (ಗುರು)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಶ್ರೀ ||

2 ಶ್ರೀಗಣಾಪತನಮಃ (ಶ್ರೀಗಣೇಶಾಯನಮಃ)

3 ಶಾಂಕುಪೂಜಂದಮಃ (ಶಾಂಕುಪೂಜಂದಮಃ)

4 ತೀರ್ಥದಕ್ಷಿಣೀರಾಜಾ (ತೀರ್ಥದಕ್ಷಿಣೀರಾಜಾ)

5 ವತರ್ಗಂಮಗರಾ (ವತರ್ಗಂಮಗರಾ)

6 ವಿದ್ಯಾಗರಾ (ವಿದ್ಯಾಗರಾ)

ಅದೇ ಅಂಗಳದಿಂದ ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟ್ರಾಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲ ಮೇಲೆ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸಮತರ್ಗಂಮಹಾಪದ್ಮಾಪತನಮಃ (ಸಮತರ್ಗಂಮಹಾಪದ್ಮಾಪತನಮಃ)

2 ಗರವಲದಲವಲಪನಪದ್ಮಯವನಟ (ಗರವಲದಲವಲಪನಪದ್ಮಯವನಟ)

3 ಭಗವದನಪದ್ಮತರಕುಟಯ (ಭಗವದನಪದ್ಮತರಕುಟಯ)

ಅದೇ ಅಂಗಳದಿಂದ ಹೊರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

1 ಸಮತರ್ಗಂಮಹಾಪದ್ಮಾಪತನಮಃ

2 ಭಗವದನಪದ್ಮತರಕುಟಯ

3 ಯಜುರಶಿವನಪದ್ಮತರಕುಟಯ (ಯಜುರಶಿವನಪದ್ಮತರಕುಟಯ)

4 ಪಂಚಲವಲವಲವಲವಲ

5 ಗಂಗಾಮಹಾಪದ್ಮಾಪತನಮಃ (ಗಂಗಾಮಹಾಪದ್ಮಾಪತನಮಃ)

210

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೧೦ಮೃತಸದ (ಸಂವತ್ ೧೦೦ ಮಿತಿಆಪ್ತ)
- 2 ಸದ ೧೦ ಸನೇರವರಸ (ಸುಮಿ ೧೦ ಲಿಖಿತವಾರಸಂ)
- 3 ತದ್ವಯಜಿಲಕಸನಜ (ತೋಷಯಾದೇಬಾಲಕನಜೇ)
- 4 ಅಜದತಜನನಯವದನ (ಅಜದತವೇಚ್ಛೆಯನಯವದನ)
- 5 ದಯಾಲಜಿಲಕಸನಜ (ದಯಾಲದೇಬಾಲಕನಜೇ)
- 6 ಇಳಜತರಸದನವರಕ (ಎಳಜತರಸದನವರಕ)
- 7 ಅಗರವಲಸರವಗವ (ಅಗರವಾಲಸರವಗವ)
- 8 ನವಧಕಗಯಲಗತಾ (ನೀವಧಕಗಯಲಗತಾ)
- 9 ಯಧ (ಯೇಥ)

211

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೦೦೦೦ಸವದ (ಸಂವತ್ ೧೦೦೦ ಮೇಸವದಿ)
- 2 ಮಗಲವರವನ (ಮಗಲವರವನ)
- 3 ವರಲದನನಯಲ (ವಾರಲದನನಯಲ)
- 4 ಕುಟಿ (ಕುಟಿ)

212

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ೦೧೦೦೦ಸವ (ಸಂವತ್ ೧೦೦೦ ಮೈಲಾಖ)
- 2 ಸದ ೧೧ ವರಮಗಲ (ಸುಮಿ ೧೧ ವರಮಗಲ)
- 3 ಬಲರಮರಮಕಸನ (ಬಾಲರಮರಮಕಸನ)
- 4 ಕುಟಿಲಗರವಲಸ (ಕುಟಿಲಗರವಲಸ)
- 5 ರವಗಕಸನಯ (ರಾವಗಕಸನಯ)
- 6 ಗಕಲಗಧಯ (ಗೋಕಲಗಧಯ)
- 7 ಸವತ೦೧೦೦೦ವಸದ (ಮೈಲಾಖ)
- 8
- 9

213

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1
- 2 ಸವತ ೧೦೦೦ (ಸಂವತ್ ೧೦೦೦)
- 3 ಮತಮಹದಳಿಲದ (ಮಿತಮಹದಳಿಲದ)

- 4 [ಮ]ಣರಯ್ಯಕುಟಿತರಮ (ಮಣರಾಯಕಾಟೀಟಾರಾಮ)
- 5 ಲನರಗ್ನವಲನ (ಲನರಗ್ನವಾಲನ)
- 6 ತಮಲಗನರಮಧನ (ತಮಲಗ್ನಿನಿರಾಮಧನ)
- 7 ಪಾ . . .
- 8 ದಜದರಪ . . . ನರಕ (ದಜೀ)
- 9 ಸಹನವಲ (ಸಹನವಾಲ)

214

ಅದೇ ಸ್ಥಳದಲ್ಲಿ
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸವತ ೧೧೧೦ (ಸವತ' ೧೧೧೦)
- 2 ಮತವಸವನ (ಮಿತೀವೈಕಾವನ)
- 3 ದೌವರಸನ (ದೌವಾರಸನ)
- 4 ಸತರಜರಮ (ಸೇರಾಜಾರಾಮ)
- 5 ರಮಕರಸನ (ರಾಮಕರಸನ)
- 6 ಮಗತರಯ (ಮಂಗತರಾಯ)
- 7 ಕುಟಿಗಯಲ (ಕಾಟೀಟಾಗಯಲ)
- 8 ಗತ . ರ . . (ಗೋತೀ . ರ . .)
- 9 ಸರಪಲ (ಸರೈಪಾಲ)
- 10 ಸಥನಧ (ಸಂಭುನಾಧ)
- 11 ಖಟನಯ (ಖಟಾನಯ)
- 12 ಕುಟಿ (ಕಾಟೀಟಾ)

215

ಅದೇ ಸ್ಥಳದಲ್ಲಿ
(ಮಹಾಜನಿ ಅಕ್ಷರ)

- 1 ಸದ (. ಸುಬೀ)
- 2 ಮಗಲವರನಯ . . . (ಮಂಗಲವರನಯ . . .)
- 3 . . . ನರಯನಜವಹಡ (. . . ನಾರಾಯನಜೀವಾಹಡ)
- 4 ರಧಧ
- 5 ಅ . . . ಜಹತಯ
- 6 ರಮದನಮಲಕಸದ (ರಾಮದಾನಮಲಕೆಸೋದಾ)
- 7 ಖವುದಯ
- 8 ಕಸದಜಾನದರಯಜ (. ಜೈನಾಪರಾಯಜೀ)
- 9
- 10 . ವನ . . .
- 11 . . ಗ . ರಲಮ
- 12
- 13
- 14

216

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದಾನಿ ಆಚಾರ)

- 1 ಕವನ
- 2 ರಾಯಕಾಂಚಿಟಾ
- 3 ಸವತ ೧೪೦೦ (ಸಂವತ್ ೧೪೦೦)
- 4 ವಸವಸವ (ವೈರಾಖನಿರೀ)
- 5 ೧೧ ವಸವಗ (೧೧ ವಾಸವಗ)
- 6 ಲವಸವ (ಲವಸವನಿರೀ)
- 7 ದವಲಕವಟ (ರವಲಕಾಂಚಿಟಾ)
- 8 ಮವರವ (ಮೋದೀರಾವ)
- 9 ಸಗವಯ (ಗೋನಿಯಾ)
- 10 ಮವನಗ (ಮೋದನಗ)
- 11 ವಸವಧ (ವಾನಿದಧಿ)
- 12 ದುಲಗರ (ದುಲ ಆಗರ)
- 13 ವಲ (ವಾಲಾ)

217

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದಾನಿ ಆಚಾರ)

- 1 ಸವತ ೧೪೦೦ (ಸಂವತ್ ೧೪೦೦)
- 2 ದುಲಗರ ೩ ಕವವಧಕವಟ (ಮೋದನಿರೀ ೩ ಕರವಧಕವಟ)
- 3 ರವನವ . ಧನವ
- 4 ದವವ
- 5 ರ . .
- 6 . . . ರ . ಲವವಯ . (. . . ರ ಲವವಯ .)
- 7 ರವವವವವವವವ (ರವವವವವವವವವವ)
- 8 ನವವವವವ (ನಿಯವವವವವವ)
- 9 ಲವವವವವ (ಲವವವವವವ)
- 10 ವಗವಗವ (ವಗವಗವ)
- 11 ಲವವವವವ (ಲವವವವವವ)
- 12 ಗಗವವವವ (ಗಗವವವವ)
- 13 ಸವವವ (ಸವವವ)

218

ಆದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದಾನಿ ಆಚಾರ)

- 1 ೧
- 2 ಲವವವವವ . (ಲವವವವವವ)
- 3 ವಲವತ . . (ವಾಲಾ)
- 4 ರವವ . ವವಲ (. ವಾಲಾ)

219

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದನಿ ಅಕ್ಷರ)

1 ಸವತ (ಸಂವತ್)

2 ೧೪೧೦

3 ವಸಷ (ವೃಶಾಭಿ)

4 ಸವ ೪ ನವ (ಸುಬೀ ೪ ನವ)

5 ಲವಯಸಕ (ಲವಯಸಕ)

6 ರವಸಕಬಿಟಿಆದ್ಯ (ರವಸಕಾಬಿಟಿಆದ್ಯಾಧಾ)

220

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮಹಾದನಿ ಅಕ್ಷರ)

1 ಸವತ ೧೪೧೦ ಮತುಸಷ (ಸಂವತ್ ೧೪೧೦ ಮಿತೀವೃಶಾಭಿ)

2 ಸವ ೪ ಸನಹರಕದನ (ಸುಬೀ ೪ ಸನಹರಕದನ)

3 ಸತಷರಯ: ಮಗನವ (ಸಂತೋಷರಾಯ, ಮಗನೀರಾ)

4 ಮುಕಬಿಟಿಜಕರನಕವ (ಮುಕಾಬಿಟಿಜಕರನಕಾಪೋ)

5 ತಪವನ (ತಾಸುವಾಗೀ)

221

ಅಷ್ಟದಿಕ್ಪಾಲಕರ ಮಂಟಪದ ಮಧ್ಯದ ಭುವನೇಶ್ವರಿಯ ಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

(ಉತ್ತರ).

ಅವಸಾರಿಶ್ಯಂಗವಾಚಾಂಬಿಕೆಗೊಪ್ಪಿಬಿಸಿಪುಟ್ಟಿದವ್ಯಂಜರಾದಾಪರದಮಮಂತ್ರಿಯೂಘಾಗ್ರಣಿಗುಣಿಬಿಲ

(ಪೂರ್ವ).

ದೇವ್ಯಾಸೇಂದ್ರಿವನ್ಮೂವರು ಮುರ್ವಿಠ್ಯಾತಕಣ್ಣಾಫಿಟಕುಳಿಲಕಮ್ನಾಫಿರಾದಂಗಮಾವಂದಿರಾಪ್ಯಾಚ್ಚಾಂಜ
ಕತ್ತ

(ದಕ್ಷಿಣ).

ಜ್ವಿನಪತಿಪದಭಕ್ತವ್ಯಾಪಾರಾಯುಕ್ತಃ || ಸಕಳಸಚಿವನಾಥಸ್ತುಧಿತಾರಾತಿಯೂಘ: | ಪರಿಪ್ಪತಪರಾರೂಃ

(ಪಶ್ಚಿಮ).

ಭಾರತೀಕಾಹಾರ: | ವಿವಿವಿಪಕೀರ್ತಿಫಿರ್ವಿಶ್ವತೋದಾರಮೂರ್ತಿಫಿರ್ವದಯತುಬಲದೇವ: ಕ್ರೀಷನೇಂದ್ರಾಭಿಷೇಕ: ||

222

ಅದೇ ಮಂಟಪದ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ ೧ನೆಯ ಕಂಫದ ದಕ್ಷಿಣ ಮುಖ.

1 ಕಾಳಾಯುಕ್ತಸುಪದ

2 ಮುಘಬಿ ೧೦ ಲಗನು

3 ಎಮ್ಮಿಸ್ತುಪ್ಪನ

4 ಸ್ತುಪ್ಪದರ್ಶನಾ

5 ದನು || ಕಾಳಾಯುಕ್ತ

6 ಸಂವತ್ಸರದ ಮುಘಬಿ ೧೦

7 ಪುಟ್ಟಿಣಮಗುಣಿ

8 ಕಾಳಾನುರ್ದರ್ಶವಾದರು ||

223 (98)

ಅದೇ ಮಂಟಪದ ಸ್ಥಿತಿತ್ವ ಕಂಭದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ.)

ಶ್ರೀ ೧

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿದ್ಯಾಧ್ಯಾಪನಾಶಾಸ್ತ್ರವಾಚನ
- 2 ಶಬ್ದ ಪರಮಾರ್ಥಿಕವಾದ ಸಂವತ್ಸರವಾ
- 3 ನಕ್ಷತ್ರಸಂವತ್ಸರವಾದ ಸಂವತ್ಸರದ ಭಾ
- 4 ಲಗನ ೫ ೬ ಭಾನುವಾರವಸ್ತುಕಾಸ್ಯ
- 5 ಬಗೆಗೀತ್ರೀಪದನಿಯಸೂತ್ರೀ ವ್ಯ
- 6 ವ್ಯಾಪ್ತವಾದವ್ಯಾಪ್ತವಾದವಾದವಾದ
- 7 ಹಾದವಾದವಾದವಾದವಾದವಾದವಾದ

- 8 ಸ್ವರಾವಧಿಶೇಖರನಾಶಾಸ್ತ್ರೀಶಾಸ್ತ್ರ
- 9 ನವರಸಸಾತ್ವತೋಷ್ಣಿವಾದಾಶ್ವ
- 10 ಅನನವರಸಾತ್ವತೋಷ್ಣಿವಾದಾಶ್ವ
- 11 ಚಲಾವ್ಯಾಪನನವರಸಾತ್ವತೋಷ್ಣಿವಾದಾಶ್ವ
- 12 ಮುಖಸೂತ್ರವಾದವಾದವಾದವಾದ
- 13 ರಾಜವಾದವಾದವಾದವಾದವಾದವಾದ
- 14 ರಾಜವಾದವಾದವಾದವಾದವಾದವಾದ

(ಉತ್ತರ ಮುಖ.)

- 15 ಯುಲಾವಧಿಶೇಖರನಾಶಾಸ್ತ್ರೀಶಾಸ್ತ್ರ
- 16 ವಾದವ್ಯಾಪನವಾದವಾದವಾದವಾದ
- 17 ವಾದವ್ಯಾಪನವಾದವಾದವಾದವಾದ
- 18 ವಾದವ್ಯಾಪನವಾದವಾದವಾದವಾದ
- 19 ವಾದವ್ಯಾಪನವಾದವಾದವಾದವಾದ
- 20 ವಾದವ್ಯಾಪನವಾದವಾದವಾದವಾದ
- 21 ವಾದವ್ಯಾಪನವಾದವಾದವಾದವಾದ

- 21 ಮುಖವಾದವಾದವಾದವಾದವಾದ
- 22 ಗ ಯವರಸಾತ್ವತೋಷ್ಣಿವಾದಾಶ್ವ
- 23 ಜ್ಯೋತಿಷನವರಸಾತ್ವತೋಷ್ಣಿವಾದಾಶ್ವ
- 24 ಹಾದವಾದವಾದವಾದವಾದವಾದ
- 25 ಗದವಾದವಾದವಾದವಾದವಾದ
- 26 ವಾದವಾದವಾದವಾದವಾದವಾದ

224 (99)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನಯ ಕಂಭದ ಪರಿಮ ಮುಖ.

- 1 ಶ್ರೀಮತ್ಪರಮಾರ್ಥಿಕವಾದವಾದವಾದ
- 2 ಶಬ್ದಪರಮಾರ್ಥಿಕವಾದವಾದವಾದ
- 3 ಶಬ್ದಪರಮಾರ್ಥಿಕವಾದವಾದವಾದ
- 4 ಶಬ್ದಪರಮಾರ್ಥಿಕವಾದವಾದವಾದ
- 5 ಶಬ್ದಪರಮಾರ್ಥಿಕವಾದವಾದವಾದ
- 6 ಶಬ್ದಪರಮಾರ್ಥಿಕವಾದವಾದವಾದ
- 7 ಶಬ್ದಪರಮಾರ್ಥಿಕವಾದವಾದವಾದ

- 8 ಪುನಿಸ್ಥಿತವಾದವಾದವಾದವಾದ
- 9 ಕ್ಷೇಪವಾದವಾದವಾದವಾದವಾದ
- 10 ಬ್ರಹ್ಮನ ಮುಂದೂಡುವಿನ ತೋಟವಾದ
- 11 ಮ ಪದಿ ಆತ್ಮೀ ಆತ್ಮತವಾದವಾದ
- 12 ಚಂದ್ರಾಕ್ಷರಸಾತ್ವತೋಷ್ಣಿವಾದಾಶ್ವ
- 13 ಬವನಮಂಗಲವಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

225 (100)

ಅದೇ ಕಂಭದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ತತ್ವವತ್ಸರವಾದವಾದವಾದವಾದ
- 2 ಸ್ವಸ್ತಿಶ್ರೀವಿದ್ಯಾಧ್ಯಾಪನಾಶಾಸ್ತ್ರವಾಚನ
- 3 ಸ್ವಸ್ತಿಶ್ರೀವಿದ್ಯಾಧ್ಯಾಪನಾಶಾಸ್ತ್ರವಾಚನ
- 4 ಸ್ವಸ್ತಿಶ್ರೀವಿದ್ಯಾಧ್ಯಾಪನಾಶಾಸ್ತ್ರವಾಚನ

- 5 ಕೋಟ್ಯದಕ್ಕೆ ೧ ತಂಪಕ್ಕೆ ಆಹಾರದಾನವನವ
- 6 ಆಹಾರದಾನವನವನವನವನ
- 7 ಪು ಮಂಗಲವಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

226 (101)

ಅದರ ಕೆಳಗೆ.

- 1 ತತ್ವವತ್ಸರವಾದವಾದವಾದವಾದ
- 2 ಪುನಿಸ್ಥಿತವಾದವಾದವಾದವಾದ
- 3 ಗುಣಕೋಟ್ಯದವಾದವಾದವಾದ
- 4 ಪತ್ಯವರಲಾಗಿಸುವವಾದವಾದವಾದ

- 5 ಕೋಟ್ಯದಕ್ಕೆ ವರ್ಷಕ್ಕೆ ಆಹಾರದಾನವನವ
- 6 ತಂ ತಂಪಕ್ಕೆ ಆಹಾರದಾನವನವನ
- 7 ವರ್ಷಕ್ಕೆ ಆಹಾರದಾನವನವನವ
- 8 ಗಳಮಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

227 (102)

ಅದೇ ಕಂಠದ ಪೂರ್ವ ಮುಖ.

- 1 ಇವೊಬ್ಬರ . . ತಪ್ಪವಪ್ಪವಬಲಗೇರ
- 2 ಗೂಢ್ಯದೇವತೆಗಳಿಗಿರುವದಿನ
- 3 ಚೇನಪ್ಪನುಕೊಟ್ಟಿರುವದಿನ

- 1 ಸಂಬಂಧಿಸಿದ್ದೇತರವೆಂಬುದು
- 2 ಗಿರಲಗಿನೇವೆ ಅದೇತರವೆಂಬುದು
- 3 ಸಿಕ್ಕಿ

228 (103)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೆಯ ಕಂಠದ ಪೂರ್ವ ಮುಖ.

- 1 ಸಂಬಂಧಿಸಿದ್ದೇತರವೆಂಬುದು
- 2 ರುಕ್ಮ ಸಂಬಂಧಿಸಿದ್ದೇತರವೆಂಬುದು
- 3 ಬಿಂಬಂಧಿಸಿದ್ದೇತರವೆಂಬುದು
- 4 ರುಕ್ಮನೇತರವೆಂಬುದು
- 5 ಮಂದೇವವೆಂಬುದು
- 6 ಪ್ರಧಾನಗಿರಲಗಿನೇತರವೆಂಬುದು
- 7 ಧರವಪ್ಪನುಕೊಟ್ಟಿರುವದಿನ
- 8 ನವವಪ್ಪನುಕೊಟ್ಟಿರುವದಿನ

- 9 ಕರವದೇವತೆಗಳಿಗಿರುವದಿನ
- 10 ಬೇದವದೇವತೆಗಳಿಗಿರುವದಿನ
- 11 ಮೇದೇವತೆಗಳಿಗಿರುವದಿನ
- 12 ಸಂಬಂಧಿಸಿದ್ದೇತರವೆಂಬುದು
- 13 ವ್ಯವಹಾರಗಳಿಗಿರುವದಿನ
- 14 ದುಸ್ತಿಯವರೇತರವೆಂಬುದು
- 15 ಬಿಟ್ಟುನಾಡುವದೇತರವೆಂಬುದು
- 16 ರವವಗಿರುವದಿನ

229

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೆಯ ಸಾಲಿನ ಇನ್ನೆಯ ಕಂಠದ ಪುಟ ಮುಖ.

- 1 . . . ಕಸವಪ್ಪನ ರಾವಣನು
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9 ಸ
- 10 ಆ ಗ್ರಾಮದವನು

- 11 ಕಿವುಸು
- 12 ಗ್ರಾಮಕ್ಕೆ ಸಂಬಂಧ
- 13 ಬಲು
- 14 ಕಟ್ಟ
- 15 ಪಾರಂಧನೇವತೆಗಳಿಗಿರುವದಿನ
- 16 ದುಸ್ತಿಯವರೇತರವೆಂಬುದು
- 17 ಗದುಗಗ್ರಾಮ
- 18
- 19

230

ಅದೇ ಕಂಠದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕು
- 2
- 3 ಘಟ
- 4
- 5 ಯುಗವೇಗಿಟ್ಟಿರುವದಿನ
- 6
- 7 ಮೇತು ಕೊಡು
- 8 ನವಗಿರಲಗಿನೇತರವೆಂಬುದು
- 9 ರೇತುಗಿರಲಗಿನೇತರವೆಂಬುದು
- 10 ಸಿಕ್ಕಿರುವದಿನ
- 11 ಕ್ರಿಯಾಸಾಧನ
- 12

- 13
- 14
- 15
- 16
- 17
- 18 ಸಾಕ್ಷಿಗಳಿಗಿರುವದಿನ
- 19
- 20
- 21
- 22

231

ಆವೇ ಮಂಟನದ ಎಕಪಾರ್ವದಲ್ಲಿ ನನೆಯ ಕಂಠದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕುಂಭದೇವತೆಯವನು
- 2 ಕುಂಭದೇವತೆಯವನು
- 3 ಲುಂಭದೇವತೆಯವನು
- 4 ಗೆಂಭದೇವತೆಯವನು

- 5 ಕುಂಭದೇವತೆಯವನು
- 6 ಗೆಂಭದೇವತೆಯವನು
- 7 ಚಂದ್ರದೇವತೆಯವನು

232

ಆವೇ ಸ್ಥಳದಲ್ಲಿ ನನೆಯ ಕಂಠದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಕ್ರೀಡೆಯು
- 2 ಕ್ರೀಡೆಯು
- 3 ಕ್ರೀಡೆಯು
- 4 ಕ್ರೀಡೆಯು
- 5 ಕ್ರೀಡೆಯು
- 6 ಕ್ರೀಡೆಯು
- 7 ಕ್ರೀಡೆಯು
- 8 ಕ್ರೀಡೆಯು

- 9 ಗವಯದೇವತೆಯವನು
- 10 ಕವಯದೇವತೆಯವನು
- 11 ಕವಯದೇವತೆಯವನು
- 12 ಕವಯದೇವತೆಯವನು
- 13 ಕವಯದೇವತೆಯವನು
- 14 ಕವಯದೇವತೆಯವನು
- 15 ಕವಯದೇವತೆಯವನು

233

ಆವೇ ಕಂಠದ ಪೂರ್ವ ಮುಖ.

- 1 ಕ್ರೀಡೆಯು
- 2 ಕ್ರೀಡೆಯು

- 3 ಕ್ರೀಡೆಯು

234 (85)

ಗೋಮಟೇಶ್ವರ ಸ್ವಾಮಿಯ ವ್ಯಾಪಾರಕರ ಬಾಗಿಲ ಎಕಗಡೆ ನಿಲ್ಲಿಸುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಕ್ರೀಡೆಯು
- 2 ಕ್ರೀಡೆಯು
- 3 ಕ್ರೀಡೆಯು
- 4 ಕ್ರೀಡೆಯು
- 5 ಕ್ರೀಡೆಯು
- 6 ಕ್ರೀಡೆಯು
- 7 ಕ್ರೀಡೆಯು
- 8 ಕ್ರೀಡೆಯು
- 9 ಕ್ರೀಡೆಯು
- 10 ಕ್ರೀಡೆಯು
- 11 ಕ್ರೀಡೆಯು
- 12 ಕ್ರೀಡೆಯು
- 13 ಕ್ರೀಡೆಯು
- 14 ಕ್ರೀಡೆಯು
- 15 ಕ್ರೀಡೆಯು

¹⁵ ಜನನೋತ್ಸವದ ಸಂದರ್ಭದಲ್ಲಿ ಸರ್ವಜನಿಕವಾಗಿ ಆಚರಿಸುವುದು ಅನುಮತಿಸಲಾಗುವುದಿಲ್ಲ.

¹⁶ ಸದ್ವಿತ್ತಿವ್ಯವಿಧವೂ ಮೂಲವಾದುದು. ಮನಃಪ್ರತಿಮಾಂಗಿವ್ಯಕ್ತಿವಸ್ತು ವಹಿಸಿದನ್ನಿವೇವನಂದ್ರವು || ಅತಿತಮ

11 ಗಾತ್ರ ವಿಷಯವಾಗಿ ಚಾಗರದ ಜಮೀನ್ದಾರರಾದ ಮೈ. ಎಸ್. ಸತ್ಯಮಂಗಲಕರ್ನಾಡ್ ಮುಖಾಂತರ ಪ್ರತಿರೋಧಕರಾಗಿದ್ದಾರೆ.

[illegible]

¹⁹ ಪವನತ್ಯೋಜಮಾ || ಪ್ರತಿವಿದ್ವಂಬರಯುಳ್ಳದಾನೆಚ್ಚೆನ್ನೊನ್ನೊಲ್ಲಾ ಕಲಂ(ಕಾಢಿಪಂಪು ತಿಗದ್ಯುಳ್ಳನೆನಾದು

೩೩ ಕೂಂ ನೆಣಿಮುನೆಂವದನ್ನರಾರಾಪ್ಪುಲಂಪುಲವಿದ್ವಂಜಿರಯ:ಲೆನವ:ನು ತವನೇನಿವಲಬ್ಬು ಸಲೆನ್ನ:ವನಾನ್ಯ:ತಿಯುಂ

²¹ ದಕ್ಷಿಣಾಕುಕ್ಕುಟೀಶನೊಮಸಾರ್ಥಯ್ಯಾಽಸಾಂವಯ್ಯಾಽಮಾ || ಮಯಿದುಃಪಾತಮಮೇಶಸನ್ನಿವೃತ್ತಮ್ ||

೨. ಯೋಧರಾದವರನ್ನು ಪುನಃ ಪರೀಕ್ಷಿಸುವುದಕ್ಕಾಗಿ ಗುರುಸಂಭಿಕವನ್ನು (ಪಾಠಗಜಪ್ರಾಯವಿರುವವರಾದವರನ್ನು) ಪರೀಕ್ಷಿಸುವುದಕ್ಕಾಗಿ.

^೩ ಶ್ರೀಗೋಪವದನಂತಾನಿದ್ದು ಕಂಡಿದ್ದು ದಾಸ್ತರ್ಜಾಯ್ನಿಟ್ಟ ಸೂಳೆಯು ಬಿಟ್ಟು ರಜನಶ್ರೀಮನ್ಮಠಯುತಿತ್ತಿರಲು ||

ಸಲಗಟ್ಟಾಸಾ |

೨ ಗಲೀಕಾಂತನುನಿರ್ದಿಷ್ಟಿತಿಪ್ರಪಂಚಸ್ತು ಲಭಾಗಮಃಕ್ಷಣಮೇವಗಮನರವಿವರಣಾತ್ಮಕವೆಂಬ

ಬಿ.ಳಂವಿಲಸತ್ತಾರೊಳೆವುತ್ತುವ್ವಿತ್ತತಮನವಿರಾಸಂಕಪುತಾಗನಿತ್ಯಂ ನಿಲದಂಶ್ರೀಗೊಮ್ಮಟೇಶಂನಿಸಿದವನೇ

³⁶ ಪೂಜ್ಯೋತ್ತರಾಶ್ವಿನ್ಯೋಜಂ || ಅನುಪಮವಚನಸ್ಮೃತಮದ್ಗ್ರಹನಿಜ್ಜಿಗೃಹೀತೃವತ್ಪದಾರ್ಥನಿರ್ದೇಶಃ || ಪುನಃ ||

III

[illegible]

॥ अथ चत्वारिंशोऽध्यायः ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible][illegible]

೩ ಗದಾರ ದ್ವೈಪದೇ || ಎನಗಾಯಿತ್ತ ಕ್ಷೇತ್ರಬಾಗದಾಯ್ತು ನಗೆಕಾಣಲ್ತೆ : ಎವ್ವೇಲಾಯ್ತು ಪೇಳಿದನಿತಾಯಾಳಕವ,

[illegible]

35 ಚನ್ನಪ್ಪಾಚಾರ್ಯರು ಗೋಮಟನಾಥರೊಡನೆ || ವಿಷ್ಣುವತಾರಕಪುತ್ರವಿಷ್ಣು

೩ ರವೇಶ್ವರಪಾದಸೇವೆಗೊದವಿಪ್ರದೇಭಕ್ತಿ ಯಿಂದಮನನಿಮ್ಮಗಳನುಭವಪ್ರಪ್ತವಿಚಾರದಿವ್ಯವ್ಯಾಧಿ-ಧರಣಿ

³⁷ ದಭ್ರತರಾದ್ಯುತ್ಪತ್ತಿರ್ವೈಶೇಷೋಽಸ್ಮಿನ್ನಿತಿ ಸಂವತ್ಸರೈರ್ದೀರ್ಘಮುಪನಿಷದ್ವಾಚಯೋಃ || ಇತರ

38 ತನನಾದಿಚಕ್ರಧರನಂಭುಜದ್ವಂದ್ಯಗೊಲ್ಲಕಾಲದೊಳೆದುರಿತವೆ ಪಾರಿದುಂಟವನಿಕ್ಕಿವೆ ಬೋಧನು

39 ಸಾಕ್ಷಿ ಕಾಲದೊಳಿಸುರತೆತೆಮುನ್ನು ವಗಡಿವುದುಪ್ರಾಪ್ತವೆಳೆವರೊರೆದುಳ್ಳು ವೇಂಬಿನಂಸುರವುದು

40 ಪುಷ್ಪವೃಕ್ಷವಿಭವಾಯುಖಿಲನಮೇಲಿಲಿಲೆಯಿಂ || ಕೆಮ್ಮಗದೇಕೆನಾಡಪಲಮದರನಂದಿಬಿಂಜಿಗ

41. ಕೃಷಕನಿಗೊಮ್ಮರು, ಲಗದವರಿಂದಲೂ ದಾನಮಾಡುವುದು ಉತ್ತಮವಾದುದು. ತೋರಿ ದತ್ತ ಧನಕಾಣದೊಡನೆ ಬಡವನು ತನ್ನ

43 ಶನೈವ್ಯಾಚಾರ್ಯವಿಠಲಾಂಗವಾಸವು ತಿರುಂಗಳಪುರಾಣವು ಸುಮಾರು ೧೦೦೦ ವರ್ಷಗಳಿಂದ ಇರುವುದು.

[illegible]

45 ನೀತಿಶ್ರೀ || ಎಮ್ಮಾ ಮನೀವನನ ನುಮನಿದುಕ್ಕಮಂನನಿವಿಲ್ಲಮಂಟುಮಂಕೆಮ ಗನಾಧಯ್ಯನುಮನೆ

46 ಮಾಜಿಬಿಸುಬ್ಬ ತನಕ ಪೂಜ್ಯ ನಿಂದಿವಿ ಗಿಲಪ್ಪ | ಬೇಸಡೆವೆ ದೇವತೆಮುಗ ಯುಂಟ ನಾರಮುಂಗೇ ಮ್ಹ

47 ಟಬೇವನ್ನಿನ್ನ ಕಿವಿಗೆಯ್ದು ವೆನ್ನಿನ್ನ ಪೂಲಾದೊನೀಶ್ಯಪರ || ಎಮ್ಮನಿದೇಕೆನೋಬಸುಟೆಯೊದೆಳೆಯು

48. ಅತಿಕಾಂಕ್ಷಯುಕ್ತಫಲಂತ್ಯುಭವಿಂಶಬಿಂದುವಿಗಿಹುಪ್ಪದವೇನಿವನುಗವ್ವಿಪ್ಪಪ್ಪವುನಿಡೊತ್ತಿಪ್ಪಲತಿಕಾ

43. ಶ್ರೀಯುಗೋಪೈತಪೋನಿರೋಗೋಲೋಕೈಃ ಸ್ವಕಿರಿದೇವಸಿದ್ಧಿರಾಪಹೀ-ವ್ರಸುರೋದ್ರಪುನೀಂದ್ರಪುನಿತಂ || ತಮ್ಮ

50
51

ನಿರ್ದೇಶನ: ಡಾ. ಎಸ್. ಎಸ್. ಶರಣ್

- 53 ವಳವಾಯ್ಕುಯನಕ್ಕೆ ಗೋಮುಟಂ || ನಿಮ್ಮದಿವೆನ್ನ ಧಾತ್ರಿಯೊಳಗಿದ್ದ ಫಲವೆಂಬಿವೆಡಧಾತ್ರಿಯಾಂನಿಮ್ಮ
 54 ಮುಮೆನ್ನ ರೂಖಿವೆನ್ನವಲ್ಲದ. ಬಿಡಿದವೃಷ್ಟಿ ಬಗ್ಗಿವಿಲ್ಲದ್ದು ಪೃಥಿತಾತ್ಮ ಭವ್ಯ ಮುಪ್ಪೇಂಕ್ರಿಯೋಂಬಿಜಾ
 55 ಗ್ರಹೋಕ್ರಿಯೋಗೊಮ್ಮಟದೇವನಿಂಮುನವಮನಕಷಾಯಮನೆಯೊ ತೂಗಿದ್ದು || ತಮ್ಮ ಕಮಸ್ಸಿಗ್ಗ ಕತವ
 56 ಸ್ಥಿತಿವೆಟ್ಟಿ ಬಳಂಗಳಸಂಗತಂತ್ವದ್ವಿರವನಗನಗ್ಗುನ್ಯತರಾಪ್ತ ರಸ್ತೆ ಪತ್ತೆ ಕಂಕಮ್ಮ ರೋದಿನಂಮು
 57 ಪೂಸುಪುರಾಪ್ತಯನುಬೃಹತಃವಾಗೊಮ್ಮಟದೇವನಿಂತವಮಾನಾಂತುರದೇವನಾದದೊವದೇ || ನಿ
 58 ವ್ಯುಸಮಂನಿಜಾತ್ಯನೊಳಕಂಟವನಗಿದೇವೋಪನೀಯಮುಬೃಹ್ಮಣಿದೋದೀಳಫನಳಾತಿಬಲಂಬಲಪ್ತ
 59 ಕ್ಷುಬ್ಧಿಧನಾಪ್ತವೃಹಮಗ್ನಿಹನೊಳವತ್ತಿ ಸುಮತ್ತ ಮುಘಾತಿಘಾಪಂಗಳೊಮ್ಮಟದೇವಮುಕ್ತಿ ಪದಮಂ
 60 ಪಡೆಪ್ಪನಿರಮಾಯನುಬೃಹಮ || ಕಮ್ಮಿ ಪವಪ್ಪ ಕಾಡಪೊಸಳಗನಜ್ಜೆ ಸುಮಾರಪದ್ಧ ಮಂಸಪ್ಪ ದಂದಿ
 61 ನೋಡಿಧವರಾಕೃತಿಯಂಬಲಗೋಮುಬ್ಬಸಾಂಗಿಂಮನಮೊಲ್ಕು ಕೀರ್ತಿ ಪವರೀಕೃತೃತ್ಯ ರೂರಕ್ರನಂ
 62 ರುಂಗೊಮ್ಮಟದೇವನಿನ್ನ ಸಚಿವಜ್ಜೆ ಸುತವ್ವ ಪವಂಕ್ತ ತಾತ್ಕರೋ || ಕ.ಸ.ಮಾಸ್ತೃಕಾಪನಾಮವ್ರಾಜ್ಯದಮು
 63 ಮೇದುನಾಂಬೊಕ್ಕಿಂಮುನ್ನ ತನ್ನೊಳವಸುಧಾನಾಮ್ರಾಜ್ಯಯುಕ್ತಂಘತಕಂವಿಮುಕ್ತಿಂಘಾಂಗಾ
 64 ಸ್ತುಮುಗ್ರಾಂಜನಮಂತ್ವಸ್ತು ರೋದ್ವೇಷಮನೊಳಗೊಡಂಬಟ್ಟಿ ಮಂಮುಕ್ತಿ ಸುಮ್ರಾಜ್ಯ ಸುಖಾತ್ಮ ರಾಜೀಯಂ
 65 ಬಾಹುಬಳತಳವನಪ್ಪ ನ್ನರನೊಮ್ಮಾಂ || ಮುನುನುಡಿಯಂತನುಮಿದನಸುಂಮುನ್ನೆತಿ
 66 ಸುಜನಬ್ಬಿ ಪ್ಪವತನಗವರವ್ರಮಂತ್ವಂಸಮಪ್ಪ ಪುರುಳೊಬೊಪ್ಪಂನುಜನೊತ್ತಂಸನಿಪ್ಪಂನುಜನಗ್ಗಿತ್ತಂ
 67 ಸವೆಂಬಿಪ್ಪುರಂವೆಸು || ಪಾಟಿನನ ತಿರಾಸನಮಂಶ್ರೀದೇವರಾಸನವಿವಂವಿನ್ನಿ ಸಿರಂವಿದಾಂ
 68 ತವವೆಸುಸು ಕವಿಸವನುತಾವಿರಕೀರ್ತಿ ಸುಜನೊತ್ತಂ ||
 69 ಮುಸೈರಾಂತಿಕಾಚಕ್ರೇಂದನವ ಕೀರ್ತಿ ಪ್ರತೀಪುರೈವ್ಯಂನಿಜವೊರತವಾತ್ಮ ಕಳಾಧನವ್ಯಳಕೀರ್ತಿ ಒಬಾಳ
 70 ಚಂದ್ರಮುನೀಂದ್ರ || ತಸ್ಮಿನ್ನಿನೋಗಿದಾ || ಪೂಜೆಗಸಂದಗೊಮ್ಮಟದೇವನೊಗುನ್ಯವರಾಸನಕ್ಕೆ ಕನ್ನ ಚಗಿ
 71 ಬಿಪ್ಪನೊಂದಿನವಿಲಾಪ್ತಣದಾಚಿತನೊಲ್ಕು ಪೇಟ್ಟಿ ವಂಕಡಯೆಂಬಿಬಲಂಕವಮಯ್ಯ ನದೇವನಾಡ್ತೆಯೆಂಬೆ
 72 ಬಾಗವೊಯ್ಯಂವ್ರನಾದವಮಾಚಿನಂವಿಳಸತಪುಷ್ಪೆಯಂ ||

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ಆದೇ ಕಲ್ಲಿನ ಎವಭಾಗದಲ್ಲಿ.

- | | |
|-----------------------------------|----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಬಿಳಿಗುಳತೀರ್ತವಗೊಂ | 17 ಮುನಂಬಿವೆವನಟ್ಟಿಮಾಣೋ |
| 2 ಮುಟದೇವಸುತಾ ಲಯ | 18 ಕೆಸಟ್ಟಿಮಾಣೆನ್ನಿ ಸಟ್ಟುಪ ೫ ಬಾಹು |
| 3 ದೊಳುವತ್ಯ ಬೃಹಮಾರಿವೊ | 19 ಬಲಿಸಟ್ಟುಪ ೫ ಸಟ್ಟುನನಾಪಿಲಂ |
| 4 ಸಳಿಯಬಸವಿಸಟ್ಟುಯ | 20 ಕೆಸಟ್ಟಿಮಾಣಿಸಟ್ಟುಪ ೬ ಮಹದೇ |
| 5 ರುತಾಪುಮಾಣಿಸಿದತು | 21 ಮಸಟ್ಟಿಗೊದಿಸಟ್ಟುಮಂವಿಮ್ಪಿ ಸಟ್ಟು |
| 6 ಮ್ವಿಂಸುತಿತ್ತೀರ್ತ ಕಳರಾಪ್ತವಿಧಾರ್ಜ | 22 ಮೂಕಿಸಟ್ಟುಪ ೬ ಮದರಾಡಿಸಟ್ಟುಮ |
| 7 ನೆಗೊಸಳಿಯುಪಕರಂಗಳು | 23 ಪಪೇವಸಟ್ಟುಪ ೬ ಬೈರಿಸಟ್ಟುಮಾ |
| 8 ವಂಸನಿಬಂಧನಗಿಕ್ಕೊಳವ | 24 ಸಟ್ಟುಪ ೬ ಸೋವಿಸಟ್ಟುಮಾಸಿಟ್ಟುಪ ೮ |
| 9 ಪಡಿಸಿಮಿಸಟ್ಟುಬಸವಿಸಟ್ಟುಪ | 25 ಪಾಂವನಿಸಟ್ಟುಪವಿಸಟ್ಟುಪ ೮ |
| 10 ಗಂಗಂಕುಪದೇಮತಕ್ಕ ಮೂವಿಮ | 26 ಬಿಮ್ಮಾಡಿಪ ೮ ಸಾಸ್ತಿಯುಪ ೧ ಕೂ |
| 11 ವಮ್ಪಿ ಸಟ್ಟುಪಬಿಟ್ಟುಸಟ್ಟುಬೀರಿಸೆ | 27 ತೈಯ್ಯುಪ ೮ ಮುನೇಸಟ್ಟುಕೂತಿ |
| 12 ಟ್ಟುಳಗಿಸಟ್ಟುಪದಾಚಯಮನೆ | 28 ಸಟ್ಟುಬಸವಿಸಟ್ಟುಪ ೬ ಚಟ್ಟುಸಟ್ಟು |
| 13 ಟ್ಟುಬಿಡಿಯಮನಿಸಟ್ಟುಪವಮ | 29 ಬಸವಿಸಟ್ಟುಪ ೧ ಮುಣಿಸಟ್ಟುಂಮ |
| 14 ದೇವಸಟ್ಟು ರಟ್ಟಿಸಟ್ಟುಮಂಪಾರಸೆ | 30 ಪದೇವನಿಂಪ ೮ ಬಿಮ್ಮೆಯುಮಸ |
| 15 ಟ್ಟುಬಸವಿಸಟ್ಟು ರಾಂಸಿಟ್ಟುಪವಿಮ | 31 ಗುಪ ೮ ಕಾಳಿಯುಗಡೆಪ ೮ |
| 16 ರಗೊಳಸಟ್ಟು ಹೂಯ್ಯುಳಸಟ್ಟು | 32 ಗಪ್ಪವಸೂವಿವ. ವವನಗಿ |

- 30 ಟ್ಟಪಂ ಮೂಳಸೆಟ್ಟ ಪಾಂಪಿನೆಟೆಪ
31 ಅ ಹೂಳಿನೆಟ್ಟ ಬೋಕಿನೆಟ್ಟಪಂ ಗಂ
32 ಗುನೆಟ್ಟ ಅಯ್ತು ಸಟ್ಟ ಪೋಪಿನೆಟೆ
33 ಮೂಳಸೆಟ್ಟ ಪಂಪಿನೆಟ್ಟಪಂ ಮೂಪಿನೆ
34 ಟ್ಟಪಂ ಮೂಳಸೆಟ್ಟಪಂ ಮೂರಪ್ಪ
35 ಪಂಪಿನೆಟ್ಟಪಂ ಮೂ

- 30 ರಗೊಂಪನವಳ್ಳಿಯಗುಮ್ಮ ಪ್ಪ ಬೈ
31 ರಯಪಂ ಮೂಕಿನೆಟ್ಟ ಬೂಪಿನೆ
32 ಟ್ಟಪಂ ಮೂಕಿನೆಟ್ಟಪಂ ಅಕ್ಕ ಪಯ್
33 ಮೂಪದೇವನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
34 ಪಂ ನಿಡಿಯುಮುಳ್ಳಿನೆಟ್ಟಪಂ . ||

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ಆದೇ ಕಲ್ಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಬಸವನಿಟ್ಟ ದುರಂತಿರ್ ಕರ್ಕಲ
2 ಪ್ಪ ವಿಧಾಚ್ಚ ನೆಗವೊಸಳೆಯ
3 ನಕರವನಿನಿಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
4 ಚುಂಪದೇವನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
5 ಪಯ್ಪಂ ಮೂಪದೇವನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
6 ಸಟ್ಟಪಂ ಉಯ್ಪಂ ಸಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
7 ಟ್ಟಪಂ ಬೋಕಿನೆಟ್ಟ ಬೂಕಿನೆಟ್ಟಪಂ
8 ಮೂಪನಿಟ್ಟ ಹೂನ್ನಿನೆಟ್ಟ ಸುಗ್ಗಿನೆಟ್ಟಪಂ
9 ಮೂಕಿನೆಟ್ಟಪಂ ರಾಮಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
10 ಸಟ್ಟಪಂ ಮೂಪನಿಟ್ಟ ಬಸವಿನೆಟ್ಟಪಂ
11 ಮೂಪನಿಟ್ಟ ಗುಡ್ಡಿನೆಟ್ಟ ಪ್ಪ ಪಾಂಪಿನೆಟ್ಟ
12 ಮೂಪನಿಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ ಅಯ್ತು ಪಾಂಪಿನೆಟ್ಟ

- 13 ಟ್ಟಪಂ ಅಯ್ತು ಮೂಪಿನೆಟ್ಟ ಮುಂದಿನೆಟ್ಟ
14 ಟ್ಟಪಂ ಕೂಕಿನೆಟ್ಟ ಪ್ಪ ಮೂಪಿನೆಟ್ಟ
15 ಕೂಕಿನೆಟ್ಟ ಪ್ಪ ಮೂಪಿನೆಟ್ಟಪಂ
16 ಮೂಪಿನೆಟ್ಟ ಅಯ್ತು ಮೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟಪಂ
17 ಮೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
18 ಉಯ್ಪಂ ತರಲಿಯುಮುಳ್ಳಿನೆಟ್ಟ
19 ಗುಡ್ಡಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
20 ಮೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
21 ಸಟ್ಟಪಂ ಮೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
22 ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
23 ಗೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
24 ನ್ನೇ ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ

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ಆದವ ಕೆಳಗೆ.

- 1 ನಳವಂಪ್ಪಂ ಪಾಂಪಿನೆಟ್ಟ
2 ಕ್ಕಾನ್ದಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
3 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
4 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
5 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ

- 6 ಶ್ರೀಮನ್ಮ ಪಾಂಪಿನೆಟ್ಟ
7 ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
8 ಗೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
9 ಪಾಂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
10 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ

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ಆದವ ಕೆಳಗೆ.

- 1 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
2 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
3 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
4 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
5 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
6 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
7 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ

- 8 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
9 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
10 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
11 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
12 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
13 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ
14 ಕೂಪಿನೆಟ್ಟ ಪಾಂಪಿನೆಟ್ಟ

- 18 ಪತಃ ಕಾಯ್ಯಂಕಥಂಮಾಧ್ಯ ಕೃಗ್ಗಂಗಳಿಗೊಗತರಂಗಳಂಜಿತಯೋರಾಶಿಸ್ಸವನ್ನೋಭವೇತ್ || ವಚನ || ಅಂ
ತನಿಪ್ರೇಮಾನ್ಯಾ
- 19 ಪ್ರಧಾನಂದಂಧನಾಯಕಂ ದೋಷಭಂಟು ಗಂಗರಾಜಚೋಳನಸಾಮಾಂತನದಿಯಮಂಘಟ್ಟ ದಿಂವೇಲಾದಗಂಗವಾಡಿನಾವಗ
20 ದಿಯತಳಕಾಡಬೀಡಿನೊಳ್ಳದಿಯಪ್ಪಂತಿದ್ದು ಒಳೋಳಂಕೊಟ್ಟ ನಾಡಂಕೊಡದೆಕಾರಿಕೊಳ್ಳಮೆನೆಜಿಗೀಡುವೃತ್ತಿ ಯೆಂದ
21 ಮತ್ತೆ ಬಳವೆರಡುಂಸಾಚೆ ಒದ್ದಿ || ವೃತ್ತ || ಇತ್ತ ಣಭೂಮಿಭಾಗದೊಳಧನ್ಯಂದೇಕಭವತ್ಪ್ರಾಪಸಂಪತ್ತಿಯವನ್ನೊನಾ
22 ವಿಧಿ ಗಂಗಚಮೂಪಜಿಗೀಡುವೃತ್ತಿ ಯಿಂದತ್ತೆ ದನ್ನಿ ಕಾಯ್ಯನಿಶಿತಾನಯತೆವೊನೆಬಿನ್ನ ಬಾರನೆತ್ತುತ್ತಿ ರೆಪೋ
23 ಗಿಕಂಚಿಗುಚಿಯುಟ್ಟನವೋಡಿ ದದಾಮನೆಯ್ದನೆ || ಕದನದೊಳಂದನಿನ್ನ ತರವಾರಯಂಬಾಂಗಮೆಯ್ಯನೊಡ್ಡ ಲಾಚಿದ
24 ನಳೆಯ್ಯ ವಂತದನಜಾನಿಸಿಜಾನಿಸಿಗಂಗತನ್ನ ನಂಬಿದಮದತಿ ಕದಂಬದೇಕಪಾವನವೊಗಿರಪ್ಪಲ್ಲ ವೆಚ್ಚ ವೆಚ್ಚ ದವನಹನ್ನಿ
25 ರಾತಿಗೊಳದಾಮನರಣ್ಯರಣ್ಯವೃತ್ತಿ ಯಿಂದ || ಎನಿತಾನಂಬವರಂಗಳೊಳ್ಳಲಬರಂ ಬಿಂಕೊಂಡಗಂಡಿದಮೊವನಿಸುತ್ತಂತ
ಳಕಾ
- 26 ಡೂಳಿಸ್ಸ ವರಮಿದ್ಧಿಗಳೆಳ್ಳ ರಂಗಂಗರಾಜನಖಿಳಾ ಹತಿಗಳ್ಳಿಯುಂಧ ವಿಧಿಯೊಳ್ಳಿನ್ನಿತ್ತು ನಾಯಂಬಾಡೋಡಿನಲೂಡಿದ್ಧವನ
ತ್ತಟ್ಟಿ
- 27 ವರಮಿಪ್ಪೆಲಾನ್ಮಂಸ್ತದಾಮೋದರಂ || ಪಚನ || ಖಜಿನವೊಂದೆಮೆಯ್ಯಳವಯುವಿನೆಯ್ಯ ಮೂದಲಿಸಿದ್ಧತಿಗಿಡಿಸಿ
28 ಬಿಂಕೊಂಡುಮತ್ತಂನರಸಿಂಹವಮ್ಮಂಮೋದಲಾಗೆಳಟ್ಟ ದಿಂವೇಲಾದಚೋಳನಸಾಮಾಂತ ರಜರಂಜಿಂಕೊಂಡುನಾಡಾದು
ದಲ್ಲಮ
- 29 ನೇಕಚ್ಚತ್ರಂಧಿಗೊಸಾಧ್ಯಂಮಾಡಿಕುಡೆಕ್ಕ ತಡ್ಡಂವಿಷ್ಟು ನೃಪತಿಮೆಚ್ಚ ಮೆಚ್ಚ ದೆಬೇಡಿಕೊಳ್ಳಮೆನೆ || ಕಂದ || ಅವನಿಪನನಗಿ
30 ತ್ತಪನೆಂದವರವರವೊಳದವನು ವಂದಿದವಳ್ಳೊಳುವನಂಬಾನೆಗೋವಿಂದವಾಪಿಯಂಬೇಡಿ ದದೆಜಿನ್ಮಾಚ್ಚನಲುಬ್ಬಂ ||
31 ಗೊಂಮುಟಮೆನುನಿಸಮುದಾಯಾಮನದೊಳ್ಳಿಟ್ಟ ಮೆಚ್ಚಿ ಬಿಚ್ಚಿ ಳಿಸುತ್ತಂಗಳಿಮ್ಯುಟದೇವರಪೂಜಿಗದಮುದಂಬಿಟ್ಟ
32 ನಲ್ಲಿದ್ದಿರೋರಾತ್ಮಂ || ಅಕ್ಕರ || ಅದಿಯಗಿವ್ಯುರಾಹ್ನತನಮಯಕ್ಕೆ ಮೂಲಸಂಘಂಕೊಂಡಕುಂಭಾನುಯಂಬುದು
ವೇಡಂ
- 33 ಖಳಿಯಪ್ಪ ದಲ್ಲಿಯದೆಗಿಗಣದಪ್ಪುಕ್ಕಳಚ್ಚ ಬೇಡಿದವಿಭವದಕುಕ್ಕು ಟಾನನಮಲಧಾರಿದೇವರಿಪ್ಪರನಿಪಂ
34 ಖಗಾದಮೆಸಿದಿವ್ವರಂಭಂಜಂವ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂಗಳಚಮೂಪತಿ || ಗಂಗವಾಡಿಯಬವನಿಗಳನಿತ್ಯವ
35 ನಿತುಮಾತಾನೆಯ್ಯ ಪೂಸೆಯಿಸಿದಂಗಳಂವಾಡಿಯೊಳ್ಳಿಟ್ಟ ಬಿಡೇವೊಗೊಸಾತ್ಮಲಯಮನೆಯ್ಯ ಮೂಡಿಸಿದಂ
36 ಗವಾಡಿಯೆಗುಳವಂಜಿಂಕೊಂಡುಮೀರಂಗಳಂಗಳಿಮಿಟ್ಟ ಕೊಟ್ಟಂಗಳರಾಜನಾಮುನ್ನಿನ ಗಂಗರಾಯಂಗಳಂನೊಮ್ಮ
ದಿಧ
- 37 ನೃನಲ್ಲೇ || ಧವ್ಯುಂಸ್ಯವಖಲೋಕೋಜಿಯತ್ಯವಿಳವಿದ್ವಿಷಗಲರೋಜಿಯತುತ್ಪ್ರವನವ್ಯುಂಟಗುಣಮುತ್ತುಮಾ ||
38 ಕ್ರಿಸ್ತಾನ್ಯ ನವಕೋವಿಧವರ್ಧನವಿಧುಸಾಹಸ್ಯವಿದ್ಯಾನಿಧಿಸ್ವರ್ಧವರ್ಧನಮುತ್ತುಕುಲವತ್ಯುಗ್ರತೇಜಕಂಠೀರವ
ಸಕ್ರೀಡು
- 39 ಸುಗುಂಜಂಪ್ರದೇವತನಯಸ್ಸಾಜಂಸ್ಯವನ್ಯಾಪುನ್ಯಾದಯತಃಕ್ರೀನಯಂತೀದ್ರವಮುನಿದಿದ್ಧಾನ್ಯ ಚಕ್ರೇಡ್ || ಕ್ರೀಡಾ
ಗ್ವೈರಾದಿಂಬ
40 ರುತ್ತನರಸಿಂಹಪ್ಪೋಗೊಪಂಕುಸನತ್ಯಯೋಗೊಪ್ಪುಟಪಾರ್ಥನಾಭವನವಂತ್ರಿ ಚತಾವ್ಯಿಂಜದ್ರಪ್ರಮುಗೇವಮುನಿತಿ
ವಕ್ತೃವಿನು
- 41 ತಾಪ್ತೋತ್ತಮಂಜಿಟ್ಟನಪ್ರತಿಮಬ್ಬನವಳೆವಿಚ್ಚ ಕಗ್ಗೇಜಿಯಮೂಕಲ್ಪಾನ್ತರಂಜಿಸಾ || ನಂಜಿಂಜುಂವನಪ್ರತಮ
ದ್ವಿಗತಕಳಶಪ್ರ
- 42 ವಂಕುಕಳಕವಿಟ್ಟು ಕಯವತಧಾರಾಗಂಗಾಂಬುನಿರಯಂತೀದ್ರಮುನೀರದಾಧವಂಜಿಂಜೇ || ಲಲನಾಲಿಲಗಮುನ್ನದ
ಸ್ತುಕುನ್ಯಾ
43 ಸ್ತುಕುನ್ಯಾ ಸ್ತುಕುನ್ಯಾ ಗಂಭೀರೀವಧೂಮಿಗವತನಂಪತ್ಯೋಗೊಪಂಕುಸನತ್ಯಯೋಗೊಪ್ಪುಟಪಾರ್ಥನಾಭವನವಂತ್ರಿ
ಗಾಧಿ
44 ಕಂಠಟ್ಟರೊಂಬವದಾಪ್ತೇಳಸಾಂತಕಂಠಮುಂಭುಂಜಂಗಳಧೂಮಿಗಳಂ || ಬಿರಕಾಂಬಂಪ್ಪಗಗ್ಗುನುಳ್ಳಮುನಿಸಿದ್ಧಿ
ಚ್ಚಿ
45 ಗಿಮುಂಜುಂಪ್ರದವರ್ಧನೇವೋನಿಧಿಧೂಗೋಜಿಯವೆಕೊಂಡಾಕಾಮವೇವಾನಿಧ್ವರನಾಂವೊಡಮುಕ್ತೀದ್ರವನಾಂ
ದಾರವಾನ್ಯು

- ೧ ಯುರಂತುರಗಬ್ರತಮುಮೂಸಮಾತುಬಿವಾಬಿಲ್ಲಾಳಭೂವಾಳಕಾ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನ ಯಕೀತ್ತಿಸಿದ್ಧಾಂತ ಚಕ್ರವರ್ತಿಗ
ಳಗುಡ್ಡಂತ್ರಿವು
- ೨ ನ್ತುಪ್ರಾಪ್ತಧಾನಂ ಸವ್ಯಾಧಿಕಾರಿಮಿರುಭಾಡಾರುಭಯ್ಯಂಗಳುಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿವೀರಬಿಲ್ಲಾಳದೇವರಕಯ್ಯ
ಲಗೊಮ್ಮ
- ೩ ಟವೇವರಪೂರ್ವದೇವರಚತುರ್ವಿಂಶತೀರ್ಥಕರರಚಪ್ರವಿಧಾರ್ಜನಗಂಭೀರಾಪಾರದಾನಕ್ಕಂಟಿಡಿಕೊಂಡುಸವ
ಗೇಜಿಬಿಕ್ಕಕ್ಕಗ್ಗಿಬಿಡುಬಿಟ್ಟದತ್ತಿ ||
- ೪ ಪರಮಗಮಮಾಂಧಿಮುಕಿರಗಂರಾದಾನ್ದಚಕ್ರಿಸಯಕೀತ್ತಿಯಮಿರುಶ್ಯರಶಿಷ್ಯನಮಳನಿಜಚಿತ್ತಂಕತನಧ್ಯಾತ್ಮಿಬಾಳ
೫ ಚಂದ್ರಮುನೀಂದ್ರ || ಕನ್ಯಾಕುಳಾಂತಕಾಲಮುಮಗಜ್ಜೇತೂರನಮಾನೀಧಿಕಾಸನ್ತತಿಯಂತಟಾಕಸರಸೀಕುಳಮಂ
ನಯಕೀತ್ತಿ
- ೬ ದೇವಸ್ಥಾನಾನ್ತಿಕರಗಲ್ಪರೋಹುವಿನಯಾಗಳನೀತಿಬಿಂವವಗಲ್ಪರಾನ್ತರನೋನ್ತರಾರನಿಸಿದನಯಕೀತ್ತಿಗನಿವಿಭಾಗ
ರೂಳ ||

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ಅವರ ಕಳಗೇ.

- ೧ ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುರೂಪಂನವಪ್ರಕ್ರೀಟಿಳುಗುಳತೀರ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಖರಂಗಳುಶ್ರೀಗೋವಟದೇವರಪಾರಿಶ್ವದೇ
೨ ವರಗವರ್ಷನಿಮಾಂಧಿಯಾಗಿಹೂವಿನಬಡಿಗೆಜಾತಿಹವಳಕ್ಕತೂಲಿಗತಾಂ ಕಂಠಕ್ಕೆ ವೀರನಯದಚಚಂದ್ರಾಕ್ಷಕೃತಾ
೩ ರಂಜಿಸುನರು ಮಂಗಳಂಮಹ ಶ್ರೀ ಶ್ರೀ ||

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ಅವರ ಮುಂದೆ.

- ೧ ಸ್ವಸ್ತಿಶ್ರೀಟಿಳುಗುಳತೀರ್ಥದಗುಮಿಸೆಟ್ಟಿಯದಸೈಯಬಿಕ್ಕೈ
೨ ವೇಯಕೇತಯ್ಯಕೋಣನಮರಿಸೆಟ್ಟಿಯಮಗಲಬ್ಬಾ ಲೋಕಯಸಹಸೀಯಮಗಲಸೋಮಾವೇಲ
ಮಲಸಮಸನಖರಂಗಳುಗೋವಟದೇವರಪುನಿನವಡಿಗೆಗಂಸಮುದ್ರದಹಿಂಬದಿದೇ ೧ ಅಗೋಮ್ಮಟ
೪ ಪುರದಭುಮಿಯೆಳಗೇಭೂಪೂನನ್ನ ಬಿಡ್ಡ ಲೆಗುಳಯಕೇಯ್ಯಸಮದಾಯಂಗಳಕಯ್ಯಲಮಾಪುಗೋಡುಮಾ
೫ ಮಲೆಗಾಹಿಗಿಚಚಂದ್ರಾಕ್ಷಕೃತುರಂಜಿಸುನರುಮಾಂಧಿಯಾಗಿಬರದುಕೋಟ್ಟರನ ||

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ಅದೇ ಕಲ್ಲಿನ ಎಡಭಾಗದಲ್ಲಿ.

- | | | |
|-------------------|--------------------|-------------------|
| ೧ ಸ್ವಸ್ತಿಶ್ರೀಭಾವ | ೭ ಚಂನಿಸೆಟ್ಟಿಯಮಗ | ೧೩ ಮರಯಾದೆಯ |
| ೨ ಸಂವತ್ಸರದ ಭಾದ್ರ | ೮ ಚಂದ್ರಕೀರ್ತ್ತಿಭಟಾ | ೧೪ ಲುಕ್ಕಾದದೇ ೬ ಬಾ |
| ೩ ಪದಕೃಪಾರ | ೯ ರಕ್ಕದೇವರಗಡ್ಡ | ೧೫ ಸಿಗಹುವೈನಿಕ್ಕು |
| ೪ ದಂಧಾ ಶ್ರೀಗೋವಟದೇ | ೧೦ ಕಟ್ಟಯ್ಯನು ಆಡ್ಡ | ೧೬ ವರುಮಾಗಳ |
| ೫ ವರಗಪುತೀರ್ಥಕಾರ | ೧೧ ಯುಭಾಡಾರವಾಗಿಹೂ | ೧೭ ಪುತ ಶ್ರೀ ಶ್ರೀ |
| ೬ ಗೆಪುಹೂವಿನಬಡಿಗೆ | ೧೨ ಟ್ಟಗ ೧ ಪೂ ಯ | |

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ಅದರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಕ್ರೀಡಾ
- 2 ವಸಂವತ್ಸರದ
- 3 ಪುಷ್ಯಸುಧ ೫
- 4 ಬ್ರ | ಶ್ರೀಗೊಂ
- 5 ಮಟಿವೇವರನಿ
- 6 ತ್ಯಾಭಿಸೇಕಕ್ಕೆ ಶ್ರೀ
- 7 ಪ್ರಥಮದ್ರ
- 8 ಭಟ್ಟಾರಕದೇವರ
- 9 ಗುಡ್ಡ ಬಾರಕನೂ
- 10 ರಮೇಧಾವಿನ

- 11 ಟ್ಟಿಗೆ ಪರೋಕ್ಷವಿ
- 12 ನೆಯಕ್ಕೆ ಅಕ್ಷ
- 13 ಯುಭಂಚರಕ್ಕೆ
- 14 ಕೊಟ್ಟಿಗದ್ಯ
- 15 ಉನಬ್ಬ
- 16 ಯಹೊಂ
- 17 ನಿಗೇತಮಿತ್ರ
- 18 ಪೂಗೇ
- 19 ಚಂದ್ರಾಕ್ಷುನಿ
- 20 ತ್ಯಪದಿ ೩

- 21 ಯವನ
- 22 ನವಲನ
- 23 ದಸುವರು
- 24 ಧರ್ಮವಮಾ
- 25 ಲಿಳನಕರಂ
- 26 ಗಳುಂವಳಯಿ
- 27 ಗಳುಂವಳವ
- 28 ರು | ಮಂಗಳ
- 29 ಮಾ ಶ್ರೀ ಶ್ರೀ ||

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ಅದರ ಕೆಳಗೆ.

- 1 ಹಲಸೂರನೋ
- 2 ಯೆನಟಮದು
- 3 ಗಣೇಶನಟಯರು
- 4 ಗೊಂಮಟದೇವರಗೆ
- 5 ನಿತ್ಯಾಪದಮದು

- 6 ಮನವಲನುತ
- 7 ಭಿಸೇಕಕ್ಕೆ ಕೊಟ್ಟಿಗ ೩
- 8 ಕ್ಷ ಬೊಂನಬಿಡಿಗ
- 9 ಹಾಲನಡಯಿಸು
- 10 ವರುಮಾಣಿಕನವಿ

- 11 ರಸದೇವನವರು ಆ
- 12 ಚಂದ್ರಾಕ್ಷುನಿ
- 13 ಕಮಂಗಳಮಹಾ
- 14 ಶ್ರೀ ||

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ಅದೇ ಕ್ಷನ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಂ
- 2 ಭೀರಸ್ಯಾಧ್ಯಾಪನೋ
- 3 ಫಲಾಭಿನಂ ಬೇಡು
- 4 ತ್ರ್ಯೋಕ್ಷನಾಧಸ್ಯ
- 5 ಉಸನೇವನಾಸನಂ ||
- 6 ಶ್ರೀಮತ್ಪರಮಂ
- 7 ಕೃತಾರ್ಥಹೂಯ್ಯ
- 8 ಲಕ್ಷ್ಮೀವೀರನಾಕೂ
- 9 ಪದೇವನಕೂ
- 10 ಶ್ರೀಮದ್ರೂಪಗಾನೋ
- 11 ರಸಮುಪ್ರದಂ ಸು
- 12 ಬಸುಕದಾನೋಪದಂ
- 13 ರಾಜ್ಯೋದಯಕ್ಷಮದ
- 14 ಕಕವಮದ ೧೧೧
- 15 ೩ ನಮ ಶ್ರೀಮದ್

- 16 ಸಂವತ್ಸರದ ರಾಸ
- 17 ಉರು ೧೧ ಆದಿ
- 18 ವಾಂದಲು ಶ್ರೀಮ
- 19 ನೃಪಾಮಂದಳಾಬಾ
- 20 ದ್ಯುರನಯಕ್ಷೀರ್ತಿರದೇ
- 21 ವಕಿಶ್ಯ ರುಚಂದ್ರದ್ರ
- 22 ಭವೇವಕಯ್ಯಲು
- 23 ಮೋನನೇಪದೇ
- 24 ಮದವಯ್ಯನಮಗ ಸಂ
- 25 ಭವೇವನುಸಂಗಟ್ಟ
- 26 ದೇವನಗೇಪದೇ
- 27 ಗುಲಗವನಟ್ಟಮದ
- 28 ಮಕ್ಕಳುನೋಪದಂ
- 29 ಚವಕವ್ಯನವರು
- 30 ಶ್ರೀಮದ್ರೂಪದೇ

- 31 ರತವಿತ್ರದವಿಗಮ
- 32 ತ್ರಿ ಯುಕಜಿಯನ
- 33 ಟ್ಟಿಕ್ಕೊನೇಮಮಯ್ಯ
- 34 ದೇವಲಗಾವಗದ್ದ
- 35 ಸುತಾಽಯವಚತು
- 36 ವ್ಯೋರತಿತ್ವಕರಲಮಿ
- 37 ತವದಿಗೇಪಟ್ಟಮೊ
- 38 ಪದೇವಯ್ಯನಲಗ
- 39 ಪೋದಗವಿತ ಸವ್ಯಾ
- 40 ಬಾಧವನಾರವಾಗಿ
- 41 ಧಾರಾಧ್ಯವ್ಯಕ್ತವಮ
- 42 ಬಿಕ್ಕೋವ.ಆಚಾರ್ಯ
- 43 ವಾಂದಲು ೧೧೧೧೧
- 44 ಗಿಕ್ಕೊಟ್ಟದ್ರಿ | ಮಂಗಳ
- 45 ಮಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಅವರ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಭಾವನಂವ
- 2 ತ್ವರದ್ಭಾವನಂವ
- 3 ದ ೫ ಆದಿವಾರವಲ
- 4 ಕ್ರೀಡೋಮಟವರ
- 5 ನಿಯಾಭಿಸೇಷ್ಠ್ಯ ಅ
- 6 ಮಿತಪದಗೀತೀ
- 7 ಪ್ರಭಾಚಂದ್ರಭಟ್ಟರಕ
- 8 ದೇವನುಡಗೀರಸ

- 9 ಪದ್ಮಗೋವಿಂದಪಟ್ಟಯ
- 10 ವ. ಗ ಆದಿವ. ಣ್ಣ ಆಕ್ಷ
- 11 ಯುಧಾದವಾಗಿ
- 12 ಇರಿಸಿದಗದ್ಯಾನಾ
- 13 ಲ್ಪು ತಿಂಗಳೆಂಗಮೊಂ
- 14 ಗದಾಗಬಿಡಬ
- 15 ದಿಯಲಿನಿಯಾಭಿಸೇ
- 16 ಪಕ್ಷವಬ್ಬಳವಾಲನವ

- 17 ಸುವರುಷಮೊಂನಿಂಗಮೊ
- 18 ನಿಕೃತಕರವಿಳಮೆಬ
- 19 ಡೆಯರು | ಅಜಂದ್ರಾಕ್ಷ ತಾ
- 20 ರಂಬರಂಸಲ್ಯಂತಾಗಿನವ
- 21 ಸುವರು ಮಂಗಳಮಹಾ
- 22 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಆದೇ ಬಾಗಿಲ ಮುಂಭಾಗದ ಬಲಗಡೆ ಕಂಭದ ಜಗತಿಯ ಮೇಲೆ.

(ಮಹಾಜನಿ ಆಕ್ಷರ)

- 1 ಸಬಿ ಲ್ಲಂ ಮತಪವ (ಸಂವ [ತ'] ಲ್ಲಂ ಮಿತೀಪೋತ)
- 2 ಸವ ೪ ಮಗಲವರ (ಸುವ ೪ ಮಗಲವಾರ)
- 3 ಕಟರಣವಗಂಧಲಲವ (ಕಟರಾಯವಗಿಂಧಲಲವಿ)
- 4 ಜಮಲಕಾಟವಮಗತ (ಜೈಮಲಕಾಟೀಟಾವಮಂಗತ)
- 5 ರಯಕಟರದಯಕಾಟೀಟಾವಮಲ (ರಾಯಕಟರಾಯಕಾಟೀಟಾವಮಲ)
- 6 ಗಮಟರಮಕಜತಕರ (ಗೋಮಟರಾವಿವೀಜಾತ್ರಾಕರಿ)

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ಪ್ರಾಕಾರದಲ್ಲಿ ಪತಿ ಮ ಮಂಟಪದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಂಭದ ಪತಿ ಮ ಮುಖ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಾದ್ಯಾಧಾ
- 2 ಮೋಘರಾಂಭನಂ | ಜೀಯಾತ್ಯಲೋಕ್ಯನಾಧ
- 3 ಸ್ವಕಾಸನಂಜಿನರಾಸನಂ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದ
- 4 ಯ ರಾಲಿವಾಪನಕವರ್ಷ ಒಲಾನೆಸಲುವರೋ
- 5 ಭಕ್ತತುಸಂವತ್ಸರದಕಾರ್ತಿಕಬ ೧೩ ಗುರುವಾರವಲ್ಲು ಶ್ರೀಮ
- 6 ಸ್ಮಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕನ್ನಾಟಕರಾಜಾಜ್ಞೆ
- 7 ಭವನಲಸಂತ್ಯ ಪರಮಗುಣಾಧಪರಮಮಂಗಳಿಭಗತ
- 8 ಪದ್ಮರೂಪನಂರಂಜಣವಿಷ್ಣುಕೋಮಾಯ ವಿಧ್ವಂಸಕರವು
- 9 ಮಂಜುಜನಮದವಿಭಾಜನಮಹೀಶ್ವರಧರಾಧಿನಾಧರಪ್ಪ
- 10 ದೊಡ್ಡಪ್ರಭುರಾಜವಡೆಯೈಯನವರು || ಮತ್ತಂ || ಪುತ್ರ ||
- 11 ಜನತಾಧಾರನುಧಾರಸತ್ಯಸದಯಂ | ಸತ್ತೀರ್ತಿ ಕಾಂತಾದಯಂ
- 12 ವಿನಯಂಧರ್ಮ ಸವಾಪ್ರಯಂಸುಖದಯಂತೇಜಪ್ರತಾಪೋದ
- 13 ಯಂಜನನಾಧಂಪತಿಪ್ರಭಾವರಲಸತ್ಯ ಪ್ರಭಾತಚಂದ್ರೋದ
- 14 ಯಂ | ಘನಪುಂಜಾನ್ವಿತಪ್ರಿಯಗಾಂ ಪದೇವಸಧರ್ಮ
- 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ಭಕ್ತಗಳವರಲಿನೋಮಾಕ್ಷ
- 16 ರಜರವೇವೋಮಟಪಿನಪನಶ್ರೀಮುಖವವಲೋಕಿಸಲೊ

- 17 ಚನಾಮೋದವುಶುಭೈಷ್ಣವಕರವುಭಾಜನನುಸುಂದಂ || ವಚನ || .
18 ಪಾರ್ಥಿವಕುಲವವಿತನುಂಕ್ರಿದ್ಯ ರಾಜಪುಂಗವನುಂಭೆಗುನು
19 ಛದಜನಧಮ್ಮಕ್ಕೈಬಿಟಂಧಗ್ರಾಮವಿಗ್ರಾವುಂಭೂಮಿಗಳ್ ||
20 ಅರ್ಹನಹಳಯುಂ | ಹೂಸಹಳಯುಂ | ಜಿನನಾಥಪುರಂ |
21 ಪನ್ನಿಯಗ್ರಾವಮಯುಂ | ರಾಜನಹಳಯುಂ | ಉತ್ತಮಜಯು
22 ಂ | ಜಿನ್ನೈಯುಂ | ಕೊಕ್ಕುಲುಗಳ್ ವೆರನುಕುಸದೆಬೆಗುಗಳನ
23 ವೇತಂ | ಸಪ್ತಮುದ್ರಮುಂಚನವೆರನಪ್ಪ ಪರಮಸ್ಥಾನಾಧಿಪತಿ
24 ಯಪ್ಪಗುಂಮುಟೆಸ್ವಾಮಿಯವರಪೂಜೋತ್ಸವಂಗಳಪುಂಜ್ಯ
25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತಿಸಿಮಿತೈತ್ಯರ್ಥವಾಗಿಯುಂ | ಅಬಾಖಮಿತ್ರ
26 ಸಾಕ್ಷಿಪುರ್ವಕಸಂವೃದ್ಧಿಸನ್ನವಾಗಿದಯುಂಪಾಲಿಸಿಯುಮತಂ |
27 | ಕಂದ | ಬೆಗದೇವರಾಜಕಲ್ಯಾಣಿಯುಂಭಾಗದೊಳಿಪ್ಪಅಂಜ್ಞಭ
28 ತ್ರಾಧಿಗಳೆಗುನುಂಟೆಯುಂಕುಲಾಳಿಗ್ರಾವುಂಜಗದೇರಿಯುಂ
29 ಕ್ರಿದ್ಯ ರಾಜನಿಖರನಿತ್ತಂ || ಯಿಂತೀಬೆಳುಗ್ಗಧಮ್ಮಕ್ಕವುಅಂತರನ
30 ದಚ್ಚನಯ್ಯುಂರಂಚನ್ನೆವರಂತನದಿಂದಮಯುಂಭೂ
31 ಕಾಂತರರರಕ್ಷಿಸರಧಮ್ಮಕ್ಕವೃದ್ಧಿಯುಂಭೆಯುಂ || ಯಿಂ ಧಮ್ಮಕ್ಕಮಂ
32 ಪತಿಪಾಲಿಸಧವರಧಮ್ಮಕ್ಕರ್ಥಕಾಮೋಕ್ಷಂಗಳಂಪರಂಪರಿಯುಂ
33 ಪಡೆಯುವರ || ಪು || ಬ್ರಿಯದಿಂಜಿನಧಮ್ಮಕ್ಕಮಂನಡೆಯಬರ್ಗಾ
34 ಯುಂಮಹಾಶ್ರೀಯುಮಕೆಯಿದಂಕಾಯದನಿಜಪ್ರಾಪ್ತಿಗುರು
35 ಕ್ಷೇತ್ರೋದ್ಯೋಗಬಾಣರಾನಿಯೊಳೆಳ್ಳೊಟೆಯನಿಂದ್ರರಂಕುಲೆಯು
36 ಮೇದಾಕ್ಷರಂಕೊಂದುದಂದಯುಂಸಂಸ್ಥಾನಗವಿದೆಂದತಿಪುನು
37 ಸದ್ವಿಜ್ಞಾನರಗ್ನಮಿಸುತ || ಇತಿಮಂಗಳಂ ಭವತ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇರಿ ಕಂಭವ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಬಾಲವಾಸನಸಕವರಂಜ
 - 2 ಗಂಭೀರನಿದಿಭಾವನವತ್ಸವ ಅಪೂಡ
 - 3 ಉಂಟು ಸ್ವರವಾರಭೂಷ್ಯ ಯೋಗದಲಂ
 - 4 ಶ್ರೀವೆಂನೈ ಪಾರಾಚಾರಿವರಾಜಪ
 - 5 ರವೇಶ್ವರವೈಸೂರಪಟ್ಟಣಾದೀಶ್ವರ
 - 6 ಪದ್ಮ ರಸವರಮೃತ್ಯುಂಜನಾಚಾರ್ಯುರರಾಜಾಂಜ
 - 7 ರಾಜಪ್ರೇಷಯರೇಳಿಯೈನವರೇಳಿಗಂ
 - 8 ಇದಸ್ಯ ನದವರಕ್ಷೇತ್ರಉಖವನಿಲದಲಂ
 - 9 ಆಗಿರಲಾಗಿಲಾ ಮುರಾರಾಜಪ್ರೇಷಯರೇಳಿ
 - 10 ಯೈನವರೇಳಿಯೈತ್ರವಲಪಮುನಿವೇಶನವರಂ
 - 11 ಹೊಸಪ್ರೇಳಲಕವಪ್ಪನವಗಂಜೆನಂಗದೇವಗಂಜ
 - 12 ದರಾಮಿಗಟ್ಟಿದವರಂಜೆಳಂಜಿಕೇಳಂಜಿಗಂಜಯಸಟ್ಟ
 - 13 ಯವರಮುಂತಾಳವರಂಜಿವೇಶನವರಂಜೆನಂಗಂ
 - 14 ಅಪನಿವರಲವನವೇಳಿಗಂಜಿನಯೇನಲಗಿಗಂಜೆ
 - 15 ನಂಗಂಜಿಕೇಳಂಜಿಗಂಜಿಯಂಜಿವರಂಜಿಗಂಜಿವರಂಜಿಗಂಜ
 - 16 ಪದವರಂಜಿನವಗಂಜೆನಂಗದವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 17 ಪಂಚರಂಗಾಕವಿಗಂಜಿನಗಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 18 ವಿಜಯೇನಂಗಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 19 ಬೋವಿಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 20 ಗೌಪ್ಯರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 21 ತ್ವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 22 ದುಗಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 23 ಚಾರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 24 ನದಪ್ರಸಾದವನಯೇನಲಕವಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 25 ವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 26 ನುಭಾರಾಪ್ಪವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 27 ಟೀತಾಪ್ರಸಾದವನಯೇನಲಕವಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 28 ಇಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 29 ಪದ್ಮಕುಮಾರವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 30 ಸುಕುಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ
 - 31 ರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿವರಂಜಿ

- 30 ದೇವರಪೂಜಗದಮುದದಿಂಬಿಟ್ಟನಲೆಧೀರೋದಾತ್ತಂ || ಅಕ್ಕರ || ಅದಿಯಾಗಿಪ್ಪು . . ತಸಮಯಕ್ಕೆ ಮೂಲಸಂ
ಘಂಕೋಣ್ಣಿ
- 31 ಕುಂದಾನ್ಯಯಂಬಾದುವೆವಂಖೆಯಪುದಲ್ಲಿಯದೇನಿಗಗಣದಪು . . . ಬೋಧವಿಭವಕುಕ್ಕುಟಾಸನಮಲಧಾರಿ
- 32 ದೇವರಪೂಜಗದಮುದದಿಂಬಿಟ್ಟನಲೆಧೀರೋದಾತ್ತಂ || ಅಕ್ಕರ || ಅದಿಯಾಗಿಪ್ಪು . . ತಸಮಯಕ್ಕೆ ಮೂಲಸಂ
ಘಂಕೋಣ್ಣಿ
- 33 ಸಿಂಹಾಸನವಿತ್ತಂತಾನೆಯೆ ಪೂಸಯಿಸಿದಂಗಳಂವಾಡಿಯಗೊ . . ವರ್ಗಸುತ್ತಾ ಲಯಮನೆಯೆ ಮಾಡಿಸಿದಂಗಳಂವಾಡಿ.
- 36 ಯತಿಗುಳರಬಂಕೋಡುವಿರಗಂಗೆನಿಮಿಟ್ಟ ಕೋಟ್ಯಂ . . ರಾಜನಾಮುನ್ನಿನಗಂಗಳರಾಯಂಗಳನೂಮ್ನಿ ದಿಧನ್ಯನ
ಲೋ ||

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ಅದೇ ಕಲ್ಲಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಅದ್ಭುತವಾಗಿ ಬರೆದಿರುವುದು.

- | | |
|----------------------|-------------------------|
| 1 ಸ್ತಂಭ | 20 ಮಾಚಸಟ್ಟನಂಬಸಟ್ಟವು |
| 2 ಕ್ಷೀಮತು | 30 ಸಣಿಸಟ್ಟ ಕೇತಿಸಟ್ಟವು |
| 3 ವಜ್ರವ್ಯವಹಾರ | 31 ಕೇತಿಸಟ್ಟ ರೇವಿಸಟ್ಟವು |
| 4 ರಿಮೂಸಳಯ | 32 ರಿಯಮಂಸಟ್ಟ ಕೊಮ್ಮಿ |
| 5 . . ವಿಸಟ್ಟಯ | 33 ಸಟ್ಟ ಅರಿಸಟ್ಟ |
| 6 ರುತಾಪವಾದಿಸಿ | 34 ಚಿಕ್ಕ ಕೇತಿಸಟ್ಟವು |
| 7 ದಡವೀಸತೀರ್ಥಕರ | 35 ಪಟ್ಟಣಸಾಮಾನ್ಯವೆವ |
| 8 ಅಪ್ಪವಿಧಾಚ್ಚಾನೇ | 36 ಪಟ್ಟಣಸಾಮಾನ್ಯವೆವ |
| 9 ವರಪನಿಬಂಧಿಯಾ | 37 ಸಟ್ಟವು ಸೂಡಲಿಸ |
| 10 ಗಿರನಾಣಿಕ್ಕನಕರ | 38 ಸಟ್ಟಬಾಕವೆವಟ್ಟ |
| 11 . . ಕಸನಕರಂ | 39 . . ಕಮಿಸಟ್ಟವು |
| 12 ಗಳುಕೊಟ್ಟವನಿವ | |
| 13 . . ಗೆಹಾಗ \|\| | (ಅದರ ಪಕ್ಕದಲ್ಲಿ) |
| 14 . . ಮನಾನಿ | 40 . . ನ . . ದ . . |
| 15 . . ಕೈದಿ . . ನಿ | 41 ಚಿಕ್ಕ . . ದೆಗ್ಗಡಿತಿ |
| 16 ಕರಂಗಳೂರ | 42 ಪಟ್ಟಣಸಾಮಾನ್ಯವು |
| 17 . . ಗೆಹಾ | 43 ರಿಸಟ್ಟಕಾಮವೆವ |
| 18 ಗ . . ಮ \|\| | 44 ಬಟ್ಟೆಯನಾಯಕ |
| (ಅದರ ಪಕ್ಕದಲ್ಲಿ) | 45 ದೊಡ್ಡವನಾಯಕಿ |
| 19 . . ವಟ್ಟ | 46 ಚಿಕ್ಕ ಪಟ್ಟಣಸಾಮಾನ್ಯವು |
| 20 ಬಾಚಿಸಟ್ಟಚಿಕ್ಕಬಾಚಿ | 47 ಬಾಚಿಸಟ್ಟವನು |
| 21 ಸಟ್ಟವು ಅಮ್ಮೇಯ | 48 ವಟ್ಟವನುಸಟ್ಟವು |
| 22 ಕೇತಿಸಟ್ಟವನುಸಟ್ಟವು | 49 ರಾಮವುಬರಿಸ |
| 23 ವಟ್ಟವುಚಿಕ್ಕವಟ್ಟವು | 50 ಸೂತಿಸಟ್ಟವನುಸಟ್ಟ |
| 24 ವಟ್ಟವುಚಿಕ್ಕವಟ್ಟವು | 51 ಚಲುವಿಸಟ್ಟವು |
| 25 ಬಾಚಿಸಟ್ಟವನುಸಟ್ಟ | 52 ಸಟ್ಟಸಟ್ಟವಟ್ಟವು |
| 26 ಪಟ್ಟವುಚಿಕ್ಕವಟ್ಟವು | 53 ಸೂತಿಸಟ್ಟವನುಸಟ್ಟ |
| 27 ಬಾಚಿಸಟ್ಟವನುಸಟ್ಟ | 54 ಪಟ್ಟವು ಚುಕ್ಕಿಟ್ಟ |
| 28 ವಟ್ಟವುಚಿಕ್ಕವಟ್ಟವು | 55 ವಟ್ಟವು ವಟ್ಟವು |

- 56 ವಸಟ್ಟಪಂ ಕಾವಿಸಟ್ಟ
57 ಯವಾರವಸಟ್ಟ ಅದಿಸ
58 ಟ್ಟಪಂ ಒಡೆಯಟ್ಟ ಸಟ್ಟಪಕ್ಕ
59 ಸಟ್ಟಪಂ ತಿವ್ವಸಟ್ಟಯ
60 ಬಸವಿಸಟ್ಟ ಚಿಕ್ಕ ತಿವ್ವಸ
61 ಟ್ಟಪಂ . . . ಯವದುಮನ
62 ಸಾಮಿಸಟ್ಟ ಬವುಟ್ಟ ಪಮಮಪಂ
63 ದೇವಿಸಟ್ಟ ಕಲಿಸಟ್ಟ ಕೇತಿಸಟ್ಟ ಬ
64 ಮ್ಹಿಸಟ್ಟಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 65 . ಯಟವರಾಡಮುಟ್ಟಸಟ್ಟ
66 ಯರುಪಟ್ಟಣಸ್ವಾಮಿ
67 ಜಕ್ಕರನುರುದೇಯ್ಯ
68 ಳಸಟ್ಟ ಪೇಬಸಟ್ಟ ಪಟ್ಟಣ
69 ಸ್ವಾಮಿಮಲಿಸಟ್ಟ ಟಾಕೆ
70 ಸಟ್ಟದಾಸಿಸಟ್ಟಪಳಿ
71 ನೇಮಿಸಟ್ಟಯರುಪಂ
72 ನಾಬಿಸಟ್ಟ ದೇವಿಸಟ್ಟಚ
73 ಟ್ಟಸಟ್ಟ ಕೇತವೇಸಟ್ಟ ತಿವಂ
74 ಪಟ್ಟಣಸ್ವಾಮಿದೇವಿಸಟ್ಟ
75 ದೇವಿಸಟ್ಟ ಪಟ್ಟಣದೇವಿಸಟ್ಟ
76 ಟ್ಟ ಬಸವಿಸಟ್ಟ ಬಾಹುಬ
77 ಲಿಸಟ್ಟ ಜಕ್ಕ ಪೇತಿಯಕ್ಕಪಂ
78 ಅಂಗರಕ್ಕಾಳಸಟ್ಟ ಸೋಮಿಸಟ್ಟ
79 ಚಂದಿಸಟ್ಟ ದೇವಿಸಟ್ಟ ಚಿಕ್ಕ ಕಾಳಿಸಟ್ಟಪಂ
80 ಸೋಮಿಸಟ್ಟ ಚಂಗಿಸಟ್ಟ ಬಮ್ಮಿಸಟ್ಟಪಂ
81 ದೇವಿಸಟ್ಟ ಪಾರವಸಟ್ಟ ಕುದ್ವವೆಪಂ
82 ಮಾಚಿಸಟ್ಟ ಚಟ್ಟಸಟ್ಟ ಗಂಗಿಸಟ್ಟ ಕಾಳಿಸಟ್ಟ
83 ಟ್ಟವಾರಿಸಟ್ಟಪಂ ಮಂಗಿಸಟ್ಟಪರ್ಧೆ
84 ಮಾನಸಟ್ಟ ಪಾರವಸಟ್ಟಪಂ
85 ಕಾವಿಸಟ್ಟ ದೇವಿಸಟ್ಟ ಬಮ್ಮಿಸಟ್ಟಪಂ
86 ಗುಮ್ಮಿಸಟ್ಟ ಮಾನಸಟ್ಟ ಗೋಮ್ಮಟಿಸಟ್ಟ
87 ಮಾಚಿಸಟ್ಟಪಂ ಮನೇಸಟ್ಟಲಕು
88 ಮಿಸಟ್ಟಪಂ ಬವಣಗೇಬಮ್ಮವೆ
89 ಯಕೇತಿಸಟ್ಟಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 90 ದನಸಟ್ಟಯಮ ವೆಸೆ
91 ಟ್ಟದೇವಿಸಟ್ಟ ಚಾನುವೆಪಂ
92 ಬಾಚಿಕವೆಯಬಮ್ಮಿಸಟ್ಟ

- 93 ಪಾರವಸಟ್ಟ ಚಕ್ಕ ಪಾರವ
94 ಸಟ್ಟ ಪೇಲಿಸಟ್ಟ ಸೋಮಿಸಟ್ಟ
95 ಟ್ಟಗೋಮ್ಮಟಿಸಟ್ಟ ಕೇತಿಸಟ್ಟ
96 ಟ್ಟಪಂ ಸಪದೇವಸಟ್ಟಯ
97 ಚಟ್ಟಸಟ್ಟರಾಮಿಸಟ್ಟ ಚಟ್ಟ
98 ಸಟ್ಟಪಂ ಪದಮಿಸಟ್ಟಪಂ
99 ಲೇಸಟ್ಟ ಗೋಮ್ಮಟಿಸಟ್ಟ
100 ಲಕಾಮಿಸಟ್ಟ ಪೋಚ
101 ಮ್ಹನಾಕಿಸಟ್ಟ ಮಹದೇ
102 ವಸಟ್ಟಪಂ ನಾಗನವಿ
103 ಲೇಯಕೇತಿಸಟ್ಟಯಮ
104 ಗೋಮ್ಮಟಿಸಟ್ಟ ಗುಪ್ತವೆಪಂ
105 ಸೇಲಿಸಟ್ಟ ಮನೇಸಟ್ಟ
106 ಸಟ್ಟಮಹಾದೇವಸಟ್ಟ
107 ಪಂ ವಾಸುದೇವನಾ
108 ಯಕ್ಕರಾವಣೇಶ್ವರಂ
109 ಡಿತ್ತಚಿಕ್ಕ ವಾಸುದೇವಪಂ
110 ಸೇನದೇವತೆಬ್ಬ ಸಟ್ಟಪಂ
111 ಜಯಮಿಸಟ್ಟ ಬಮ್ಮಿ
112 ಸಟ್ಟಪದಮಿಸಟ್ಟ
113 ಟ್ಟಚಿಕ್ಕ ಜಯಮಿಸಟ್ಟ
114 ಟ್ಟಪಂ ಅಂಗಡಿಯಮ
115 ಹದೇವಸಟ್ಟಗೋಮ್ಮಟ
116 ಸಟ್ಟಮಹದೇವಿಸಟ್ಟ
117 ಮಕ್ಕಪಂ ಕೇತಿಸಟ್ಟ
118 ಯಕೇತಿಸಟ್ಟಪಂ

(ಅದರ ಪಕ್ಕದಲ್ಲಿ)

- 119 . ಯ್ಯ . . ಮಂಗಳಾ
120 ಡಿವ್ವಪಡಿ . . ಹೋಗಗದಾ
121 ಲಿನ್ಯಾ ಕೊನುಮರುಳೆ
122 ವರ್ಧಮಾನಹೆಗ್ಗವೆನಾ
123 ಗವೆಹೆಗ್ಗ ಡಿತಿಬಾಹು
124 ಬಲಿಕವೆಪಂ ಕೋದಾರ
125 ವೆಗ್ಗಡೆಕನ್ನವೆಹೆಗ್ಗ ಡಿತ್ತಿಜ
126 ಕ್ಕಂತ್ಯ ಹುರಿಯಾಕಡಲೆಯ
127 ಕೇತಿಸಟ್ಟ ಜಕ್ಕ ಸಟ್ಟಪಂ
128 ಕಾಳಿಸಟ್ಟ ಮಂ. ದೇವಿಬಾಗ
129 ವೆಹೆಗ್ಗ ಡಿತ್ತಿ ದೇವಿಕವೆಪಂ
130 ಗ್ಗ ಡಿತ್ತಿಪಂ

ಬ್ರಹ್ಮನೇವರ ಮಂಟಪದಲ್ಲಿರುವ ಕಂಭ.

(ದಕ್ಷಿಣ ಮುಖ)

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಪಾಪೋಘಲಾಂಭನಂ ಜೇ
- 2 ಯ್ಯಾತ್ಯಲೋಕ್ಯನಾಧಸ್ಯಾಧಾಸನಂಜನಶಾಸನಂ ||
- 3 ಶ್ರೀಮುಕ್ತರಾಯಸ್ಯ ಬಭೂವಮಾತ್ರೀಶ್ರೀಬೈಚದಂಡೇಶ್ವ
- 4 ರನಾಮಧೇಯಃ | ನೀತಿಯಾದೀಯಾನಿಬಿಲಾಭಿನಂದ್ಯಾನಿಃ |
- 5 ಶೇಷಯಗಮಾಸವಿವಕ್ಷಲೋಕಂ || ದಾನಂಚೇತ್ಯಧಯಮಿಲಾ
- 6 ಬ್ರಹ್ಮದವೀಗಾತೇತಸಂತಾನೇಶೋವೈದಗಿಂಯದಿಘಾಬ್ರಹ್ಮಸ್ಯತಿ
- 7 ಕಥಾಕುತ್ರಾಪಿಸಂಶೀಯತೇ | ಜ್ಞಾಂತೇಚೇದನಮಾಯಿನೀಂಜಡ
- 8 ತಯಾಸ್ತುಶ್ರೀತಸವ್ಯಂಸಹಾಸ್ತೂತ್ರಂಬ್ರಿಚಪದಂಡನೇತುರವ
- 9 ನಾಶಕ್ಯಂಕವೀನಾಂಕಥಂ || ತಸ್ಮಾದಜಾಯಂತಜಗದ್ವಯಂತಃಪು
- 10 ತ್ರಾಸ್ತುಯೋಘೋಷಿತಚಾರುಶೀಲಾಃ | ಯೈಭ್ಯೋಷಿತೋ
- 11 ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಸ್ಸಿಂಧಿಜೈರ್ನಕವಾಪವ
- 12 ಗೃಹಃ || ಯಿರಗಪದಂಡನಾಧಮಧುಕೃಣಮಪ್ಯಸು
- 13 ಜ್ಯಾಸ್ತಮಹಿಮಂಸದಾವಿ ಚರ್ಯಗುತರಾಂಪ್ರಥಿ
- 14 ತಾ | ಪ್ರತಿಘಟಿಕಾಮಿನೀಪ್ರಧುಪಯೋಧರಹಾರಾಚೋ
- 15 ವಹಿತಗುಣೋಘವಜ್ಜಗತಿವಂಗಪದಂಡಪತಿಃ || ದಾಕ್ಷ
- 16 ನ್ಯಪ್ರವವಸ್ವದ್ಸಂಸಚಿತತ್ಸ್ಯಾಕಾಸ್ರಯಸ್ಸತ್ಯವಾ
- 17 ಗಾಧಾರಸ್ಯತತವದಾನ್ಯಪದವೀಸಂಚಾರಜಂಘಲ
- 18 ಕಾ ಧಮ್ನೋವಪ್ನಿಷತ್ಕುತರಂಕ್ಷಾತ್ರಕುಲಗೃಹಸಾಪನ್ಯಸಂಕೇ
- 19 ತಘೋಷೀರ್ತಿಮಂಗಪದಂಡಮೋಯಮತನೋ
- 20 ಜೈನಾಗಮಾನುವೃತಃ || ಜಾನಕೀತ್ಯಭವದಸ್ಯಗೇಹಿನೀ
- 21 ಚಾರುಶೀಲಗುಣಭೂಷಣೋಜ್ವಲಾ | ಜಾ
- 22 ನಕೇವತನಃಪೃತ್ವಮಧ್ಯವನಾರಾಘವಸ್ಯರವಣೀ
- 23 ಯತೇಜಸಃ || ಅಸ್ತಂತಯೋರಸ್ತಮಿತಾರಿವಗೃಹಪು
- 24 ತೋವವಿಶ್ರೀಕೃತಧರ್ಮಮಾರ್ಗ | ಜಾಯಾನಘೂತತ್ರ
- 25 ಜಾದ್ವಿಜೇತಾಘವ್ಯಾಗ್ರನೀಬೈರ್ವಿಚಪದಂಡನಾಧಃ || ಇ
- 26 ರಾಗಪದಂಡಾಧಿಪತಿಸ್ತಸ್ಯಾವರಜಸ್ಯಮಸ್ತ
- 27 ಗುಣಾರಾಶೀ | ಯಸ್ಯಯಜ್ಞಂಕಯಾಮಿಲಾಲತಿ
- 28 ವಾಪ್ಯರಾತಿಮುಖಪದ್ಮಾಃ || ಪೃ || ಬ್ರಹ್ಮಾಭಾಳಿ
- 29 ಪಿಪ್ಪುಮಾಜ್ವಲಯ ನಚೇದ್ವಿಪ್ರತ್ಯಯಾನಿಭೃವೇದನ್ಯಾಂ
- 30 ಕಲ್ಪಯತಾಲರಾಜಗಣೇಂದ್ರವೈದಿಪ
- 31 ದ್ವೀಪೃತಾ | ಪೇತಾಲಪ್ರಜವರ್ಧಯೋದರತತಿಂ
- 32 ಪಾನಾಪುನವ್ಯಾಸ್ಯಜಾಯುದ್ಧಾದ್ಯೋದ್ರತಗಾತ್ರ
- 33 ವೈರಂಕಪಕ್ಷ್ಯಾಪಪ್ರಕೋಪೋಘವತಃ || ಯಾತ್ರಾ
- 34 ಯಾಂವೃಜಿನೀಪತೇಂದ್ರಗಪಕ್ಷ್ಯಾಪಸ್ಯಾಧಾಟೀಧ

30 ಟವ್ಯೋಽಪಿಘೋರಮಿವಪ್ರಪಾತತತಿಘೋರೋ
31 ರೂಢಿತಧೂರಪ್ರದ್ಯೋಃ ರುಢ್ಧಿಘಾನುಕರಣಮ

(ಪಕ್ಷಿಮ ಮುಖ.)

- 32 ದ್ವಿರ್ದಿಪುಕರಾಂಭೋಜಂಚಸಂಕೋಚಸಂಪ್ರಾಪ್ತೀತ್ತಿಕ್ತುಮುಷ್ಯತಿ
33 ವಿಕ್ರಮನಂದೀಪ್ತಃ ಪ್ರತಾಪನಲಃ || ದನತ್ರಾದಗಮಿ
34 ರುಗೇಷ್ಟರೇಣಸಹಸಾರೂನ್ಯಾಽಸಂಧಾಂಗಳಾಘೋ
35 ಲ್ಲಾ ಸದ್ವಿಧುಕಾಂತಕಾಂತಕಲೇಗಚ್ಛದ್ಯನೇಭಾಧಿಪಃ |
36 ಹತ್ಯಾಸ್ವಪ್ರತಿವಗಂವ್ರತಿವಿಮಿತಿಘ್ನೈಃ ಕಮಂತ
37 ಸ್ವದಾತ್ರಾಹಿತಾಹಿಗಜಾನನೇತಿಖವ ಧಾರೇತಾ
38 ಲ್ಲವ್ಯಂವ್ಯಸ್ತುತಃ || ಕೋಠಾತ್ರಾಶಿಖಿತಂಲಲಾಟಫ
39 ಲಕೇವನಂಪ್ರವಗಪ್ಪಂಕ್ಷಮೋವಾತ್ಮಾಂಧೂತ್ವವಚೋ
40 ಮಯಿಮಿತಿವಯಂವಾತ್ಮಾನ್ಮದನ್ಯಾಪದೇ |
41 ಯುಧಾತ್ರಾಮಿರುಗೇವ್ರದಂವನ್ಯಪತೌಸಂಜಾ
42 ತವಮತ್ಯುಪ್ರಿಯೋನಿಶ್ರೀರಪ್ಯಧಿಕಶ್ರಿಯಾಫ
43 ಟಿರುಪ್ರಸ್ತಶ್ರೀವಪಶ್ರೀಕೃತಃ || ಯುಧಾ ಹಾವಿರು
44 ಗೇಂಪ್ರವಂವನ್ಯಪತೇಬ್ಬಭ್ರಾಪ್ಯನುತಾಧುರೇಷಾ
45 ಧೀರಭಾಣಗಣೇನಿಯಮಿತಾಂಸಸ್ಯಾಂಗನಾಯಾ
46 ಸ್ವದಾ | ಗಾಢಾಲಿಂಗನಸಾಂಪ್ರಸಂಭವಸುಖಿಪೋವ್ಯ
47 ತರೋಮೂವಲಿಸಾಂಪ್ರಸಂಭವಸಾಂಪ್ರಾಪ್ತಮಗು
48 ಲಾಂಸ್ಯೋತುಂಕ್ಷಾಂಕ್ಷಾಫಣೀ || ಅಪಾರಸಂಪದಭಯಾ
49 ಪುಣವನೌಪಧಂಚಲಾಸ್ತಂಚತಸ್ಯಸಮಾಚಾರತ
50 ನಿತ್ಯದಾನಂ | ಹಿಸಾನ್ಯರಾನ್ಯವನಿತಾವ್ಯಸನಂಸ
51 ಲ್ಲಾಯ್ಯೋಮೂಲ್ಯಾಫಚವೇರವತೋಸ್ಯಖಭೂ
52 ವಮೂರೇ || ದಾನಂಚಾಸ್ಯಸುಖಾಶ್ರಯೇವಕರೂಣಾ
53 ಲೀನೇಷುರೈಃ ಪ್ರೀತ್ಯನೇಭಕ್ತಿರೈರ್ಮೃಪಥೇಜನೇಂದ್ರಿಯ
54 ಶಸಂಪದಾಕನ್ಯನೇಷುಶ್ರತಿ | ಬಿಹ್ಯಾಪದ್ಧಂಕೀರ್ತೃ
55 ನೇಮವಪ್ರವೃತ್ತಾಽಪಿಽಪಿತತ್ಯಂಭವೇಘೋಶಾಂತಚ್ಛ
56 ರಣಾಬ್ಜಸಾರಭಭವೇಸರ್ವಾಂಚತತ್ತ್ವೇವನೇ || ಯಿ
57 ರುಗಪ್ರವಂವನಾಧಯರಸಾಧವಲೇಘವನೇ
58 ಮಲಿನಿಮಸಾಸ್ತವೇಪರಮಾಧೀರವೃಕಾಂಚಕುರೇ
59 ವಪತಿತತಸ್ಯಬಾಹುಫಣೀಧಂಣೀವಲ
60 ಯಂಪರಿಮಿತರೂಕ್ರಮಕಧಾಟ
61 ತತ್ಕುಚಯೋಃ || ಕನ್ಯೈರ್ಮಿತ್ಯತಕುಂಡಲೈ
62 ರತಿಲಕಾಸಂಗೈರ್ಚಲಾ
63 ಟಿಸ್ಥಲೈವಾಕೀರ್ಷ್ಯರಲ
64 ಕ್ಯಾಪಯೋಧರವಲೈಃ
65 ಸ್ವಪ್ನಮುಕ್ತಾಗುಣೈಃ | ಬಿಂಬೋ
66 ಪ್ಲೋಮಿಪ್ರೇರಿತವಪ್ರಸಂಭವಾಽಮೂ
67 ಲರಾಗೋಚ್ಛ್ರೇತ್ಯಯ್ಯೋಸ್ಯಸ್ಮರತರಂಪ್ರ
68 ತಾಪವಸ್ಯಕುಪ್ಪಿಕ್ತುಮ್ವತೇಸರ್ವಾಃ ||

(ಪೂರ್ವ ಮುಖ.)

- 74 ಯತ್ತಿತ್ತಿ ಭೀಸುರಧುನಿಪರಿಲಂಘಿನಿಭಿಧೌತೇಚಿ
 75 ರಾಯನಿಜಬಿಂಬಗತೇಕಳಂಕೇ | ಸ್ವಚ್ಛಾತ್ಮಕಸ್ತುಹಿಂ
 76 ದಿಧಿತಿರಂಗನಾನಾಮವ್ಯಾಜಮಾನನರ ಚಿಂಕಬಲೀ
 77 ಕರೋತಿ || ಯತ್ಪದಾಬ್ಜರಜಾಕಾಂಕ್ಷಾಪ್ರಸುತೇ
 78 ಭಕ್ತಾನತಾನಾಂಭುವಯತ್ಪರಂಕುಟಾ
 79 ಜ್ವಕಾಂತಿಲಹರಿಪ್ರಜ್ವಲಯತ್ಪರಯಂ |
 80 ಮೋಹಾಹಂಕರಣಂಕ್ಷೋತಿವಿಮಲಾಯವೈ
 81 ಖರಿಮೌಖರಿವಂದ್ಯಕಸ್ಯನಮಾನನೀಯಮ್
 82 ಹಿಮಾಶ್ರೀಪಂಡಿತಯ್ಯೋಯತಿ || ಮಂದಾ
 83 ರದ್ರಪ್ರಮಂಜರಿಮಧುರೀಮಂಜಸ್ತುರನೃಪ
 84 ಧುರಿದ್ರಾಧಾಹಂಕೃತಿರೂಢಿಪಾಟವಪರಿಮಾ
 85 ಟೀಕೃಕಾಟೀಭಟೀ | ನೃತ್ಯದ್ವೈರಕಪದ್ಧೇಗರ್ತ್ವ
 86 ವಿಲಹಸ್ವಲ್ಪೋಕೇಕಲ್ಲೋಲಿನಿಸಲಾಟೀಖಲುಪು
 87 ಡಿತಾಯ್ಯಯಮಿನೋವ್ಯಾಖ್ಯಾನಕೋಳಿ
 88 ಪಳಃ || ಕಾರುಣ್ಯಪ್ರಧಮಾವತಾರಸ
 89 ರಣೇಶಾಂತೇನ್ನೀಶಾಂತಂಸ್ಥಿರಂವೈದ್ಯಪ್ರಸೃತಪಟ
 90 ಲಂಸುಜನತಾಸಾಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |
 91 ಕಂದವೈದ್ಯರದೇಂದ್ರಪಂಚವದನಕಾವ್ಯಮೈ
 92 ತಾನಾಂಖನಿಜ್ಜ್ವಲಾನಾಧ್ಯಾಂಬರಭಾಸ್ಕರೇಭೃತ
 93 ಮುನಿಜ್ವಲಗತ್ತಿನಮೃತ್ತಿಜಿಹ್ವ || ಯು
 94 ಕ್ತಾಂಗಮಾನ್ವೇವವಿಲೋಲನಮಂದರಾಂಜಲಿಬದ್ಧಂ
 95 ಮಾಂಬುರುಹಕಾನನಬಾಲಸೂರ್ಯಃ | ರು
 96 ದ್ಧಾಶಯಾಪ್ರತಿಧಿನಂಪರಮಾಗಮೇನಸಂಪದ್ಧೇ
 97 ಶ್ವತಮುನಿಯ್ಯತಿಸಾವ್ಯಾಭಾಮಃ || ತತ್ತ್ವನಿಧೌ
 98 ಬಿಳುಗುಳೇಜಗದ್ಗ್ರಾಹಿತೈಶ್ವೇಶ್ರೀಮನಸಾವಿ
 99 ರಂಗಪಾಪ್ಪಯದಂಜನಾರ್ಥಃ ಶ್ರೀಗಂವ.ಟೀಪ್ಪರ
 100 ಸನಾತನಭೋಗವೇತೋಗ್ಗ್ರಾಮೋತ್ತಮಾಬಿಳುಗು
 101 ಳಾಖ್ಯಮಂದತ್ತಧೀರಃ || ಕೃಷ್ಣಕೃತಿಪತ್ನರೇಜ
 102 ಯತಿಕಾತ್ಯಕಮಾನುತಿಥಾಮುರಮುಧ
 103 ನಸ್ಯಪುಷ್ಪಮುಪಜಗ್ಮುಷ್ಕೀತರುಹಾ | ಸದಪ
 104 ವಸಾಸ್ತನಿಮ್ನಿಶತನೀನತಟಾಕಯುತಂಸಚಿವ
 105 ಕುಲಾಗ್ರೇಣೀರದಿಹತೀಶ್ವರವರಂವಂದಿತಃ || ಯಿ
 106 ರಂಗವದಂಜಾಧೀಶ್ವರಮೇಯರೇಕಲಮ
 107 ವದ್ಧನಕ್ಷೇತ್ರಂ | ಆಚಂದ್ರತಾರಕಮಿದಂಜಿ
 108 ಳುಗುಳಿತೀಶ್ವರಪ್ರಕಾಶತಾಮತುಲಂ ||
 109 ದಾನವಾಲನಯೋವ್ಯಾಧ್ಯೇದಾನಾತಶ್ರೀಯೋನುಪಾಲನಂ | ದಾನಾತಸ್ತುಗಮ
 110 ವಾಪ್ಪೋತಿಪಾಲನಾಚಕ್ಷುತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇಜಿವ
 111 ಸಂಧರಾಂ | ಪಷ್ಕಿಪ್ಪರ್ಷಸಪ್ರಾಣೇವಿಪ್ಪಾಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ ||
 112 ಮಂಗಳಮುಖಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ನಿವೃತ್ತ ಬಸ್ತಿಯಲ್ಲಿ ಬಲಗಡೆ ಕಂಛ.

(ಪಕ್ಷಿ ಮ ಮುಖ.)

- 1 ಶ್ರೀವತ್ಸರವಗಂಭೀರಸ್ಯ ದ್ಯಾವಾಭೂತಾಭೂತನಂದೀಯುತ್ಕ್ರೋಶೇ
- 2 ಕೃಪಾಧಸ್ತರಾಸನಂದಿನರಾಸನಂ || ಶ್ರೀನಾಭೋದೇವತಾಂಭವನಮಿ
- 3 ವಿಮಲಾಸುಪ್ರತಾನಂತಧಮ್ಮಾ ಕ್ಷಂಧ್ರಾಂಕುಶಾಂತಿಕುಂಭಸಸುಮತಿಗುಡಿಃ
- 4 ಕೀರ್ತೋವಾಸುಪೂಜ್ಯಃ ಮಲ್ಲಿಶ್ರೀಯಃ ಸುಪಾರ್ವಾ ಜಲಯರುಚಿರರೋನಂದನಪಾರ್ವನೇಮಿ
- 5 ಶ್ರೀವೀರೇ ಅದೀವಾಧುವಿದವತುಮ್ಹಿಂ ರತಿಮ್ಹಿಂ ಗಂಧಿನಿ || ವೀರೋವೀಷ್ಣುವಿನತಾಯಾರಾ
- 6 ತಿಮಿತಿಶ್ರೀಗೋಕೈರಧಿವನ್ಮ್ಯುತಯಃ ನಿರಸ್ತಕವ್ಯಂ ಗನಿಬಿಲಾತ್ ಕವೀದೀವಾಧವಸಾಪಕ್ಷಿ ಮ
- 7 ತೀರ್ಥನಾಥಃ || ತರೃಭವನಸದನೀಜನಸ್ಯ ಸ್ಥಿರ ಸಪ್ತಧ್ಯೋಗೇರಧರಾಕಿಲುಂಧ್ರಸಂಖ್ಯಾಃ
- 8 ಯಥಾರಯಂತಿರುಭವರಾನಜೀಧವತ್ವೇ ಮಿಧ್ಯಾತ್ರಯಾದಿಗಣಾನ್ವಿನಿವತ್ಯು ವಿಶ್ವಾನಿ ||
- 9 ಇಂದ್ರಾಗ್ನಿ ಭೂತಿಆಮಾಯುಃ ಧೂತಿರಹಂಸೋಮಾದ್ಯು ಸುಧವ್ಯು ಪುತ್ರಾಃ | ಮೃತೇಯಮಂ
- 10 ಜ್ಯೋತಿಸರಂಧವೇ | ಪ್ರಭಾಸಕಲ್ಪೇ ತಿವರೀಯಸಂಕ್ಷೇಪಃ | ಪೂರ್ವಕ್ಷಣಾನಿವಮಾದಿನೋವಧಿವ
- 11 ಜೋಧೀವದ್ಯುರಯಃ ಸೇವೇವೈಶ್ರೀಯಃ ಕಾಂಕ್ಷಾಕ್ಷಯತಿನೈಕವಲ್ಯಭಾಜೋಹ್ಯಮೂ
- 12 ನ | ಇತ್ಯಗ್ನಿಂ ಬುನಿಧಿತ್ರಯೇತ್ತರನೀನಾಧಾನ್ವಿಕಾಯೈರತ್ಯರುದ್ರೋನೈಕರತಾಚಲೈರಮಿ
- 13 ತಾನಸಪ್ತವನೈರಂಗಾನ್ || ಸಿದ್ಧಿಂ ಗತೇವೀರೇಜನೇನುಬದ್ಧ ಕೇವಲ್ಯಭಿಖ್ಯಾಪ್ತಯವಿವಾಹಾತಾಃ | ಶ್ರೀ
- 14 ಗೌತಮಸ್ತುಚಸುಧವ್ಯು ಕಂಠಬಲಯೈಃ ಕೇವಲೇವೈತವಾಸುಬದ್ಧಂ || ಜಾನಂತಿಮೃಗೈರವರಾಜಿತ
- 15 ನಂದಿಮಿತ್ಯಾಗೋವಧ್ಯ ನೇನಗುರುಣಾಸಹಧವ್ರಬಾಹುಃ | ಯೇವಂಚಕೇವಲಿವದಪ್ಯಬಿಲಂ
- 16 ತೇನುಬದ್ಧ ತತೋನ್ಮುಮುಪಧೀಶ್ವತಕೇವಲಿಭ್ಯಃ | ವಿದ್ಯಾನುಪಾದವನೇಸ್ಯಯಮಗತಾಭಿ
- 17 ವ್ಯಿಧ್ಯಾಭಿರಾತ್ಯಚರತಾದಮಲಾಧಿನ್ಯಾಃ | ಪೂರ್ವಾಣೀಯೇದರಪ್ರರಣೋಬಿಧಾರಯಂತಿ
- 18 ತಾನಾನ್ವಯ್ಯಭಿನ್ನ ದರಪೂರ್ವಧರಾನಸಮಸ್ತಾನ್ || ತೇಷ್ವತ್ರಿಯಃ ಪೂಷ್ಣಿಂ ಲಂಕಗದೇವೋಜಯಸ್ಸುಧ
- 19 ಮ್ಮಾ ಕವಿಯೋವೀರಾಃ | ಶ್ರೀಬುಧಿಲೈನೋಭ್ಯತಿಜೇನಾಂಗೊಧ್ಯಾತ್ ಕೃತ್ಯಭಿಧಾನಭಾಜಃ
- 20 || ಸ್ವತ್ವಮಾಂಕುಜಯಮಾಲಕಾಂಸಾಚಾದ್ಯು ಕವಿಶ್ರೀದ್ರುಮೇವೇಣಾಕಲ್ಪ ವಿಹಾರದೇವೇಗಿಧಂಕೇ
- 21 ನರಗಾಧಾಯೇವಂಚತೇವೀನಪೃಥಮೇವಸಂತು || ಅಚಾರಸಂಕ್ಷೇಪಾಂಭ್ಯತೋಭವಂಸ್ತೇಲೋಕಾಂಭ
- 22 ದ್ರೋಜಯಃ ಪೂರ್ವಭವ್ರಃ ತಥಾಯೇವೋಬಾಹುರಮಿಹಿಮೂಲಸ್ತು ಛಾಜೇನೇದಾಗಮಂ
- 23 ತ್ವಮಪ್ಯಗ್ನೇ || ಶ್ರೀವಗನಕುಂಭೋವಿನೀತೋಹಲಧರವಸುದೇವಾಚಲಾಮೇರಂಧಿನಃ | ಸರ್ವಕ್ಷಣೇವರ್ವ
- 24 ಗುಪ್ತೋಮುಹಧಂಧನಮಾಲಾಮೇವೀರೋ ಇತ್ಯಾದ್ಯಾನೇಕಸೂತ್ರವ್ಯುಪಸುಪದಮುಪತೇ
- 25 ಮಂದೀಪ್ರತಪಸ್ಯಾಸಾಸ್ತ್ರಧಾರಾದೇವೈಶ್ವಾಹವನಿಜಗತಾಂಕೊಂಕುಶಾದೋಯಂತೀಂದ್ರಃ | ರಜೋಭಿರ
- 26 ಸ್ಯುಪ್ತವತ್ಸಮೇತಾಂಭ್ಯುಪವೇಷಿಸಂಪ್ರೇಮಯಿತುಂಯಂತೀರಃ | ರಜವಂಭೂಮಿಶರಂವಿಹಾಯಚ
- 27 ಚಾರಮಸ್ಯೇಚತುರಂಗಲಂಕಾಃ || ಶ್ರೀವಗನಮಗಸ್ಯಾತಿರಯುಂತೀರಸ್ತತ್ಪಾತ್ಕ ಸೂತ್ರಂಪ್ರಕಟೇ
- 28 ಕಾರ | ಯನ್ಮುಕ್ತಿ ಮಗಾಂ ಗತರಣೋದ್ಯತಾನಾಂ ಪಾಧೇಯಮಗ್ನೈಃ ಭವತಿಪ್ರಜಾಹಂ || ತಸ್ಯೈವತಿಪ್ರೋ
- 29 ಜನಿಸ್ಥಿಧಂ ಮಂಭವಿತೀಯಸಂಕ್ಷೇಪಸ್ಯ ಬಲಾಕುಂಭಃ | ಯತ್ಸೂಕ್ತಿರತಾ ನಿಧವಂತೀಲೋಕೇಮುಕ್ತಗ್ನಿಂ
- 30 ಗನಾಂಪೂಜನಮಾಂಸಾನಿ || ಸಮಂತಧವ್ರಸ್ತಚರಾಯಜೇಯಾದ್ಯಾಧಿಭವಜ್ಯಾಂಕುರಸೂಕ್ತಿ
- 31 ಜಾಃ | ಯಸ್ಯಪ್ರಭಾವಾತ್ಕಳಾಪನೀಯಂವಧ್ಯಾಸದುರ್ವ್ಯಯಕವಾತ್ತ್ಯಯಾಃ | ಸ್ಯುತ್ಯಾ
- 32 ರಮುತ್ರಸಮಸ್ತಪದಾತ್ಕ ಸ್ಥಾನ್ವೀತ್ಯೈಲೋಕೈವತ್ಯುಮುಖಲಂಕುಖ್ಯನಕ್ತಿ ರುವಾಸ್ವ
- 33 ದುಕ್ಸೂಕ್ತಿ ತಮುಖಾಹಿತಾಂತರಾಳಂಸಾಮಂತಧವ್ರವಚನಸುಖಿರತ್ಯದಿವಃ || ತಸ್ಯೈವತಿಪ್ರೋ
- 34 ಕೋಟಿಸೂರಸ್ತ ಪೋಲತಾಲಂಬನದೇವಯಃ | ಸಂಸಾರವಾರಾಕಂಪೋತಮೇತಿತ್ಯುತ್ಯಾತ್ಕ ಸೂ
- 35 ತ್ರಂತವಲಂಚಕಾರ || ಪುಗಾಭ್ಯಧಾಯಿಗುರುಣಾಕಿಲವೇನಂದಿಬುಧ್ಯಾಭವನ್ಮ್ಯುಪ್ರಯ
- 36 ಸಚಿನೇಂದ್ರಬುಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಇತಿಚೈವಬುಧೈಃ ಪ್ರವಚ್ಛೇಯತ್ಯುಜಿತಪದ

37 ಯುಗೇವನದೇವತಾಭಿಃ || ಭಟ್ಟಾಕಳಂಕೋಕ್ಯತಸಾಗತಾದಿವ್ಯಾಕೃಪಂಕೈಸ್ಸಕಳಂಕಭೂತಂ ಜ
 38 ಗತಸ್ತನಾಮೇವವಿಧಾತುಮುಚ್ಚೈಃ ಸಾತ್ಕರ್ಯಮಂತಾದಕಳಂಕಮೇವ || ಜೀಯಾಜ್ಜಗತ್ಯಾಂಜಿನಸೇನಸೂ
 39 ರಿಯ್ಯಸ್ಯೋಪದೇಶೋಜ್ಜ್ವಲಪ್ರಕಾಶೇನ ವ್ಯಕ್ತಿಕ್ಯತಂಸರ್ವ್ಯಮಿದಮವಿನೇಯಾಪುಣ್ಯಂಪುರಾಣಂಪುರಾ
 40 ಪಾದಿವಂತಿ || ವಿನಯಭರಣಪಾತ್ರಂಭವ್ಯಲೋಕೈಕಮಿತ್ಯಂಬುಧನತಚರಿತ್ರಂತದ್ರಣೀಂದ್ರಾ
 41 ಗ್ರಪ್ತಂ || ವಿಹತಭುವನಭದ್ರಂವೀತಮೋಹೋಮನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂತೀರ್ಣ್ಯವಿ
 42 ರ್ಯಾಸಮುರೂ || ಸದ್ವ್ಯೂಹಸನ್ಯರನಭಸ್ತನುಜ್ಜಣಾಂಗಭಿನ್ನಾಂಗಭಾಮರಕುನಾಂಗನಿಮಿತ್ತಕೈ
 43 ಯ್ಯುಃ || ಕಾಲತ್ರಯೇಬುಸುಖಬುಜಯಾಜಯಾದ್ಯಂತತಾಸ್ತಕ್ತಿವತ್ಸುನರವೈತಿಸಮ
 44 ಸ್ತಮೇವ || ಯಃಪುಷ್ಪದಂತೇನಜಘ್ರತಬಲ್ಯಾಪ್ಯನಾಮಕಿಷ್ಕಿದ್ವಿತಯೇನರೇಷೇ ಭಲಪ್ರದಾ
 45 ನಾಂಜಗಜ್ಜನಾನಾಂಪುರಾಣೋಕ್ಯುರಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ || ಅಪದ್ವಲಿಸ್ಪೃಹಾಚತು
 46 ವ್ಯಧಂಸಕ್ರೀಕೋದಕಕುಪಾನವ್ಯಯಮೂಲಸಂಘಂ || ಕಾಲಸ್ವಭಾವಾದಿಜಜಾಂಯಮನದ್ವೇಷೇತ
 47 ರಾಶ್ವೀಕರಣಾಯಚಕ್ರೇ || ಸಿತಂಬುರಾದೌಪಿಪಲಿತರೂಪೇಣಿಲೇವಿಸಂಘೇವಿತನೋ
 48 ತುಬೋಧಂ ತತ್ಸೇನನಂದಿತ್ರಿವೇತಸಿಂಹಸಂಘೇಷುಯಸ್ತಂಮನುತೇಕಪದ್ಧತ್ಸಃ || ಸಂಘೇಷುತತ್ರ
 49 ಗಣಗಚ್ಛವಲಿತ್ರಯೇಲೋಕಸ್ಯಜ್ಜುಖಭಿಧಾಜುಖನಂದಿಸಂಘೇ || ದೇನೀಗಣೇಧೃತಗುಣೇ
 50 ನ್ವಿತಪ್ತಸ್ತುಕಾಚ್ಛಗಚ್ಛೇಂಗುಳೇಶ್ವರವಲಿಜ್ಜಯತಿಪ್ರಭೂತಾ || ತತ್ರಾಸನ್ನಾಗದವೋದಯು
 51 ರವಜಿನಸೇಘ್ರಪ್ರಭಾಬಾಲಚಂದ್ರಾದೇವ್ರೀಭಾನುಚಂದ್ರರುತನಯಗುಣಧಮ್ಮಾಧಯಃಕೀರ್ತಿ
 52 ದೇವಾಃ ದೇಶ್ರೀತಂವ್ರದಮೈರಂಧ್ರಕುಲಗುಣತಪೋಭೂಷಣಸನ್ನಿರಯೇನ್ಯೇವಿದ್ಯಾಧಾಮೇ

(ಉತ್ತರ ಮುಖ.)

53 ದ್ರವಾಮ್ರಪುರವಸುಗುಣವೂಷಣೈಕನಂದ್ಯಾಜ್ಯಯಾಜ್ಜ || ವಿಹಿತದುಲತಭಂಗಾಭಿನ್ನವಾ
 54 ದೀಭೃಂಗಾವಿತತವಿವಿಧಮಂಗಾವಿಶ್ಯವಿದ್ಯಾಬಿಜ್ಜುಗಾಃ || ವಿಜಿತಜಗದನಂಗಾವೇಶ
 55 ದೂರೋಜ್ಜ್ವಲಾಂಗಾವಿರದಚರಣತಾಂಗಾವಿಶ್ರುತಾಸ್ತೇಸ್ತಸಂಗಾಃ || ಜೀಯಾಜ್ಜಗ್ರೇನೀಮಿಚಂ
 56 ದ್ರಾಕುಮಲಯಲಯಕ್ಯತ್ಯುಟಕೋಟೀಶ್ವರಗೋತ್ರೋನಿತ್ಯೋದ್ಯುಕ್ತೈಃಪ್ರಬಂಧಾಂವಿಜನ
 57 ಕಾಲಸತ್ತ್ವಭಾಕ್ತತ್ತ್ವತಾಪಃ || ಚಂದ್ರಾಸ್ತೇವಪದತ್ಯಾಮೃತವಚನಂಚಾನೀಯತೇ
 58 ಯಸ್ಯಾಂತಾಂಧಂಧಮ್ಯವ್ಯಾಜಸ್ಯನೇತುಸ್ಸಮಭಿಮತಪದಯುಕ್ತೇನೇವಾಸಧಸ್ಯ || ಶ್ರೀ
 59 ಮಂಥನಂದೀಮಿಬೋಜಗತ್ಯಾಮನ್ಯತ್ಯಮೇವಾತನುತಾತ್ಮನಾಮ ಸಮುಲ್ಲಸತಂವರ
 60 ನಿಜ್ಜಲೇಗನಮೇನಮಾಂಸ್ಯಭಿನಂದಿತೇನಿ || ತುಗೇತದೀಯೇಶ್ವತವಾದಿನಿಹೇಗುರು
 61 ಪ್ರವಾಹೇನ್ನತಪರಗೀತ್ರೆ ಅಧೋದಿತ್ಯೋಭಗ್ನಿಜಪಾದಸೇವಾಪ್ರಮೋದಿಲೋಕೋಭಯ
 62 ಜಂಧ್ರದೇವಃ || ಜಯತಿವಿತತಮೋಸ್ತುಕ್ತರೋಮಾನುಷಂಗಪದಮುಖಕಲಾನಾಂ
 63 ಪಾತ್ರಮಂಘೋರವಾಯಾಃ ಅನುಗತಮದುಪಕ್ಷಣ್ಣತಮಿತ್ರಾಸು
 64 ಕಾಲ್ಪಸ್ತತಮಧಯಚಂದ್ರಸ್ತತ್ಪ್ರಭಾಕತ್ವದೀಃ || ತದೀಯತನುಜರು
 65 ತಮುನಿಗ್ಗಣಿವರೇಶ್ವಪೋಭನಿಯುತಿತತನುಸ್ತುತವಿನೇಶತೋಜನಜೀನೇವ್ರವತನಾ
 66 ಸ್ತವಿಷಯಗಸ್ತತ್ಸಯರಸಾಂಭೃತಸಮಸ್ತವಸುಧಾಃ || ಭವಮಿಸಕ್ಯರಾಸು
 67 ಭ್ಯಾಧ್ಯುಪಾಕೇಜುಭಾನುಸೇವಿತತನಮಸೋಮೇವಪದೇಶಾಂವುಧೇನಃ ಭುವಿದಂತತ
 68 ಮೋದಪ್ರೀತ್ಯಂತಾಪವಾಂಭೃತಮುನಿವರಸೂಂಭುಧೇಶೋದ್ಯುನಾಂ || ಚಂ
 69 ದೋದ್ರಂವತಿರವರವಸುಖವರವಂಜಮೀಜಂಮೂಗೋವಾಧಾಗೋಲಂಕಾ
 70 ರತ್ರಿವಿಧಮಧಿಕ್ಯತಾಗ್ವರವಂಗಾರವಂಜ ತುಲ್ಯಂಧರೋನೇಶ್ವತ್ರಯಮತುಲ
 71 ವಪುಃಪರ್ವ್ಯಮುದ್ಯುಕ್ತಿದೇವೋಭಾಷೋನ್ಯೇಪ್ರೀತಿರೋದೇಶ್ರವಮುನಮುನೇ
 72 ನಿಮ್ಯುಧೋಚ್ಯುತವ || ಪ್ರೀತ್ಯುಧಗಣೇಂದ್ರಮವಸಾಂಭುವಿತವೇದೇಶ್ವರ
 73 ವ್ಯಾಧುತಿಥ್ಯಾಕಾಲಕಂಮಂಜಯಾಜ್ಜ ಅನಾದಿನಿಧನಾದಿವರವಾಗಮವ
 74 ದೋಧಿವಂಭೂವಂಜನವಪ್ರತಮುನಿಗ್ಗಣೇದೇವಃ || ವನಗ್ಗೀದಗ್ಗೀನಿಸಗ್ಗೀ
 75 ತಪ್ರಾಪುಖಿಜ್ಜವಲ್ಪೀನವಂಜನವಾಂಭುಧೇಶೋದ್ಯುಕ್ತವೈದ್ಯವಮುನಮುನೇ

(ದಕ್ಷಿಣಮುಖ.)

- [illegible]

- 133 ಕ್ರಾಂತಿವಿಹಮುಕ್ತಯೇರ್ಹದ್ವಾನ್ಮೋದಿತಶಾಸನಮೇತದುವ್ಯಾಪ್ತಂ ಶಾಸ್ತ್ರಾಭಿಪ್ರಾಪ್ತಂ
151 ಯಶಾಸನಾಂಗಮಾಚಾರ್ಯತಾರಾವಿಮೇರೀಟೀಯತಾ ||

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ಅದರ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮತ್ಪನ್ನಾಫಟವೇದೀಪಯತಿಪುನರಂಗವತ್ಪಾಪ್ಪಿಮೇತತ್ಸದ್ವೈದಾನ್ಮೋ
2 ಪರಾಸಪ್ರತುಂಚಿರಭವತೇತತ್ಪಮಾಣಿಕ್ಯದೇವಃ ಬಾಚ್ಯಯುಧಸ್ತೃಪ
3 ತ್ರೀಗುಣಗವಪ್ರತಿಪ್ತಸ್ತಸ್ಯ ಸುಸ್ತಯೋಶ್ರೀಶ್ರೀಮನ್ಮಯುಗ್ವ
4 ನಾಮಾಪದನಿಗುಣಮಣಿಭಾಂಧ್ರಕೀರ್ತೈಃಪ್ರಕೀರ್ತೈಃ || ಸಮ್ಯಕ್ಪ್ರಜ್ಞಾಪೂಜಾ
5 ಯಸಿಸಂಪ್ರಪಂಚೈತತ್ಪಮನಸ್ತಸ್ಯ ಶ್ರೀಶಕ್ತವತ್ಪ ೧೩೩೦ನೆಯವಿ
6 ರೂಢಿಸಂಪತ್ಸಂಧ ಚೈತ್ರಬ ೫ ಗು ಶ್ರೀಗುಂಮುಟನಾಧನವಃಧ್ಯಾತ್ಮದ
7 ಅಷ್ಟವಿಧಾಷ್ಟಾನಾನ್ವಿತವಾಗಿರಲುಗುಂವಂಗಸಮುದ್ರಕಣಿ
8 ಯಕಳಗದಾನಾಂಬಯಾದ್ವಬ ೨ ಗವಶ್ಚುಟಿಗುಂವದಮಾಣಿಕ್ಯನ
9 ಖರವರಯಗುಂವದವಗುಂವದವಮಾಣಿಕ್ಯದೇವನಮ
10 10 ಗ ಬೋಮುಣ್ಣ ನೋಳಗಾದಗೊಡುಗಳಸಮಕ್ಷದಲಿದೇವಗಿ ಪಾವಪೂಜಿ
11 ದುಮುಡಿಪ್ರಯವಾಗಿಕ್ಕೊಂಡುಕ್ಕೊಟ್ಟು ಅಸಾಧಾರಣವತಂತಕೀರ್ತಿಯ
12 ನೂಪುಪ್ಪುವನೂಬಾಂಜ್ವಲಿಕ್ಕೊಂಡನು || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದರ ಕೆಳಗೆ.

- 1 ಶೀಲಬಂಧುರಾಳವಿಭೂವಾಚಲದೇವೀಜೋಗ್ಗ ಕಾಂತಯುತೋ
2 ಲಮ್ಯ ಗಾಕ್ಷೇತಿಳುಳದಗುಂವದನಾಧನವದಂಚ್ಚಾಫಗೇಟೀಡ
3 ಚಿತ್ವನುಮೇಯನಿತ್ವನುಧಾರವೀರಬಿಲಾಳನುಪಾಳಕಾ ನುರದಯ
4 ಮುಯಿಯುಮುಳ್ಳಿನಮೆಯೈ ಸಲಿಸಂ || ಅಂತುಧರಾಪೂರ್ವ
5 ಕವಮುಡಿಕ್ಕೊಟತಾಗ್ರಮನೀಮೆ || ಮೂವಯೋನೇನಪ್ಪ
6 ತಂಕುಸ್ತುಹಳ್ಳದೇವರಪ್ಪಪತ್ನಿಪಡೋಳೇನಮಳ್ಳಹೂಡೋನಮಳ್ಳ
(ಪೂರ್ವ ಮುಖದ ಕೆಳಗೆ)

- 7 ಬವಗಮಂಚೇನಮಳ್ಳಯುಟಿಟ್ಟುಕ್ಕೊಟಗಾಮೂಲಾಚಂದ್ರಾಕ್ಷಸ್ತಾ
8 ಯಯಾಗಿಸಲಗುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಭದ ಪತಿ ಮ ಮುಖದ ಕೆಳಭಾಗದಲ್ಲಿ.

- ಶ್ರೀಮತ್ಪರಮಗುಣೀರಸ್ಯಾಧ್ಯಾದಿಮೋಘಾಂಭನಂಜೀದ್ರಾತ್ಮಯೋಕ್ತೃನಾಧ
2 ಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಸ್ಯಸ್ಯ ಶ್ರೀಶಕ್ತವರ್ಗ ೧೩೩೦ನೆಯಯುಮನಂವತ್ಸಂವತ್ಸ
3 ಶಂಬುಕುವ್ವ ೧೦ಗು ಸ್ಯಸ್ಯ ಶ್ರೀಮತ್ ಬಾಂಧ್ರಕೀರ್ತಿಪಂಡಿತದೇವರಾಳ. ಅದರಕೀರ್ತಿಯಾಭಿವವ
4 ಪಂಡಿತದೇವರಾಳುಂಟಿಳುಗ. ೪ದನಾಚ್ಚಾಪಮಗಳಮಾಣಿಕ್ಯನಖರವತಲರ. ಪಂಡಿತಸಾಸ್ಥಿಕಂಚೈವೈರು . . . ಮರು

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ಅದೇ ಮೂಯಲ್ಲಿ ಎವಗಡೆ ಕಂಭ.

(ಉತ್ತರ ಮುಖ.)

- 1 ಶ್ರೀ ಜಯಪ್ರಜ್ಞಮೃದಾಪ್ರಾಪ್ತವಿಶಾಸ ಶ್ರೀ
2 ಶಕ್ತುಶಾಸನಂ ಶಾಸನಂಜಿನಮುಪಾಸ್ತುಮುಕ್ತೆ

- 42 ಯಗಣೇಗಂತ್ರಿ ಚಪುಸಕೇ ಇಂಗುಲೇರಬಲಿವರ್ಷದಮನ್ವಂತರಿಗ್ರಾತಭೂತಲಃ ||
 43 ತತ್ರಸರ್ವ್ಯರೋವಿಪ್ರಾಕೃತಮತಿವ್ಯಜಿತೇಂದ್ರಿಯಸ್ಥಿಧೃಣಸನವರ್ಷನಪ್ರತಿಬಂಧ
 44 ಕೀರ್ತಿಕಲಾಪಕವಿಶ್ವತೃತಕೀರ್ತಿಭಟ್ಟಾರಕಯತಿಸ್ಸಮಜಾಯತಪ್ರಸ್ಫು
 45 ರವ್ಯಚನಾಮೃತಾಂಬುನಾಶಿತಾಬಿಲಪ್ರಕೃತಮಃ || ಕೃತ್ಯಾವಿನೇಯಾನ್ವೃತಕೃತ್ಯ
 46 ವೃತ್ತಿನ್ನಿಧಾಯತೇಪುರುಷಾರವಚ್ಚಕ್ತೈಃ ಸ್ವದೇಹಭಾರಂಚಭವಿಪ್ರಾಣಾತಸ್ಸ
 47 ಮಗಧಿಭೇದೇನಿವಾಸಭೇದೇ || ಗತೇಗಗನವಾಸಸಿತ್ರಿವಮಪ್ರಯಸ್ಕೋಚ್ಛಿಂ

(ಪೂರ್ವ ಮುಖ)

- 48 ತಾನವೃತ್ತಗೇಣಸಂಪತಿವ್ಯಸತಿಕೇವಲಂತ್ಯಜಃ ಚಮಂದಮಂದವನ್ನಧಪ್ರಾಣಮದು
 49 ಗ್ರಾಪೋಚ್ಚಲತ್ಯತಾಪಕತಿಕ್ರೃತಪ್ಪರಣಭೇದಬಲ್ಯಂಭುವಿ || ಶ್ರೀಚಾರುಕೀರ್ತಿ
 50 ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತು ದಭೂನ್ನಿಧಯೋಧವಲೀಕೃತಾಃ ಯಸ್ಯಾ
 51 ಭವತಃ ಪನಿಸಿಷ್ಠಂ ರತೋವಶಾನ್ತಿಶ್ಚಿತ್ತಗುಣೇಚಗುರುತಾತ್ಯಕೃತಾಣರೇ || ಯಸ್ತ
 52 ಪೋವಲ್ಲಿಭಿವ್ಯೇಳ್ಳಿತಾದ್ರಮೋವತ್ತ್ಯಯಮಗಸಸಾಂತ್ಯಯೇಭೂತಲೇ ಯುಕ್ತಿರಾ
 53 ಸ್ತಾನ್ರಿಕಂಚತ್ರಕೃತ್ಯಾನ್ಯಯಾನ್ವಿವಿಧ್ಯಾಂಬುಧೇವ್ಯಧ್ವಿಂ ಕೃತ್ಯಂಧ್ರಮಃ || ಯಸ್ಯಯೋಗೀ
 54 ಶಿಸೇವಾಂದಯೋಸ್ಸರ್ವ್ಯದಾಸಗಿನ್ನಿಮಿಂಧಿರಾಂವತ್ಯತೇಣಾಭೀಗಣಃ ಚತಯೋವಾ
 55 ಭವತಃ ಕೃತ್ಯತಾಪವತ್ಯಕೃತಾಃ ಸಾನ್ಯಧಾನೀಲತಾಕೀರ್ತಿಪತ್ಯತೇನೋ || ಯೋಪಾಂರೇರಾ
 56 ಶ್ರಯತೋಗಿವಾತೋರೇವಪ್ರಾನ್ರಿಂವಿತತಾನತೇಪಾಂ ಬ್ರಾಹ್ಮಣಾಚೋತಿತರೋಗೀಶಂ
 57 ತಿರಾಸ್ತೀಶ್ಚಿತ್ತತಿವ್ಯಚ್ಚೇವಚೇನ || ಮುನಿಮ್ಯುಗನೇಷಾಬಲತೋವಿಚಾರಿತಂಸಮಾಧಿ
 58 ಭೇದಂಸಮಮಾಪ್ಯಸತ್ತಮ ವಿರಾಯದೇಹಾಂವಿಧಾಪದಾಂಪದಂವೇದಿವ್ಯಂಪುರುಷ
 59 ಪೈಥವಂ || ಅಸ್ತಮಯಾತಿತಸ್ತನ್ಯತಿನಿಯಯ್ಯಗ್ನಿನ್ಯಾಭವಿಷ್ಯತ್ತರಾಂ
 60 ಹಿರಯತಿಸ್ಸೋಮೇವಸ್ತು ಮಿಧ್ಯಾತಮಸ್ತೋಮಹಿತಂಸರ್ವ್ಯಮುತ್ಸಮೈರಿತ್ಯ
 61 ಯಾವತ್ಯಭಿರುಪಾಭೋಷಿ || ವಿಮುಧಜನಮಾಲಕಾಕುಖಿಧಮತವಾರಕಂ
 62 ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭವತತವ ಲಂಬಧಾ || ಧವಲಸರೋವರನಗರಬಿ
 63 ನಾಸ್ತುಂವಂಪ್ರವದಗೃತತಮಂತ್ಯಮೋಮುಃ || ಯತ್ವಾಧವ್ಯಯಮೇವ
 64 ಭೂಪತಿತತ್ತ್ವಕ್ರೇತೋಭೂಪಣಾಯವ್ಯಕ್ಯಾಮೃತಮೇವಕೋವಿಧಕಾಲೋತ್ಪಾದಿ
 65 ಜೇವಾನೀಂ ಯತಿರಾತ್ಯವಿಮಲಂಬಭೂಪಭೂಪನಂರತ್ನಾಕರಣಾಂವೃತಂಯದ್ವಿಧ್ಯ
 66 ವಿರಾಚಕಾರಭುವನೇರಾಸ್ತಾತ್ಯಜಾತಮುತಾ || ಕೃತ್ಯಾಪಸ್ತೋವ್ರವನ
 67 ಲ್ಲಮೇಧಾಸ್ತಂಪಾದ್ಯಪ್ಪಣಾನ್ಯನುಪ್ಪಣಾನಿ ತೇಪಾಂಫಲಸ್ಯಾನ್ಯಭವಾಯ
 68 ದತ್ತಜೇತಾಇವಾಪತ್ತಿವಿವಂಸಯೋಗೀ || ತನ್ಮನಾತೋಭೂಮ್ನಿಸ್ಥಾಂತಯೋ
 69 ಗೀಪ್ರೋಧ್ಯವ್ಯಚಾಪಧ್ಯಯಸ್ಥಿಧೃಣಾಸ್ತು ಬಿಧ್ವಿಷ್ಟೋಮ್ನಿಧ್ಯಾವರಣಾತ್ಯಕರಾಭಿ
 70 ಯೋದ್ಯತ್ಯವೃತ್ತವೃತ್ತಮುಂಪ್ರಯಸ್ಸೈವ || ದರ್ವ್ಯಾದ್ಯುಕ್ತೇಣಾಸ್ತಾಜಾತಂವೇ
 71 ಕೇವಾಲಾನೇಕಾಂತ್ಯಾಸ್ತಾಭೂತದಯಯಾ ಇಂದ್ರೋನೃಪೇಫಿಜಾ
 72 ಲೋತಧ್ಯಯಭೂವೃತ್ತಾಂಭೂಭೃತ್ಯಂಪತೀವಾಚಿಧೇ || ಯದ್ವತ್ಪರಾ ಬಿಜನ
 73 ತಾನನಿಮಲಮಾಲಿರತ್ನಾಂಪ್ರೇನಿವಮುಂವಿಧಮಸರಾಗಂ ತದ್ವಸ್ತುಂ
 74 ಸ್ತುನವಧೂನ್ಯಗಜಸಸ್ತಾಜಾತಂನೋಯಾಪ್ತನೇಚಬಿಲಂಸಚಭಾಗ್ಯಮಿಧಂ || ಪ್ರಸಿದ್ಧ
 75 ಶಾಸ್ತ್ರಾಂಬುಧಿಮೇವಧೀರೋದಗಾಪಭಾವ್ಯಾಸಕಲಾತ್ಯಕರತ್ಯಂ ಪರೇನಮತ್ಯಾ
 76 ಸ್ತದ್ವಸ್ತುಂಪಾದೇಕೈಕಮೇವಾತ್ರನವರ್ಷವಂಪು || ಸಂಪಾದ್ಯಕಿಷ್ಕಾನ್ಯನು
 77 ನೀಪ್ರಸಿದ್ಧಾನ್ಯಾಪಯಾಮಗಸಕುಣಗ್ರಯಧ್ವಿಂ ಜಗತ್ಪವಿತ್ರೀಕರಣಂ
 78 ಯಧವತ್ಯಪ್ರಸತ್ತಾನಾಯಾಬಿಲಸಂವಿಜೇ || ಕೃತ್ಯಾಭಿತ್ಯೇತೇನೋಗೀಶವರ್ಣಾ
 79 ಸ್ತೋನೀತ್ಯವಸ್ತಕಾಮಧೇನುಂವಯೋವಾ ಸ್ವಕೃತ್ಯೋಚ್ಚೈಶ್ಚಿತ್ತವಿಬುತೋತಿಶ್ವಪಾ

- 155 ಗಾಢಾಭೇ ಸಿತನವಮಿವಿಧುದಿನೋದಯಜ್ವಲಿಸವಿಶಾಖೇಪ್ರತಿಷ್ಠಿ
 156 ತೇಯಮಿಹ || ವಿಲೀನಸಕಲಕ್ರಿಯಂವಿಗತರೋಧಮತ್ಯುಜ್ಜಿತಂವಿಲಂಘಿ
 157 ತತಮಸ್ತು ಲಾವಿರಹಿತಂವಿಮುಕ್ತಾಶಯಂ ಅವಾಙ್ಮನಸಗೋಚರಂ
 158 ವಿಜಿತರೋಕಕಲ್ಪ್ಯಗ್ರಾಮಮದೀಯತ್ಯದಯೇನಿಕಂವಸತುಧಾಮದಿವ್ಯಂಮಹ
 159 ತ || ಪ್ರಬಂಧಧ್ಯನಿಸಂಬಂಧಾತ್ಯದ್ರಾಗೋತ್ಪಾದನಕ್ಷಮಾ ಮಂಗರಾಜಕವೇ
 160 ವ್ಯಾಕೀವಾಣೀವೀಣಾಯತೇತರಾಂ ||

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ಕಂಚಿ ಗುಬಿ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಗುಂಡಿನ ನೇಲೆ.

- 1 ಶ್ರೀನಿಳುಪ್ಪುಸಂವತ್ಸರದೊಳುವಿಭ
 2 ವದಲಿಪ್ಪಯಜಬ ೩ ಮಿಯೊಳುತಾಂಶ್ರೀ
 3 ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
 4 ಅನಾದಿಯಗ್ರಾಮಂ || ಆಗ್ರಾಮದಲುಶ್ರೀಮತ್ಪಂಡಿ
 5 ತದೇವರಶಿಷ್ಯರುಕಾಪ್ಯಪಗೋತ್ರದದ್ವಿಜಕುಲಸಂಪ್ಪನ್ನರು
 6 ಸೇನಬೋವಸಾಯಂನನವರುಅವರಮದ
 7 ವಳಗೆಮಹದೇವಿಗಳಬ್ರಿಯಪುತ್ರಹಿರಿಯಂ
 8 ಣನೂಶ್ರೀಗಂಮುಟನಾಥಸ್ವಾಮಿಗಳಬಿಲ್ವಶ್ರೀ
 9 ಪದವನೂದರಂಶನವಾಗಿಪರಮಜನೇಶ್ವರಭಕ್ತರುವರ
 10 ಗುಣಿಗಳುಮುಕ್ತಿ ಪಥವಂಪಡದರೂ || ಶ್ರೀ

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ಅಖಂಡ ಬಾಗಿಲಿಂದ ಬಳಕ್ಕೆ ಹೋಗುವಾಗ ಎನೆಯ ಬಾಗಿಲ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ ಇನೆಯ ಶಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|--------------------------|--------------------------|
| 1 ಸಕೆ ೧೫೫೫ ಆಸ್ತಿಜ | 4 . . . ಶ್ರೀಸಕ |
| 2 ವದಿ ೩ . ಬೇರಾವನಾಸಾ | 5 . ವಾನಾಪೂಸಾ |
| 3 ಪುತ್ರ . . . ಪುತ್ರಮಖಿರಾ | 6 . . ಗಯಾ ಸಕಳಶ್ರೀ |

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೆಯ ಶಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|--------------------------|--------------------|
| 1 ಸಕೆ ೧೫೫೫ ಆಸ್ತಿಜವದ ೩ | 3 ಪಣಿತುಣಬಾಜಾತ್ರಸಕಳ |
| 2 ಬೇರಾವನಾಸಾಪುತ್ರಹಿರಾಸಾಘಾ | |

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಇನೆಯ ಶಾಸನ.

(ನಾಗರಾಜರ)

- | | |
|---------------------------|---------------|
| 1 ಸಕೆ ೧೫೫೫ ಆಸ್ತಿಜ | 4 ಜಾತ್ರಾಸಕ |
| 2 ವದಿ ೩ ಬೇರಾವನಾಸಾಪುತ್ರ | 3 ೪ : |
| 3 ರವನಾಸಾಘಾತ್ರಜಾಗಾ . . | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೆಯ ಶಾಸನ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೆ ೧೬೫೩ ದಾಸವದಿ ೧೦೦ ರುಕ್ರವಾಲೆಭಂಡೆವೇಡಕೀತ್ರಿ ಸಹಿತ ||
- 2 ಉಭೇವಳಜಾತೀಹೀರಾಸಾಹಸುತಡಾಸಸಾಸುತಲಾಗೇಬಾ
- 3 ಸೋನಾಬಾಈರಾಜಾಈಗೋಮನಈರಾಧಾಈಮುಂನಾಈಸಹಿತಜಾಹಾ
- 4 ಸಭಳಕೇರೀಕಾರಜಕರ

ಅಖಂಡ ಬಾಗಿಲ ಬಲಗಡೆ ಪಡಸಾಲೆಯ ಮೇಲೆ.

- | | |
|------------------|----------------|
| 1 ವೆಯನಾಮಸಂವ | 3 ಅಷ್ಟಮಿಯುಗುರು |
| 2 ಚರದಕಾತ್ತಿ ಕಸಂಧ | 4 ವಾರ |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಭುಜಬಲಿ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿ
- 2 ಯಗಣಪುಸ್ತಕಗ
- 3 ಚೈತೀಗ್ಗವಿಮು
- 4 ಕ್ತಸ್ಯದಾಸ್ತದೇವರಗುಂಡ್ಲಭರತೇಶ್ವರದಂಡನಾಯಕಮಂಡಿಸಿದ ||

ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ ಭರತೇಶ್ವರ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ.

- | | |
|---------------------------|------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯ | 4 ಗುಂಡ್ಲಭರತೇಶ್ವರ |
| 2 ಗಣಪುಸ್ತಕಗಚೈತೀಗ್ಗ | 5 ದಂಡನಾಯಕಮಂಡಿಸಿದ |
| 3 ವಿಮುಕ್ತಸ್ಯದಾಸ್ತದೇವರ | |

ಅದೇ ಬಾಗಿಲ ಬಲಗಡೆ ಗುಂಡಿನಲ್ಲಿ.

- | | |
|---|---------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿಧಾನಂ | 10 ಬ್ರಹ್ಮಯುಮಿಗಂಗಳವಾಡಿನಾಡೋಳ್ಳಿಗಲ್ಲಿಗೆ |
| 2 ಸೇನಯಂಕಕಾಪರಣಾರಂಗನೀತಿಶ್ರೀವನ್ಮಠಿಯಾ | 11 ಬ್ರಹ್ಮೋರ್ವಕಂ \|\| ಕ \|\| ಪ್ರಕಟಮೂಲವಿಭುವ |
| 3 ನೆವಂಡನಾಧಾನುಜಂದಾನಭಾನುಜನನಿಸಿದಭ | 12 ಉತ್ತಮ ಕನ್ನ ವಸದಿಗಳನೊಸೆದಂಜೇನೋರ್ವದಾ |
| 4 ರತಮಯ್ಯದಂಡನಾಯಕನೀಭರತಬಾಹು | 13 ರ ಪ್ರಕರಮನಿನ್ನೂ ಜನಲಾಕಿಕಧೃತಿಮಾ |
| 5 ಬಲಿಕೇವಳಗಳ ಪ್ರತಿಮೆಗಳುಮನೀಬಸದಿಗ | 14 ದಿಸಿದನೇನಯೆಭರತಚಮೂವಂ \|\| |
| 6 ಉಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷದೋರ್ವಾತ್ಥಂವಮಂಡಿಸಿದನೀರಂಗವ | 15 ಭರತಚಮೂವತಿಸುತಸುಸ್ಥಿರೇಶಾಸ್ತಲದೇವಿ |
| 7 ಹಪ್ಪಳಿಗೆಯುಮನೀವೆಹಾರೋಪಾಸವಪ್ಪಿಯು | 16 ಬೂಜಿರಾಜಂಗನೇತವ್ವರತನಮಂಮುಖಿ |
| 8 ಮಂರಚಿಸಿದಂಶ್ರೀಗೋಪ್ಪಟದೇವರಸುತ್ತಲಾರಂಗ | 17 ಸೋಸ |
| 9 ಮಹಪ್ಪಳಿಗೆಯಂಬಿಗಿಯಿಸಿದನಸ್ತಮ | 18 ಮುಖರಾಜದನಿದಂ \|\| |

268. (113)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಶ್ರೀಮತುಪದಮಗಂಭೀರಸ್ಯಾದ್ಯಾ
- 2 ಧಾವೇಫಲಾಂಜನಂಜಯಾತ್ಮೈಳೋ
- 3 ಕೃನಾತಸ್ಯಸಾಸನಂಜನರಾಸನಂ ||
- 4 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಾಸಬ್ರಮಾಹಮಂಜಲಾಚಾದ್ಯಾಫಿ
- 5 ಪುಶ್ಯಸ್ತಯವಿರಾಜಿತಚಿನ್ಮಾಳಂಕ್ರಿತರುಂವಿಸಂಜೋಧಾವ
- 6 ಬೋದಿತರುಂಸಕಳವಿಮಳಕೇವಳಕ್ಷುನುನೇತ್ರತ್ರಯರುಂ
- 7 ಅನನ್ತಜ್ಞಾನದರ್ಶನವೀರ್ಯಸುಖಾತ್ಮಕರುಂವಿವಿತಾತ್ಮ ಸದ್ಧರ್ಮೈ
- 8 ದಾರಕರುಂಪಿಕ್ವಭಾವನಾಭಾವಿತಾತ್ಮ ರಂವುಭನಯ
- 9 ಸಮರ್ಥಿಗಸಬರುಂಪ್ರದಂಡರಹಿತರುಂಪ್ರಸುಖಾಕೃತರುಂ
- 10 ಚತುಕಪೂವಿನಾಸಕರುಂಚತುರ್ವಿಧವೈದ್ಯಗಿರಿಕಂ
- 11 ದರಾದಿಭೈರಯಸಮಾನ್ವಿತರುಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
- 12 ಕತ್ತೂಗಗಳೂಂಪಂಚಾಚಾರವೀರ್ಯಾಚಾರಪ್ರವೀಣರುಂಸಪ್ತದರುಂ
- 13 ಕನದಭೇದಾಭೇದಿಗಳೂಂಸಟುಕವೈದ್ಯಸಾರರುಂಸಪ್ತನಯನಿರ
- 14 ತರುಂಅಪ್ಪಾಂಗನಿಮಿತ್ತಕೃಷ್ಣರುಂಅಪ್ಪವಿಧಜ್ಞಾನಾಚಾರಸಂ
- 15 ಪಂನರುಂನವವಿಭುಜೈಚರಿಯವಿನಿಮ್ಯುಕ್ತರುಂದಕಧ
- 16 ಮೈಗಮೈಗಾನ್ವರುಂಯೇಕಾದರಣ್ಯವಕಾಚಾರವುಪದೇಶಬ್ರತಾಚಾ
- 17 ರಚಾರಿತ್ರರುಂಧ್ಯಾಧರಾತಪನಿರತರುಂಧ್ಯಾಧರಾಂಗಸೃತಪ್ರವಿಧಾನ
- 18 ಸುಧಾಕರರುಂತ್ರಯೋದರಾಚಾರಶೀಲಗುಣಭೈರ್ಯಮಾಸಂ
- 19 ಪಂನರುಂಮುಖತನಾಲ್ಪುಲಕ್ಷಣೇವಭೇದಮಾಗ್ಗಣರುಂಸಮ್ಯಜೇವದ
- 20 ಯಾಪರರುಂಶ್ರೀಮಕೊಂಪಕುಂದಾನ್ವಯಗಗನಮಾತ್ಮಕಂಚರುಂ
- 21 ವಿವಿತ್ಕೋಂಪಕುಂಧ್ಯಮಾಂವರುಂದೇಶಿಗಣಗಜೇನ್ದ್ರಸುಧೂರಮದಧಾರಾವಾ
- 22 ಸುರರುಂಶ್ರೀವೇಹಾಃದೇಶಿಗಣಪೊಸ್ತಕಗಚ್ಛಕೊಂಪಕುಂದಾನ್ವಯಶ್ರೀಮತ್ತಿಭು
- 23 ವನರಾಜಗುರುಂಶ್ರೀಭಾಸುಚಂಪುನಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳೂ ಶ್ರೀಸೋಮಚಂ
- 24 ದ್ರಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳೂಚತುಮೈರಬಿಭಾಲ್ವರಕದೇವರುಂಶ್ರೀಸಿಂಹ
- 25 ನಂದಿಭಟ್ಟಾಚಾರ್ಯಗಳೂಂಶ್ರೀಶಾಸ್ತ್ರಿಭಟ್ಟಾಚಾರ್ಯಗಳೂಂಶ್ರೀಶಾಸ್ತ್ರಿಕೀರ್ತಿ
- 26 . ರ . ಭಟ್ಟಾಚಾರ್ಯಗಳೂಂಶ್ರೀಕನಕಚಂದ್ರಮುಲಧಾರಿದೇವರುಂಶ್ರೀನೇಮಿ
- 27 ಚಂದ್ರಮುಲಧಾರಿದೇವರುಂಚತುಸಂಘೇಶ್ರೀಕಲ್ಪಗಣಸಾಧಾರಣ
- 28 . ಚದೇವಧಾಮರುಂಕಲಿಯುಗಗಣಧರಪಂಚಾಸತಮುನೀಂದ್ರರುಂ
- 29 ಅವನಿಷ್ಠರುಂಗೌರಶ್ರೀಕಂತಿಯುಂಸೋಮಶ್ರೀಕಂತಿಯುಂ . ಸಶ್ರೀ
- 30 ಕಂತಿಯುಂದೇವಶ್ರೀಕಂತಿಯುಂಕನಕಶ್ರೀಕಂತಿಯುಂಸಪ್ತ
- 31 ಯುಪ್ಪತ್ತುಮುಖತಂಜನಿಷ್ಠರುಂವೆರಸುಮೇಖಾಂವಿಸಂವತ್ಸರವಪಾ
- 32 ಲ್ಗಣಸುಂ ಬ್ರಿಶ್ರೀಮಂಮುಖದೇವರತೇರ್ಥನಂದ . ಪಂಚಕಲ್ಪಾಣಾ

(ಮುಂದೆ 34 ಪದ್ಯಗಳು ಸಮೇತ ಮೊದಲಿವೆ)

269 (114)

ಅದೇ ಗುಂಡಿಗೆ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶ್ವರಗಣ
ಪುಸ್ತಕಗಚ್ಛಕೊಂಪಕುಂದಾನ್ವ

3 ಯಶ್ರೀಶ್ರೈವಿದ್ಯದೇವರತೇಶ್ವರುಂ
4 ಪದ್ಮನಾಭದೇವರುಂಸಕನವ

- 5 ತನ್ನರವಚೈತ್ರರು ೧ ಸೋಮವಾರದೊ
6 ಮನಾಕತ್ರೇಮನಸ್ಸರೋಜಿನೀರಾ

- 7 ಜಮರಾಳರಾದರು ಮಂಗಳಮ
8 ಹಾಶೀ ||

270

ಅದೇ ಗುಂಡಿನ ಉತ್ತರಕ್ಕಿರುವ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಅಸ್ವತಿ
2 ಜಸುಧ ೯ ಲ್ಲುಬೇಗೂ
3 ರಗಾಮಯನರ
4 ಸಪ್ತಸಟ್ಟಿಯರ
5 ಮಗಚ್ಚಿಯಾಣನುಸ್ಯಾ

- 6 ಮಿವರುಸನ
7 ವಮಾಚಿಈಕಟ್ಟೆ
8 ಟ್ಟಿಯರನಟಗಿನಿ
9 ಲಿಸವರು

271

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಸೋಮಸೇನದೇವ
2 ರಗುಡ್ಡಗೋಪಯ

- 3 ಬೈಚಕ್ಕ

272

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 . . ಭುವನಕೀರ್ತಿರದೇವರಕಿಷ್ಕ

- 2 . . ಕೀರ್ತಿರದೇವರನಿಧಿ

273 (112)

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀರಾಜಕೀರ್ತಿರದೇವರ || ಕಿಷ್ಕರುಹೇಮಚಂಪು

- 2 ಕೀರ್ತಿರದೇವರನಿಧಿ || ಮಂಗಳಮಹಾಶೀ

274 (111)

ಅದೇ ಗುಂಡಿನ ಮೇಲೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾಪಾಮೋಘಲಾಂಘ
2 ನಂಜೇಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಸನಂಜಿನಾಸನಂ |
3 ಶ್ರೀಮೂಲಸಂಘಪಯಃ ಪಯೋಧಿಸರ್ಧನಸುಧಾಕರಾಃ
4 ಶ್ರೀಬಿಲಾತ್ಕ ರಗಣಾಕಮಲಕಲಿಕಾಕುಲಾಪವಿಕಚನನಿವಾಕರಾಃ
5 . ವನನಾ . . . ತಕೀರ್ತಿರದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ರಾಯಭುಜಸುಧಾಮ . . ಅ
6 ಚಾಯ್ಯಮಹಾವಾದಿವಾದಿವ್ಯರಾಯವಾದಿಮಹಾವಸಕಲವಿದ್ಯ
7 ಜನಹಕ್ಕವತ್ತಿರದೇವೇವೈವಿರಾಲಕೀರ್ತಿರದೇವಾಃ ತತ್ಸಿಷ್ಯಾಃ ಭಟ್ಟಾರಕಶ್ರೀರುಭಕೀ
8 ತ್ತಿರದೇವಾಃತತ್ಸಿಷ್ಯಾಃ ಕಲಿಕಾಲಸರ್ವಜ್ಞ ಭಟ್ಟಾರಕಧರ್ಮಾಭೂಷಣದೇವಾಃ ತತ್ಸಿಷ್ಯಾ
9 ಶ್ರೀಅಮರಕೀರ್ತಿರಚಾರ್ಯಾಃ ತತ್ಸಿಷ್ಯಾಃ | ಮಗಲಿವಾರ್ . ತಿನ್ನಪಾಣಾಂಪು
10 ಧಮನಲ ರಸಿತ . ಸುತಮಾ
11 ಯಮುಲ್ಲಾಸಕ . . . ದೇಮಕ ಚಾಯ್ಯಪಟ್ಟವಿಪುಲಾ
12 ಯಾಚಲಾ . . . ಕರಣಮಾತ್ಮರಂಡಮಂಡಲಾಣಾಂಭಟ್ಟಾರಕಧರ್ಮಾ
13 ಭೂಷಣದೇವಾನಾ . . . ತತ್ಪಾತ್ಥವಾದ್ಧಿವರ್ಧನನಿವಾಕರನಾ .
14 ವರ್ಧವನಸಸ್ಯಮಿನಾಕಾಂತೋಪಚಾರ್ಯಾಣಾಂ
... ಸ್ವಸ್ತಿರಕವರ್ಧ ೧೦೯೫ ಪರಿಧಾವಿಸಂವತ್ಸರಪೈರಾಮ
ರುಡ್ಧ ೩ ಮುಧವಾರೇ ||

275

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮೇಲುಗಡೆ ೧ನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

1 ವನವಾಸವಸ್ತ್ರ

2 ರವ . ರಾ

276

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

ಸಂಪನ್ನದಿಆಚಾರ್ಯರು ||

277 (119)

ಅನಂದ ಬಾಗಿಲಿಂದ ಕೆಳಕ್ಕೆ ಇಳಿಯುವ ಗೋಪಾನಕ್ಕೆ ಪಶಿ ಮದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಂವತ್ ೧೨೦೯ ವರ್ಷವೈಶಾಖಪನುದಿ

2 ಒಸೋಮೇಶ್ರೀಕಾಪ್ಪ ಸಂಘೇವಂಚಿತ

3 ಟಗಟ್ಟೆ . ಶ್ರೀರಾಜಕೀರ್ತಿಃ | ಸ್ತುತ್ವಟ್ಟೇಭ || ಶ್ರೀಲ

4 ಪ್ರೇಮೇನಸ್ತುತ್ವಟ್ಟೇಭ || ಶ್ರೀಇಂದ್ರಭೂಷಣಸ್ತುತ್ವಟ್ಟೇ

5 ರೋಸೂವಘೇರವಾಳಜಾತಿಬೋರವಿಂಜಬಾಳಪುತ್ರಪಂ ||

6 ಭಾ || ಧನಾಳಾತಯೇಪುತ್ರಪಂ || ಶಾಂಭಲಪೂಜನಾಳಾತಯೇಪುತ್ರಪಂ || ವನವಾಸ || ಪಡಾಳಸ

7 ಪರಿವಾರೇಗೋಮಟಸ್ತಾಮಿಚಾಚಾತ್ರಾ . . . ಸಫಲ

278

ಅದರ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಪೂತಾಬಾಳ . . ಜಗದಾಳಪ

2 ಸಾಸಜಾತ್ರಾಸ

3 ಫಲ

279

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

(ನಾಗರಾಕ್ಷರ)

1 ಪೂಜನಾಳಪುತ್ರ

2 ಪಣ್ಣಿ . . ಪೂ . .

3

280

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪಾದಗಲ ಕೆಳಗೆ.

1 ಶ್ರೀಮತುಲಸ್ವ್ಯಭೂಷಣಂ ೧ ಯಲು

2 ಭಾದಗವಮನಾಪ್ತ ಸಕರಮಗಜನಗನು

3 ಭೂಗುಣವಚಾರುಕೀರ್ತಿಭೂಷಣ

4 ಶ್ರೀಪಾದವಕೆಳಗಿವತ್ತಿ

281 (109)

ತ್ಯಾಗದ ಬ್ರಹ್ಮದೇವರ ಕಂಠದ ಉತ್ತರ ಮುಖ.

1 ಬ್ರಹ್ಮಹೃತ್ಕುಳೋದಪನಲೇರೋಧೂದಾಮುಚ್ಚ್ರಿಸುರನಸ ಬ್ರಹ್ಮಹೃತ್

2 ಕುಳುವಿವರ್ತಸಮೋರೋಚಿಸ್ಸುಧಾಂಧಿಃ ಬ್ರಹ್ಮಹೃತ್ಕುಳೋಕರಾ

3 ಚಳಭಕ್ತಿದಾರವನದೇವಿಃ ಬ್ರಹ್ಮಹೃತ್ಕುಳೋಚಗ್ಧವವಸ್ತುಧ

- 4 ಣ್ಣರಾಜೋದನಿ || ಕಲ್ಪವೃಕ್ಷೈಃಭಿತಾಂಭೀವೇವಬಳಂಪಾತಾಳನುಲಾ ನುಜಂ
 5 ಜೇತುಂವಜ್ಜಿಜದೇವಮುದ್ಯತಭುಜಸ್ಯೇನ್ದ್ರೋದೇವಾನ್ದ್ರೋದಯಾ ಪತ್ಯುಶ್ರೀ
 6 ಜಗದೇಕವೀರಸ್ಯ ಪತೇಜ್ಜೈತ್ರದ್ವಿಪಸ್ಯಾಗ್ರತೋಧಾವರ್ತ ಸ್ತಿನಿದಯತ್ರ
 7 ಭಗ್ನ ಮಹಿತಾನೀಕಂಮೃಗಾನೀಕವತ || ಅಸ್ತಿಸ್ತ ಸ್ತಿನಿದಸ್ತ ವಜ್ರದಳತ
 8 ದ್ವಿಟ್ಟುಂಭಿಕುಂಭೋಬಳೇವೀರೋತ್ತಂಸಪುರೋನಿಷಾದಿನಿಪುಣ್ಯಾಳಾಂಕುರೇಚತ್ಯ
 9 ಯಿ ಸ್ಯಾತ್ಪೂನಾವನೋಚರಪ್ಪ್ರತಿನೃಪೋಮದ್ವಾಣಕೃಷ್ಣೋರಗಗ್ರಾಸಸ್ಯೇ
 10 ತಿನೋಽಂಬರಾಜಸಮರೇಯಾಶಾಘಿತಾ ಸ್ಯಾಮಿನಾ || ಶಾತಕೋರ
 11 ಪಯೋಧಿರಸ್ಯ ಪೂರ್ವಾ ಸ್ತು ಶ್ರೀಕೂಟಪ್ರಿಲಾಕಾಸ್ಯ ಪ್ರತನಾಯ
 12 ಕೋಸ್ತು ಚಸುರಾಶಿಸ್ತಧಾಪಿಕ್ಷಮೇ ತಂಜೇತುಂಜಗದೇಕವೀರಸ್ಯ ಪತೇ
 13 ತ್ವತ್ತೇಜಸ್ಯತಿಕ್ಷಣಾನ್ವಿವೃಷ್ಟಿಧರಣಸಿಂಗಪಾತ್ಥಿವರಣೇಯೇನೋಜ್ಜಿವತಂಗ
 14 ಜ್ವಿತಂ || ವೀರಸ್ಯಾಸ್ಯರಣೇಮಧೂರಮವಯಂಕಣ್ಯಗ್ರಹೋತ್ಪನ್ನಯಾ
 15 ತಪ್ತಾಸ್ತಪ್ರತಿಬಂಧಿನಿವೃತ್ತಿರಸಾಸ್ತಪ್ತಾಧಾರಾಂಭಸಾ ಕಲ್ಪವೃಕ್ಷಂರಣ
 16 ರಂಗಸಿಂಗವಿಜಯಿಜೇವೇತಿನಾಕಾಂಗನಾ ಗೀರ್ವಾಣೇಕೈತರಾಜಗದ್ವಕರ
 17 ನೇಯಸ್ಯ ವಿತಿಣ್ಣಾರಣಿಧಃ || ಅಕ್ರಮ್ಯಂಭುವನಿಕ್ರಮದಭಿಪನ್ನ
 18 ಗಂಗಾಧಿರಾಜ್ಯಶ್ರಿಯಯೇನಾದೌಚಲವಂಕಗಂಸ್ಯ ಪತಿವ್ಯರ್ಥತಾಫಿ
 19 ಲಾಪ್ತೀಕೃತಃ ಕೃತ್ವಾವೀರಕಪಾಳರತ್ನ ಚಪಕೇವೀರದ್ವಿಷ್ಣೋಣಿತಂ
 20 ಪಾತುಂಕಾತುಕಿಸ್ತ ಕೋಣಪಗಣಾಪ್ತಾಸ್ತಾಫಲಾಪ್ತೀಕೃತಾಃ ||

282 (110)

ಅದೇ ಕಂಛದ ದಕ್ಷಿಣ ಮುಖ.

- 1 ಶ್ರೀಗೋಮೃಟಜನಪಾಗ್ರದಚಾಗದಕಾಬಕ್ತ ಯಕ್ಷನಂ | 2 ಹಗ್ಗದೇಹ್ನಂ ||
 3 ಮಾಡಿಸಿದಂ | ಭೀಗಂಭೀರಗುಣಾಧ್ಯಂಭೋಗಪುರಂದರನಿಪು|

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ಬದಗಲ್ಲು ಬಸ್ತುಗೆ ಪಟ್ಟಿ ಮದಲ್ಲೆ ಬಂಡೆಯ ಮೇಲೆ.

(ನಾಗರಾಕ್ಷರ)

1 ಚೇತಾಮನಸಲುನ

2 ರಮಾಣಕರಕಾಕರ

284

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಕೇ ೧೬೩೨

3 ನೀಕಸಾಚ

2 ವಜಸಾಪವರೇ

4 ನಮಸ್ಕಾರ ||

3 ೧೬ ಬುಗಡಾಸಾ

(ಕನ್ನಡದಲ್ಲಿ)

4 ಧರ್ಮಾಸಾಕೋ

5 ಮಾಣಿಕಸಾ

5 ಟ್ಟಸಾಸೋಮಾ

285

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

1 ಸಾ

4 . . ಕವರೇ ೧೬

2 ಪ್ರ

5 ಮುಖೇರಾಜಾ

3 . . . ಕೇ ೧೬೩೨

6 ತ್ಯಾಸಕಳ

286

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಕಾಷ್ಠ ಸಂಘೇ

287

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಕಕಂಃಃಪಾರ್ಥವನಾಮಸಂವತ್ಸರೇವೈಶಾಖಮಾಸೇಶುಕ್ಲಪಕ್ಷೇಚತುರ್ದಶೀದಿವಸೇ
- 2 ಶ್ರೀಕಾಷ್ಠ ಸಂಘೇವಘೇರವಾಳಜಾತೀಯಗೋನಾಸಾಗೋತ್ರೇಸವದೀಬಾವುಸಾರ್ಯಾಜಾಯನಾತ್ರಜಯೇಪು
- 3 ತ್ರೈವ್ಯಪ್ರಮಪುತ್ರಸಂನೇಜಸಾರ್ಯಾಯಮಾತಯೇಪುತ್ರಾದಯರು . ಮಧ್ಯಸೀಮಾಸಂಘವೀತ್ಯಾ .
ಸಂಘವೀತ್ಯಾ
- 4 ಜಾನಕೀತಗ್ರಾಮೇಸಂಪ್ರಣಮತಿವಿದ್ವಿತೀಯಪುತ್ರಸಂಘವೀಪದಜೀಯಾರ್ಯತಾನಾಕುತಯೇಪುತ್ರೈವ್ಯ
- 5 ವೀರ್ಮಮಾರ್ಯಾಕಮಬಾಜಾಪುತ್ರವೀಗೋಜಾಪದಾಜೀಸಂಘವೀವಿದ್ವಿತೀಯಪುತ್ರಗೋಜಾಜೀತಿಸಂಪ್ರಣಮತಿ
- 6 ಹೀರಾಸಾಧರಮಾಸಾಮಾಡಗಡೇ

288

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|------------------------------|-------------------|
| 1 ಸಂಕಾಃಖಚೈತ್ರಸುಧೀಖ | 3 ತ್ಯಾಚೈಭಾಳಗೋವಸಾ |
| 2 ಅಲ್ಪಾ ಜಗಸವಾಲ್ಪಾನ್ವಪ್ರಸಾ | 4 ಸಮಸನೀಧರ್ಮಾಪದ್ಮಳ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|--------------------|--------|
| 1 ಸಕ ೧೫ಚೈತ್ರ ವದ ೧೦ | 3 ತವಾಸ |
| 2 ಪ ಜೀನಾಸಾಸುತವೇ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- | | |
|---------------------------|-------|
| 1 ಚೈತ್ರವದ ೬ ಪಾ ಸಕ ೧೫ಚೈ | 3 ಸಧಳ |
| 2 ಸಾ ಅಳೇನಾಜಾತಾ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀಕಾಷ್ಠ ಸಂಘ
- 2 ಮೂಡವಗಡೀ
- 3 ೧೫೩೩ ಮನಮಧನಾಮ ಸಂವದಸರೇ
- 4 ಕಾರ್ತಿಕವದೀ ೧೫ ಹೀರಾಸಂಘಮುಳುಫ

- 5 ವೃತ್ತಧರಮಸಾಕಾರಾಕಾಪ್ರತಿಸಾನಸಾ
- 6 ಮೋರಾಸಾವಪ್ಪಗಡೀಸಾತಪದಮೂಕಾ
- 7 ಭೀಜಾಪ್ರಾಸಫಳಮೂತಾಕಾಚೀಜಾತಾ

292

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ಮನಮಧನಾಮ
- 2 ಸಂವತ್ಸರೇಕಾರತೀಕ್ಷವದೀಸಾ
- 3 ದಿವ ೧ ತಳೇಬೀಮೂರಮೂಕಾಬಾವಾ

- 4 ಮೂರಮೂಜೀವಾಮೂಜೀವಾಮೂಜೀ
- 5 ಛಾನಯಜೀವಾನದೀಕಾಜಾಮಬೇಡ
- 6 ಕರಸಾತಾಕಾರತೀಮೂಕರಕಾಜಾತಾ

293

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೫೩೩ ಚೈತ್ರವದೀ ೬
- 2 ದಘಾಸೂಮಾನೀಕಸಾ

- 3 ಜಾತಾಸಫಳೇ

294

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

೧೫೩೩ ಸುರಜನಸಾಫಳ

295

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

ಸಕೇ ೧೫೩೩ ಚೈತ್ರವದೀ ೫ ಜಾತಾ ಕರೇ ಸಫಳ.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.
(ನಾಗರಾಕ್ಷರ)

- 1 ಉಪುಜೀವನೇಮೂಜೀ
- 2 ಸಾಮಾಜೀಸರತ

- 3 ಮೋಗೋಕಾ

297

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೪೦ ಫಾಲ
2 ಗುನಸುರೀ ೧ ಗುದೇ
3 ಮಾಸಾಮಾನೀಕ

- 4 ಸಾಗವೀಲ .
(ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)
5 ದೇವಸಾರಜಾ

298

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕೇ ೧೬೪೦ ವೈಸಾಪಸುರೀ ೩ ಶ್ರೀ
2 ಕಾಮ್ಯಸಂಘೀತಲಾಗೋತ್ರೀಲಪ

- 3 ಸಾಪು || ಬೀಲಾಸಾಹೀರಾಸಾರಾಮಾಸಾ
4 ಜಾತ್ರಾಸಫಲ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಬ್ರಹ್ಮರಂಗನಾಗರ

- 2 ಪಂ || ಜನವಂತ

300

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ೬ || ಗೋವಿಂದಾ

- 2 ಮಾಧಗಂಗಾ

301

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಂವತ್ ೧೩೦೯ ವರ್ಷೇ
2 ವೈಶಾಖ ಸುರ ೩ ಚಂದ್ರೇಶ್ವರೀಶಾ

- 3 ಪ್ವ್ಯಸಂಘೀಪಂಡಿತಾ

302

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

- 1 ಸಕ ೧೬೬೯ ಸಾವಳರೇ ಫಾಲಗುನವರ ೬
2 ತದಾ ಸ
3 ಪುತ್ರಪ್ರೇಷಕ
4 ದೂಯಾ

- 5 ಅವಾರ ಅ
6 ರಘು ಭಾ
7 ಶ್ರೇಷ್ಠಕ

303

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಅಂಬುಜೇಕಾಶ| ² ನ್ಯಾಜೇಕಾಶ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಮುಘಸುನಿ ೬² ಬೆಡಕ . ತ್ರಾಘ| ³ ಡ . . ಜಾತ್ರಾಸಫಳ

305

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಸಂವತ್ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವ² ತ್ವರೇ ಮುಘಸುನಿ ಉದಿ ಪಾಡಿವಮೂಟಾ . . .| ³ ಪುತ್ರಧಾರ . . . ಜಾತ್ರಾಸಫಳ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಸಕೇ ೧೫೬೬ ಪಾರ್ಥಿವನಾಮ ಸಂವತ್ಸರೇ² ಮೇಗನೇವನಾಸಾತಸೇವನಯಾಜೇವಾಕ| ³ ಭೀವದ್ಯುಜೇಟ ಸುಧ ೩

307

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ೧೩೫ ಜೇವಾಸಂಗವೀ² ೧೩೫ ಅಮಸಂಗವೀ| ³ ಜೋಗೋಗಾಸಾ

308

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ)

¹ ಬ್ರ || ಶಾಪ² ಸಾಜೇಬ್ರ || ರ| ³ ತ್ವ ಸಾಗರ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಜರ)

1 ಗಂಡುಬೆಟ್ಟವು . ಗೋವಿಂದ

2 ಜೀವಾವೇಶನವಡಿಸುವಳಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಗಂಟು ಶ್ರೀಮತು

4 ಕಮವೈವೈನಿಮಸುರಪನಗವನ

2 ಪರ್ತಿವಸಂಸ್ಥೆ ರದ ವ್ಯವಸ್ಥೆ

5 ವಲಭನಮಗೋತ್ರ

3 ಸುದಪಂಚಮಿಕಮಲಪರದ

6 ಮಗಜಿನವಸುರಪಳಿವರುಂಜಿವೀದನಟಿ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಹಾಲೆದನಮಸಣಿಯು

4 ಚತಿಯಗಂಡಬೊ

2 ಕಟ್ಟಿಬಿಡುವರ ಗಂಡ

5 ಯಸೆಟ್ಟಿಯವರಕೊಡ

3 ಪೊಡಯರಹಂ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಶ್ರೀಮತುರಾಳಿವಾಹನಕವರುಷ ೧೬೦೦ ಸಿದ್ಧಾ ತೀರ್ಥಸಂ

6 ಯರುಬಂದುದರುಣನವಾದರುಭದ್ರಂಭೂಯಾ

2 ವತ್ಸರದವೂಘಾಭಯಂಯುಟ್ಟುಮುನಿಗುಂದದನೀ

7 ತೋರಿ | ಶ್ರುತಸಾಗರವನ್ನಿ ಗಳಿಸಮಿತ

3 ಮೆಯದೇಶಕ್ಕುಲಕರಣಿಯರಮಕಳುವಾಂಕಡೊನ್ನ ಪೈಯ್ಯ

8 ಯದೇತಿಥಿಯುಬಿಡುಗೊರಜಿಡಗಪ್ಪನಾಗಪ್ಪನ

4 ನಲನುಜವೆಂಕಪ್ಪಯ್ಯನಪುತ್ರಸಿದ್ಧಪೈಯ್ಯನಲನುಜನಾ

9 ಪುತ್ರದಾನವ್ವಸಟ್ಟರಪುಣ್ಯಸ್ತ್ರೀನಾಗವ್ವನ

5 ಗಪ್ಪೆಯ್ಯನಪುಣ್ಯಸ್ತ್ರೀಯರಾದಬಿನದಾಂಚಿಕೆ

10 ಮೈದನುಭಿವ್ವಪ್ಪನುದರುಣನವಾದರು ||

ಚೋವ್ವೀಸತೀರ್ಥಕರರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಜರ)

1 ಪೊಂನಮನೀದೇಶ್ವರಗೋ

10 ಈ . . ಗೆರವಾಳೆಯವರಗೋತ್ರ

2 ಮುಟ್ಟುಸ್ಯಾವಿರಾಳದೇಶ್ವರ

11 ಜೀನಾಸಾಧಿವಾಸಾಕಾಪು

3 ಮುಟ್ಟುಸ್ಯಾಈಶ್ವರಗೋ

12 ಶ್ರೀಸದಾಚನಸಾಪುರುಷನಾ

4 ಸತೀರ್ಥಕರಂಕೀಪರತೀತಾ

13 ವರಾಪುಸಾಕಾಪುತ್ರಾಕಾ

5 ಚಾರುಕೇರತೀಪಂಡಿತಾಧರ

14 ಸಾವನಾಸಾಕಮುಚ್ಚರೇ

6 ಮುಂಡ್ರಾಪುಣ್ಯತಕಾರಲುದಸಾ

15 ಸಾತಸಾಧಾಸನಾ

7 ಸಕೇ ೧೫೬೦ ಸವಧಾರನಾ

16 ವರ . ಛೋದತ

8 ಮುಸಂವತ್ಸರವಾಸಾಕಮಾ

17 . ರಸೇರಾವ

9 ಸುಕುರವಾರದೇವಾಂಕೀಪತೀಸ್ಥವ

314

ಹೊರಕೋಟೆಯ ಬಾಗಿಲಿಗೆ ಬಲಗಡೆ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಚಿವವನ್ಮುನಕಂಖರಿಯಧ್ವ
- 2 ನಿಶಿವುಗದುಜ್ವನಂಗ
- 3 ಭಯಮುಂಸುಜನಂಗನುರಾ

- 4 ಗಮಮುದಕಸುಗುಂಘನನಾ
- 5 ದದಿನೆನ್ನುಹಂಸಗಂವಿಲಿಂಗಂ

315

ಅದರ ಮೇಲಾಗದಲ್ಲಿ.

- 1 ಕೊಳವಾಕೆ
- 2 ಮೂಣಿಕ್ಕುದೇ
- 3 ವನಗುಡ್ಡ ಜನವ

- 4 ಮೂಜೋಗಿಕಂಕರಿ
- 5 ಜಗದಾಳಮೊರಮೂ
- 6 ಅಲಿನಾಧನಮೋಸ್ತು

316

ಅದೇ ಬಾಗಿಲಿಗೆ ವಾಯವ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಶ್ರೀಮತ್ಕರೂವಾರಬೆದಿಗಣಕವೃಷದಸೂಳಂದಮುಟ್ಟದರಮೆಯಜಾಯಿಲೆವಿಗಿನ

317

ಅದೇ ಸ್ಥಳದಲ್ಲಿ

ಪರನಾರೀಪುತ್ರಕನಣ್ಣರತೋಟ್ಟುಕೆಳಗೆಕುಂಪ್ಪಿರತುಸ. ಲಗಡಸಪ್ಪತೋದಟ್ಟಿ ರಬೇವಬಾವನಬಣ್ಣಗುಣ್ಣಚಕ್ರಬೆಡ್ಡುಗಂ

318 (120)

ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟಿಲುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

- 1 ಅರಕೆಜಿಯವೀರವೀರಪ
- 2 ಬ್ಲವರಾಯನಮಕಂಕೆದೇಸಂ
- 3 ಖರನಾಯಕಂಚಿಟ್ಟುಗೋಳ

- 4 ಫಿ . ಯೆಚ್ಚ ಬೆಳಬಡಿಗರ
- 5 ಬೆಟ್ಟಕ್ಕೆ ||

319

ಅದೇ ಮೆಟ್ಟಿಲುಗಳ ಕಡೆಯ ತೋರಣ ಕಂಠಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ ಪಾದಗಳ ಕೆಳಗೆ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಪರಾಭವಸಂವತ್ಸರದಮಾಗ್ಗ ಸಿರಲಪ್ಪಮಿಸುಕ್ರವಾರ
- 2 ದಂದುಕೊಮರಚಣಾಲಕನತಮ್ಮ ಮಲೆಆಳಅಪ್ಪದಿನಾಯ
- 3 ಕಾಣ್ಣಿರುಚಿಕ್ಕಬೆಟ್ಟಕ್ಕೆಡ್ಡೆ ||

320

ಅದೇ ತೋರಣ ಕಂಠಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ ಮುಕ್ಕೊಡೆಯ ಕೆಳಗೆ.

- 1 - 30

- 2 ಗದಗೆ

- 3 ಕೆಳಗೆ

321 (121)

ಅದೇ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿರುವ ಬ್ರಹ್ಮದೇವರ ದೇವಸಾನದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

1 ಸಿದ್ಧಿಗೃಹ | ಕರ್ತೃಕನುಧ್ಯಾನರಲು |

4 ಋಗಿರಿಗೃಹನಾತಂವು

2 ಶ್ರೀಬ್ರಹ್ಮದೇವರಮಂ

5 ರಂಗ್ಯಯನನೇವೆ ||

3 ಟವನನುಹಿಸಾ

322

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ವಿಜಯಧವಳ.

323

ಅದೇ ದೇವಸಾನಕ್ಕೆ ಪಶಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ.

ಜಯಧವಳ.

324

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ನಾಗರಾಕ್ಷರ.)

1 ಸಕೇಂಖಮೂರ್ಯಾಪಾಂಡವ

3 ಜತಾ

2 ಗೋಕನಾಸನೋ ಬೇನೋನಿಧವಳ

325

ಅದೇ ದೇವಸಾನಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯಮೇಲೆ.

1 ಮಾಣಿವಿರಬದ್ರನಪಂಜದ

3 ಬೈರವವೀರವ

2 ನಮ . ಕನ . .

4 . ಹಿಬ . . ನ . . ತನ . .

326 (122)

ದೊಡ್ಡ ಬೆಟ್ಟದ ಹಿಂದೆ ಜಿಗಣಿಕಟ್ಟೆ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

1 ಸ್ವಸ್ತಿಪ್ರಸಿದ್ಧ ಸೈದ್ಧಾಂತಿಕಚಕ್ರವರ್ತಿಗಳಿರಿಸಿದ್ಧಿಪ್ರಕೀರ್ತಿಗಳಿಗೊಡಕುಂಧಾನ್ವಯಗಳನ .

2 ಮಾತಂಡರುಮದ್ವತೀವಂಸ್ಸಯಕೀರ್ತಿಗಳಿದ್ದಾನ್ವಚಕ್ರವರ್ತಿಗಳಿಗೊಡ್ಡ ಬವ್ವದವೆಜ್ಜೆಗೆಡೆಯ

3 ಮಗನಾಗದೇವದ್ವಿಜನಾಗನಮದ್ರಮಂದ ಕಜಿಯಂಕಟ್ಟಿಸತೀಟವನಿಕ್ಕಿ ಸಿದ್ಧವರಕಿಷ್ಕರು

4 ಭಾನುಕೀರ್ತಿಗಳಿದ್ದಾನ್ವವೇವರುಪ್ರಭಾಚಂದ್ರವೇವರುಪ್ರಭಾಚಂದ್ರವೇವರುನೀಮಿಚಂದ್ರಪಂಡಿತವೇವರುಬಾಳಚಂ

5 ದ್ರವೇವರಸನ್ನಿಧಿಯುನಾಗದೇವದ್ವಿಜಗೇತತೀಟಗದ್ವ ಅವರಹಾಳಸಬ್ಬಾಳಬಾಧಪರಹಾರವಾಗಿವರ್ತಕ್ಕ

6 ದ್ವ್ಯಾಳತಜುವದ್ವಾನಿವುಕ್ಕಳವುಕ್ಕಳುಪಯ್ಯನೊಕ್ಕಟ್ಟುನೂನರ್ವವಾಗಿಕ್ರಿಯಾಂಮುಟದವರಆಪ್ತವಿ

7 ಧನ್ವರ್ತನಗವಿವತ್ತಿ ||

ಅಕ್ಕನ ಬಿಸ್ತಿಯಲ್ಲಿ ಬಾಗಿಲಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

- ಶ್ರೀವತ್ಸರವುಗಮಿಸ್ತು ರಸ್ಯಾಧ್ಯಾಪಾಪೋಫಲಾಙ್ಗನಮಜೇಯುತ್ಯೈಃ ಸ್ವಾಧ್ಯಾಸನಾಸನಾಙ್ಗನ
 2 ರಾಸನಮ || ಭವಮುಕ್ತಿಯಗಡೆ ನೋವಾಸಾಂರಾಸನಾದಾಫನಾಙ್ಗನೇಕುತಿತ್ಥಧ್ಯಾಂತಸ
 3 ಹ್ಯಾತಪ್ರಭೇದಫನಭಾವವೇ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಗೇಪುಸ್ಥಿತನಿರವಮಾವ್ಯಾಸನೋದ್ದಾಪತೇಜಾ
 4 ವಿಸ್ತಾರಾಂತಕೃತೋವ್ಯೀತಳಮರುಳಯಕ್ಕಂಭ್ರಸಂಭೂತಿಧಾಮವಸ್ತುಬ್ರಾಹ್ಮೇಶ್ವರ
 5 ಸ್ಥಾನಕಮತಿರಯಸತ್ಯಾವಳಂಬಂಗಭೀರಂಪ್ರಸ್ತುತ್ಯಾನಿತ್ಯಮಂಭೋನಿಧಿಭಮನಗಂಹೋಯ್ಯೋವ್ಯೀರವಂಶಂ || ಅದ
 . ಜೋಳುಕಾ
 6 ಸ್ತುಭದೋದನಗೈಗುಗುಮಂದೇವೇಭವದ್ವಿಮಸತ್ಯದಗುಬ್ಬಿಂಹಮದಕ್ರಿಯುಜ್ಜುಳಕಳಾಸುಪತ್ತಿಯಂಪಾರಿಜಾ
 7 ತರುದಾರತ್ಯದವೆಂಪನೊಬ್ಬಗನನಿಶಾಂತತಾತ್ವತಾನಲ್ಪಪ್ರಟದನದ್ಯಜಿತೇಶವ್ರವ್ಯವಿನಯಾದಿತ್ಯಾವನೀಪಳಕಂ || ಕಂ ||
 8 ವಿನಯಾಬುಧರಂರಂಜನಫನತೇಜಂವೈರಿಬಲಮನುಬಲನನಗಲ್ಲಂವಿನಯಾದಿತ್ಯವೃಪಳಕನನುಗ
 9 ತನಾಮಾತ್ಮನಮಳಕೀತ್ತಿರಸಮತ್ಥಂ || ಅವಿನಯಾದಿತ್ಯನವಧುಭಾಫೋದ್ಭವ ಮಂತ್ರವೇವತಾಸಂಭವದ್ಭವಗುಣ
 10 ಭವನಮುಖಿಳಕಳಾವಿಳುಕೇಳಿಯುಬಿಸಿಯೊಬಳುಪೆಸರಿಂ || ಅದಂಪತ್ತಿತನೋಭವನಾದಂಶಿಟಿಗಯಸರಾ
 11 ಧಿಪತಿಗಂಮುನಾ ತಾದಂಜಯಂತನಂತವಿಪಾದ ವಿದ್ಯಾರಾಂತರಂಗ ನೇಟಿಯಂಗನೈವಂ || ಅತಂಜಾಳುಕೈಭೂಪಳನಬಿ
 . ಲದಭ
 12 ಜಾದಂಡಮುದ್ದಂಡಭೂಪಬ್ರಾತಪ್ರೋತ್ಪಂಗಳೂಭೃವಿಧವನಕುಳಕಂವಂದಿಸಸ್ಯಾಫಮೇಘಂಘ್ರೀತಾಂಭೋಜಾತವೇವದ್ವಿ
 13 ರವನರದಭೇಂ
 14 ರುಕುಂವಾವಾತಖ್ಯಾತಪ್ರೋದ್ಯದ್ಯಶಿಫವತಭವನಂಧೀರನೇಕಾಂಗವೀರಂ || ಎಜಿಯನಳಗಿನಿನೆಗಲ್ಲೆದ್ದೊಜಿ
 . ಯಾಗನೈ
 15 ಪಾಳತಿಳಕನಂಗನೇಚಿತ್ವಿರಗಜಿವೆಟ್ಟುಶೀಲಗುಗುದಿನೆಪಿವೇಚಲವೇವಿಯಂತುನೋಂತರುಮೊಳರೇ || ಎನನಗಲ್ಲೆವರಬ್ಬ
 16 ಗ್ಗಂತನೂಧ
 17 ವನ್ನೆಗಲ್ಲೆದ್ದಬಿಲ್ಲಾಳಂವಿಷ್ಟುಸ್ಥಪಾಳಕನುರಯಾದಿತ್ಯನೊಬದಸರಿಂದಮುಖಿಳವಸುಧಾತಳದೊಳ || ಅವರೂಳೈಫೈ
 18 ಮನಾಗಿಯೂ
 19 ಭುವನದೊಳುಪೂರ್ವಾರಾಂಭೋಧಿಯೆಯ್ದ ವಿನಂಕೂಡನಿಮಿಜ್ಜುಪೊಂದನಿಬಿಜಾಪಾವಿಕ್ರಮಶ್ರೀಡೆಯ್ಯದ್ಭವದಿಂದ
 . ತ್ತಮನಾದ
 20 ಸುತಮಗುಣಬ್ರಾಹ್ಮಕಥಾಮುಧರಾಧವಚೂಡಾಮಣಿವದವಪಾಬ್ಬದಿನಪೂತ್ರಿವಿಷ್ಟುಭೂಪಾಳಕಂ || ಎಳೆಗೊಳವಕೋಯ
 21 ತೂತ್ತತ್ತಳ
 22 ವನಪುರಮಂತರಾಯರಾದುಪುರಂಭೈಳುಬಳವಿಷ್ಟುತೇಜೋಜ್ವಳನವದಂವುಬಳವನ್ನಿಪುದುಗ್ಗಂಗಳ || ಅನಿತಂದುಗ್ಗ
 . ಮವೈರದುಗ್ಗ
 23 ಚಯಮಂಕೂಂಶಂರಿಜಾತ್ವೇವದಿನಿಬಿಭಷ್ಟಿಪರನಾಜೆಯೊಳತವಿನದಂತನಸ್ತ್ರಸಂಭಾತಂದಿನಿಬಿಗ್ಗಾನತರ್ಗಿತ್ತನು
 . ದ್ಭವದಮಂಕಾರು

- 20 ಣ್ಯಾದಿಂದೆಂತಾನನಿಶೇಷಕ್ಕೆ ದೇವೇಂದ್ರಜಬ್ಬಭವನಂವಿಭ್ರಾಂತನಪ್ಪಂಬಲಂ || ಕಂ || ಲಕ್ಷ್ಮೀದೇವಿಬಿಗಾಧಿಪಲಕ್ಷ್ಮ್ಯಂಗಸ
ದಿದ್ಧವಿಪ್ಪಗಂತಂತವಲಂಪ್ರಾಪ್ತಿದೇ
- 21 ಪಿಲಸನ್ಮೃಗಲಕ್ಷ್ಮ್ಯಾನನವಿಪ್ಪಗಗ್ರಸತಿಯನನಗಲ್ಪ || ಅವಗ್ಗಮನೋಜನಂತಸುದತೀಜನಚಿತ್ತಮನೀಳ್ಕೊಳ್ಳಲೆ ಸಾಲ್ಪ
ವಯವೋಭೆ
- 22 ಯೀವನವೆಂಬಿಭಿಧಾನವನಾನದಂಗನಾನಿವಹಮನೆಚ್ಚು ಮುಯ್ಯನೇವನಾದಬೀರರನೆಚ್ಚು ಯುದ್ಧದೊಳುತವಿಸುಪ್ಪೇನಾ
ದನಾತ್ಮಭ
- 23 ವನಪ್ರತಿಮನರಸಿಂಹಭೂಭುಜಂ || ಪಡೆವಾತೇಂಬದುಕಂಡಂಗವೃತ್ತಜಳಧಿತಂಗೆಬ್ಬದಿಂಗಂಪವಾತಂನುಡಿವಾತಂಗೆಂ
ನಂಬ್ರವ್ಯಳಯಸವ:ಯದೊ
- 24 ಳುವೇರಮಂವಿಗಾಧಿಬದ್ಧಕಾಕಲಂನಂಕಾಳನಂಮುಳಿದುಕುಳಿಕನಂನಯಂಗೊಂತಾಗ್ನಿಯಂನಂಸಿಲಂನಂಸಿಂಹದಂ
ನಂ ಪುರಪರನುರಿಗೊಂನಿನಿನಾಂಸಿಂ
- 25 ಹಂ || ತದಧಾಂಗಲಕ್ಷ್ಮೀ || ಮೃದುವದಯೇಚಲದೇವಿಸುದತಿಯನರಸಿಂಹನೃಪತಿಗನುಪಮಸಾಖ್ಯಪ್ರದಪಟ್ಟಮಹಾ
ದೇವೀಪದವಿಗಸಲೆಮೋಗೈಯಾ
- 26 ಗಿಧರೆಯೊಳ್ಳಗಲ್ಪ || ವೃ || ಲಲನಾಲೀಲೆಗಿಮುನ್ನವೆಂತುಕುಸುಮಾಸ್ತ್ರವೆಂಪಟ್ಟದೊಂವಿಪ್ಪಗಂಲಲಿತಶ್ರೀವಧುವಿಂಕವಂತೆ
ನರಸಿಂಹಪ್ಪಗೋಣಿಪಾಳಂಗೆವೇಚಲದೇವೀವ
- 27 ದುಂಗಂಪರಾತ್ಮಕಚರತಪುಣ್ಯಧಿಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕುಳಾಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ರಿಪುಭೂ
ಪಾಳೆಭೂಪಾಳಂಪುನವನೀಕರಾಕಾರ
- 28 ಕಾಂಕುರಪುರಾಜನೈಫಮೇಘಪ್ರಕರನಿರಸನೋದ್ಯೋತಮಾತಪ್ರಪಾತಂ ರಿಪುಧಾತ್ರೀರಾದ್ರಿಪ್ರಾಂ ರಿಪುನೃಪತಿತಮಸ್ಕೋಮೆ
ವಿಧ್ವಂಸನಾಕ್ರೂರಿಪುಬ್ಬಿದ್ವಿಪಾಳಕಾಳಾನಳ
- 29 ನುಡಿಯಿಸದವೀರಬಲ್ಲಾಳದೇವಂ || ಗತೀಳಂಚಾಳನಾಳಂಚಿತ್ತಬಹಳಮೋಗ್ರಜ್ವರಂಗೆಡ್ವಾರಂನಂಧೃತರೂಳಂಗಳೆನು
ಚ್ಚೈಕರಧೃತವಿಸಪ್ಪಜವಂಪಲ್ಲವಂಪೋರೈಚ್ಚೈತ
- 30 ಚೇಳಂಚೋಳನಾಡಂಕದನವದನದೊಳಂಭೀರಿಯಾ ಪೊಯ್ಯವೀರಾಹಿತಭೂಭೃಜಾ ಳಕಾಳಾನಳನತುಳಬಳಂವೀರಬಲ್ಲಾಳ
ದೇವಂ || ಭರದಿಂದಂತನ್ನದೊಳ್ಳಗಲ್ಪದಿನೊಡೆಯರಸಂಕಾಯ್ದುಕಾ
- 31 ದಲ್ಲಾಂಪೂಣಿರಬಲ್ಲಾಳಚ್ಚೀರಂ ನಡಬುಳನಿದುಂ ಮುತ್ಸನೇನಾಗಜೇಂದ್ರಾತ್ಮರದಂತಾಘಾತಸಂಚೂರ್ಣಿತ ಶಿಖರ
ದೊಳುಚ್ಚಂಗೋದ್ಭವಿ ದಂಬಾನುರಕಾಂತಾದೇಕೋಲೆ
- 32 ವ್ರಜಜನಕಹಯಾಳಾನ್ವಿತಂರಾಂಶ್ಯಭೂಪಂ || ಚಿರಕಾಲಂರಿಪುಗಳ್ಳಸಾಧ್ಯಮನಿಸಿದ್ಧೃತ್ವಂಗೆಯಂಮುಕ್ತಿ ದುರ್ಧರತೇ
ಜೋನಿಧಿಭೂಳಿಗೋಟಿಯನೇಕೊಂಚಾಕಾಮದೇವಾನೀ
- 33 ಕೃಪನಂಸಂಪೂಡಯಚ್ಚೀರಂನನಾಭಂಚಾರಮಂ ಸ್ತ್ರೀಯಂಚಂತರಗವಾತ್ರಮಂವಂ ಸಮಂತುಡಿವಂಬಲ್ಲಾಳಭೂಪಾಳ
ಕಂ || ಸ್ಪಸ್ತ ಸಮದಿಗತಂಚಮುಖಬ್ಬ ಮಹಾಮಂಚಳೆ
- 34 ಕೃಪದಾನ್ವರವತಿಪುರವಾಧೀಶ್ವರಂ || ತುಳುವಬಳವರಬಿವಮಾನಳಂದಾಯದವದಾನಳಂ ಪಾಂಪ್ಯಕುಳಕಮಳವದಂಚ
ಗಂಚಳೈದುಂಪಮಂಚಳೆಜೇಂಟಿಕಾರಚೋಳಕಟಕನೂಜೆಕಾ
- 35 ಪ || ಸಂಗ್ರಹ:ಭೀಮ || ಕಲಿಕಾಲಕಾಮ || ಸಕಳವಂದಿಬಂದನಂತವೃಣ ಸಮಗ್ರವಿತರಣವಿನೋದ || ವಾಸಂತಿಕಾವೇವೀ
ಬಲ್ಪವಪ್ರಸಾದ || ದೂದವಕುಳಾಂಬರದ್ವೈಮೇಣಿ || ಮಂ
- 36 ಚಳಕಮಕುಟೇಶದಾಮೇಕದನಪ್ರಚಂತಮಲಪರೋಗ್ಗಂಪನಸಿಪಾರಸಿಗಿರದುಗ್ಗಮಜ್ಜ || ನಾವದಿದ್ರಕ್ಷಸ್ತಸುತಂಶ್ರೀ
ಮುಕ್ತಿಭುವವಮಜ್ಜತಳಕಾಮಕೋಗಂ
- 37 ನಂಗರಿಸಿಳಂಬವಾಡಿವನವಸಾಪಂಗೆಲೊಂಡ ಭುಜುಳವೀರಗಂಪ್ರಕಾಪವೊಯ್ಯವೀರಬಲ್ಲಾಳದೇವದ್ಧೃತ್ವೇಮಂ
ತಲಮಂಮುಷ್ಣನಿಗ್ರವೇದ್ವೈಪ್ರತಿಪಾಳ
- 38 ಸದಾಪ್ರಕಾಶಮುಖಂಕಧಾವಿನೋದದಂವಾಪ್ಯಂಗೈಯುಕ್ತಿರತವದವೋದವದಿ || ತನಗಾರಾಧ್ಯಂಪಂವಿಕ್ರದುಃಖ
ಜನಾಭಂವೀರಬಲ್ಲಾಳದೇವಾನಿವಾ
- 39 ಕಂಪ್ಯಮಿ || ವಿಭೂಜಿತವಿವೇಚಿತೋಗ್ರತ್ವದಂ ಕಂಭಾದೇವಂಜನಕಂ || ಪ್ಪಿಟ್ಟುಚಿಂತಾಮಣಿ ಜನನಿಜಗತ್ಕಾಲ್ಪತಯುಕ್ತ
ವೈದುಂಪಂದಿಸಂಕ್ರೇಷಂಪ್ರಮಾಣಪ್ರಕಾಶ

[illegible]

- 60 ರಸುರಸಂಭವಾರದನೀರದಭಾಸುರ ಯುಗೋಭಿರಾಮಕಾಮಂ || ಸಿರಿಗಂವಿಷ್ಟು ಗವೆನ್ನು ಮುನ್ನು ವಸಮಾಸ್ತ್ರಂ ಪ್ರಶ್ನಿದ್ಗೂ
ಕಂಭುಗಂಗಿರಿಸಂಜಾತಗವಾತಪದ್ಧನನಾದೋ ಪುತ್ರನುಗೀಗೇಧರಣೀವಿ
- 61 ಕೃತಚಂದ್ರಮೌಳಿವಿಭುಗಂಶ್ರೀಯಾಚಿಯಕ್ತಂ ಗಂವುದ್ಧರತೇಜಾ ಗುಣೇನೋಮನುದ್ಧವಿಸಿದಂನಿಸ್ಸೀಮಪುಷ್ಪೋದಯಂ || ವ
ರಲಕ್ಷ್ಮೀಪ್ರಿಯವೃಷಭವಿಜಯಕಾಂತಾಕಣ್ಣಿ ಪೂರಂವಿಭಾಸುರ
- 62 ವಾಣೀಪ್ತ ದಯಾಧಿಪಂತುಹುನತಾರಂಶ್ರೀರವಾರಾಸಿ ಪಾಂಡುಕಿತ್ತಿರಣನದಗ್ರದ್ವಾರತುರಂಗಾರಾಧರವಸ್ತನುದ್ಧರ
ಕಾನಾ ಕಮನೀಯಕಾಮನೆಸದಶ್ರೀಸೋಮನೀಧಾತ್ರಿಯೊಳ ||
- 63 ಪರಮಾರಾಧ್ಯನನಸ್ತಸಾಖ್ಯನೀಳಯಂ ಶ್ರೀಮಜ್ಜನಾಧಿಪ್ಯರಂಗುರುಸ್ಯದ್ಧಾನ್ತಿ ಕಚಕ್ರಪತ್ರ್ನಯಕೀರ್ತಿಶ್ಚಾತಯೋಗೀ
ಶ್ವರಂಧರಣೀವಿಕ್ರತಚಂದ್ರಮೌಳಿಸಚವಂತ್ಯಾಂತನಂದದಡಾದೊರೆ
- 64 ಯಿಯಾಚಲವೇವಿಗಂದು ವಿಹರೋದ್ಯುಕ್ತಿಶ್ರೀಗಿಧಾತ್ರಿಯೊಳ || ಭದ್ರದಿವ್ಯಗುಣಳತೀರ್ಥದೊಳ ನಪತಿ ಶ್ರೀಪಾರ್ವದೇ
ಪೋದ್ಧಮಂದಿರಮಂವಾಡಿಸಿದಳವಿನೂತನಯಕೀರ್ತಿಶ್ಚಾತಯೋಗೀ
- 65 ನೈಭಾಸುರಶಿಷ್ಯೋತ್ತಮ ಬಾಳಚಂದ್ರಮುನಿಪಾದಾಂಭೋಜಿನೀಭಕ್ತ ಸುಸ್ಥಿರಯುಷ್ಮಜಲದೇವೀರ್ತಿಪಿರದಾಚಾಚಕ್ರ
ಸದ್ಭಕ್ತಿಯಿಂ || ತದ್ಗುರುಕುಳಶ್ರೀಮೂಲಸಂಭವೇಸಿಯಗೂ
- 66 ಪುಸ್ತಕಗಚ್ಛಕೋಂಡಕುಂದಾನ್ವಯದೊಳ || ಕಂ || ವಿಧಿತಗುಣಚಂದ್ರಸಿದ್ಧಾಂತದೇವಸುತನಾತ್ಮವೇದಿಪರಮತಘೂರ್ಣಿ
ದುರನಯಕೀರ್ತಿಗಿರಿದ್ಧಾನ್ತದೇವನೀದಂಮುನೀಂದ್ರನವಗತಂಪ್ರಂ ||
- 67 ವರಸ್ಯದ್ಧಾನ್ತ ಪಯೋಧಿಪದ್ಧನರತಾರಾಧಾಧಂತಾರಹಾರರಂಭಾಪ್ರವತಕೀರ್ತಿಧೌತನಿಖಿಳೋವ್ವೀಮಂಷಳಂದರ್ಥರ
ಸ್ತುರಬಾಣಾವಳಿಮೇಘಜಾಳವವನಂಭವ್ಯಾಂಬುಜಪ್ರಾತಘಾಸುರ
- 68 ನಿಶ್ರೀನಮಕೀರ್ತಿರದೇವಮುನಿಪಂ ವಿಶ್ವಾಂತಿಯಂತಾರ್ದಿದೋ || ತಪ್ತಪೂರ್ || ವರಸ್ಯದ್ಧಾನ್ತಿ ಕಭಾನುಕೀರ್ತಿಮುನಿಪಶ್ರೀ
ಮತ್ಪ್ರಭಾಚಂದ್ರದೇವರೇಷಸ್ಯತವಾಪ್ತನಂದಮುನಿರಾಜಪ್ರದ್ಯುನಂದಂಪ್ರ
- 69 ತೀರ್ಥರಮ್ಯೀನುತನೇವಿಚಾಪ್ರಮುನಿನಾಥವ್ಯಾಕತರಾದ್ಧಾನ್ತಿರನಂದ್ರವೀಶ್ರೀನಯಕೀರ್ತಿರದೇವಮುನಿಪಾದಾಂಭೋಜಿ
ಹಾರಾಧಕರ || ಸ್ವರಮಾತಂಗವೈಗೇಂದ್ರನುಪ್ಪನಯಕೀರ್ತಿಶ್ಚಾತಯೋ
- 70 ಗೀಂದ್ರಭಾಸುರಪಾದಾಂಬುರೂಪಾನವನ್ಮಧುಕುಂಚಂಚಿತ್ತ ಪೋಲಕ್ಷ್ಮೀಗಿರ್ದುರನಾಂನರಪಾಳಮೌಳಿಮಣಿರಂಜಾಳಾ
ಚ್ಚಿರತಾಂಭ್ರದ್ವಯಾಂಭುರನಾಧ್ಯಾತ್ಮಿಕಬಾಳಚಂದ್ರಮುನಿಪಂಚಾರತ್ರ
- 71 ಚಕ್ರೇಂದ್ರಂ || ಗೌರತಪಂಗಳನೆಗಳ್ಳತಾನರದಳ್ಳದ ಚಂದ್ರಮೌಳಿಯೊಳನಾರಿಯಗಿಂನ್ನದೇನೂಬಗುವೆಳ್ಳಲವ್ಯಂಭವ
ರೂಪ್ಪಿರನಂದ್ರಂ ಸಾರತಪಂಗಳಂಪಡೆದುತಾನರದಂ ಗಜಚಂದ್ರಮೌಳಿಗಂಭೀರೆ
- 72 ಯುನಿದ್ವತನ್ನ ನೆನಿಪಾಚಲೇಶೋದೊಬಿಗಂನೋನ್ವರಾರ || ಶಕವರ್ಷದನಾಯರದನೂಜನಾಲ್ಕಿನೆಯ ಪ್ಲವನವತ್ಸದಪಾ
ಪ್ಪುಬಿಜುಳತದಿಗಸುಕ್ರವಾರದಂತರಾಯೋಸಂ
- 73 ಕಾನ್ತಿಯೆದು || ವೃ || ಶೀಲಧರಂಪ್ರಮೌಳಿವಿಭುನಾಚಲದೇವಿ ನಿಜೋದ್ಭವಾಂತಯಾಚೋಳ ಮೃಗಾಕ್ಷಿಮಾಡಿಸದಬೆಳ್ಳಿ
ಳತೀರ್ಥದಪಾರ್ಶ್ವದೇವರೂಪಾಳಿಗಿರಿದೇವಿವೃಷಭಯನವಳ್ಳಿಯನಿ
- 74 ತ್ತನುಮಾನೀರಬಲ್ಲಾಳನಪಾಳನನ್ನಯವಪ್ಪಿಯುಮುಳ್ಳಿನವೆಯ್ದು ಸಲ್ಪಿನಂ || ತದವನಿನಿತ್ತದತ್ತಿಯನದನಾಚಲಬಾ
ಳಚಂದ್ರಮುನಿರಾಜಶ್ರೀದದಯುಗಮಂಯಾ
- 75 ಜಿನೀತಾರುಂದ್ರವರಂನಿಮಿರಕೀರ್ತಿಸವತಗಿತ್ಯ || ಅನ್ತುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟತನ್ಮಾಮುನಿಮೆ || ಮೂಡ
ಕಂಬರದವಳ್ಳ || ಮದ್ವೀತಂಕಮುಟ್ಟಜಿ || ಅಶ್ವೀತಂಕುಂ
- 76 ದುವವ್ವಂ || ಅಶ್ವೀತಂಕುಅಲದಮರ || ಅಶ್ವೀತಂಕವಳಿಯದ್ದು ಸೊಬ್ಬ ಅಶ್ವೀತಂಕಲೂಕವಹಾಳೊಬ್ಬ || ಅಶ್ವೀತಂಕನಾಗರ
ಕಟ್ಟಿಹೊದವವ್ವಂ || ಅಶ್ವೀತಮವಕಂಟೆಯವಳ್ಳಂ || ಅಶ್ವೀತಮವಮ
- 77 ರಂಜಿಯಗೂ || ಅಶ್ವೀತಮವವಟ್ಟಜಿ || ಅಶ್ವೀತಮವುರಯುಕಟ್ಟ || ಅಶ್ವೀತಮವಲ್ಲದವಕೋಳ || ಅಶ್ವೀತ
ಮವಕಟ್ಟ || ಅಶ್ವೀತಮವುಂದಿದಯೊಬ್ಬ || ಅಶ್ವೀತಮಗರೋನಿಮೆ
- 78 ರಾಂ || ಅಶ್ವೀತಮವದೇವನಕಜೆಯ್ಯಾಹಾಯ್ಕ || ಅಶ್ವೀತಮವುರನಮಗೂ || ಅಶ್ವೀತಮಲಾಲದಗೂ || ಅಶ್ವೀ
ಮೂಡರೊಬ್ಬ || ಅಶ್ವೀತಮವಟ್ಟಗೂ || ಅಶ್ವೀತಮವಲ್ಲಯ್ಯಯನು
- 79 ಡ್ವ || ಅಶ್ವೀತಮಲಾಲದಮರ || ಅಶ್ವೀತಮದಲ್ವಯುರದವಳ್ಳಮೂಡಿಕೊಡುತ್ತ || ಸ್ಥಳವೃ || ಶ್ರೀಶರಣವಳಿ
ಯುಗವತಪ್ಪುಬಾಚಗವಳ್ಳಿಯವಮಂಕೊಂಡುವುಕ ನಕೀಳ್ಳ

- 80 జీయజామంగట్టమంబట్టరదతిసీమే మూడసాగర | తొకసాగర | పడువప్పగట్ట | బడగనట్టకత్ ||
 యజ్ఞకి యట్టి యకేజీయతొట | కేతంగేజీ | గంగసముద్రదకిలయ
 81 తొట | బసయిముందలొంగడిఅప్పత్తు || నానాదేసియునాడొనగరముందేవరప్ప విధాజ్ఞానగేజీ
 యదవసదజేజింగేబట్ట ౧ అడకేయవేజింగేజాగ ౧ మేళసనజేజింగేజా
 82 గ ౧ అరిసనదజేజింగేజాగ ౧ దత్తియమళవేగేజాగ ౧ సీరయమళవేగేజాగ ౧ ఏలేయజేజింగేజా
 నొట || దానంవాపాలనామాత్రదానాజ్ఞేయోనెపాలనా దానాజ్ఞే
 83 గ్గమావాబ్బోతిబాలనాదజ్ఞతంబదం || బహుభిష్టసంధాదత్తరాజభిష్టగరాదిభిష్టయస్యయస్యయచాభు
 స్తస్యతస్యతదాఫలా || స్వదత్తంపరదత్తంవాయోజరేతివసు
 84 స్థరాం పప్లిష్టపగ్గసకస్తూరి విష్ణాయాజాయతేత్రిమి || మంగళమహా శ్రీ శ్రీ శ్రీ ||

328 (125)

అదే బస్తియ మహావ్యారద ఇదిగి దక్షిణ గోడేయల్లి.

- 1 జ్ఞయాబ్బకవత్తరేద్దితయయుక్త వృణాబకే | 2 తావనిద్దదేవరాట్ట్రయమహదతాసవో
 2 ముండేతనయవారకేయతబలక్షాపక్షేతరే | ౩ | 3 జతుద్దరాదినేకధంబితవతేనివాయ్కాగతిః ||

329 (126)

అదేగోడేయ పూర్వకడ మోలేయల్లి.

- 1 తారణసంవత్సరదభాద్రపదబహుళదమియో | 2 సోమవారదలుజురరాయనుస్థనాదను

330 (127)

అదర కోళిగే.

- 1 జ్ఞయాబ్బకవత్తరేద్దితయయుక్త వృణాబకే(మంజితన
 2 వారకేయ (మూదే బరవణిగేయిల్లి).

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అదే బస్తియల్లి పార్వనాథ దేవర బింబరమేలే.

- 1 శ్రీమూలసంభదేకిణభిష్టకగట్ట క్షోడకండాన్వయ.కసద్ధాన్వయ
 2 కృపత్త్రినయకేత్రిమనిష్టరగేభాతి || రట్టేష్టోత్తచ బాళిఃద్రమనిస
 3 శ్రీపాదపద్మప్రియాపత్నీద్విగ్నిమహతంబ్రహ్మసతవస్థిర్మా గాగట్టేరి
 4 యాత్రాంబారజతాద్రిహారపరజానోద్భవ్యోమంబరిప్రంబేభూత
 5 జగత్ప్రయజిన్యతంభక్త్యామందాకారయత్ ||

332

సిద్ధాంత బస్తియల్లి ఆమృతలేమ బింబర మేలే.

(నాగవాక్షర)

తాత్రరావసురదరా . పసులేతన ||

- 3 ಯತ್ರೈಲೋಕ್ಯುಂಧಸ್ಥಾಣಸನಮಜೀಕಣಸಮಂ ||
 4 ನಪ. 3 ಕುಮುದಚಂದ್ರಾಯಮಿನ್ಯವಿವರಮೂ
 5 ತ್ವಯೇ ಯಸ್ಯ ವಾಕ್ಚಂದ್ರಿಕಾಭವ್ಯಕುಮುವಾಸಂ
 6 ದನಂದಿನೇ || ನಮೋನಮ್ಯ ಜನಾನುಮನ್ಯಂದಿನೇಮಾಘನಂದಿನೇ |
 7 ಹಗ್ವೈಸ್ಸಿದ್ಧಸಿದ್ಧಾಂತವೇದಿನೇಚತ್ವರೋದಿನೇ || ಸ್ತುತಿಶ್ರೀ
 8 ಹನ್ಯಗೇಹಂನಿಭೃತಸಮದಮಾವ್ಯಾಸಳೋದ್ವಾ ಮಾತೇಜಂವಿಸ್ತಾರಾನ್ ||
 9 ಕೃತೋವ್ಯೀತಳಮುಮಳಯಾಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಸಂ ವಸ್ತುಬ್ರಾ
 10 ತೋದ್ವ[ವ] ಸ್ತಾನಕಮತೀಯಸತ್ತ್ವಾವಳಂಬಂಗಭೀರಂಪು
 11 ಸ್ತುತ್ಯುಂನಿನ್ಯಮಾಭೋನಿಧಿನಿಭಮೇನಗುಂಮೋಯ್ಸ
 12 ಲೋವ್ಯೀರವಾರಂ || ಸ್ತುತಿಶ್ರೀಜಯಾಭ್ಯುದಯಸಕವರ್ಷಂ ಲಂಃ ||
 13 ನಮ ಚತ್ವರಾನ್ಸಂವತ್ಸರ ಬ್ರಾವಣಸು ೧೦ ಬ್ರ | ಪಯಸ್ವಸ್ತಿಸಮಸ್ತ
 14 ಪ್ರಶಸ್ತ ಸಹಿತಂಶ್ರೀಮನ್ಯುಪಾಮಾಡಳಾಚಾರ್ಯುರಂ ಆಚಾರ್ಯುಪ
 15 ವ್ಯುರಂಶ್ರೀಮೂಲಸ-ಫದಂಗಳೇಶ್ವರವೇದಿಯಗಣಾಗ್ರಗಣ್ಯ
 16 ರುಂರಾಜಗುರಂಗಳುವಪ್ಪ ಜೇಮಿಚನ್ದ್ರಸಹಿತದೇವಶಿಷ್ಯರು
 17 ಬಾಳಚನ್ದ್ರದೇವರು ಶ್ರೀಮನ್ಯುಪಾಮಂಡಳಾಚಾರ್ಯುರಂಆಚಾರ್ಯು
 18 ಐವ್ಯುರಂಜೇಯ್ಯಳರಾಯರಾಜಗುರಂಗಳುವಪ್ಪಶ್ರೀಮಾ
 19 ಘನಂದಿಸ್ಯದ್ವಾನ್ತಚಕ್ರವರ್ತಿಗಳ ಪ್ರಿಯಗುಪ್ತುಗಳಮಪ್ಪಶ್ರೀವಿಳುಗು
 20 ಳತೀರ್ಥವಬಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರುಂಗಳಣ್ಯಪ್ರಣ್ಯರಂಮಪ್ಪ
 21 ಸಮಪ್ಪ ಮಾಣಿಕ್ಯನಗರಂ (ಗರಂ) ಗಳಸುಖವೇನಾಲಯದ ಆದಿದೇವರ
 22 ಆಮ್ನಿತಪದಗೀರಾಚಯವಪ್ಯಯಮೂಲವೇರೋಗದವನವಳಗಣಿ
 23 ಯಕಳಗಣವ್ಯದತ್ತಿಮೋದಲೇದಿಯತೋಟಮುಂ | ಆಮ್ನಿತಪದಿಯಗ್ಧ
 24 ಆಜಿತಭೂಮಿಯಸೇವಕೇಶವಾಳಚನ್ದ್ರದೇವರಕಯ್ಯಲುಸಮ
 25 ಸ್ತಪಮಾಣಿಕ್ಯನಗರಂಗಳ ಬಿಡಿಸಿಕೊಡವಳಯಾಣಸನವಕ್ರವಪ್ಪಂದೇ |
 26 ರಾಜೇಯನಪಳಯಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ದೇವದಾಸದಗ್ಧ ಮೂವಿ
 27 ಗಾಗಳಗ್ಧ ಲಂಮೂಲಬುನಟ್ಟಕ್ಕಲ್ಲ | ಆಲಿಂತಂಕಪಾಸರಗಲ್ಲ | ಆಲಿಂತಂಕಗಿ
 28 ದಿಸಾಲಯಗುಂಮಗಳೂ ಮೂವಣಕಿಪುಕ್ಕಟ್ಟದಗ್ಧ | ನೀರೋತ್ತೋಳಗಾರಂತು
 29 ಸ್ತೀಮ | ಆಕಿರಂಕಟ್ಟದಪವವಣಕೋಡಿಯಲಾಯುಟ್ಟುಗುಂನಿನಿಬದದಮುಕ್ಕೊ
 30 ದಪ್ಪಪದನಟ್ಟಿ ಆಲಿಂತಂಕುಂಯಲಟ್ಟಿರತಪ್ಪಲಪಾಣಜಿಗಲ್ಲ | ಆಲಿಂತಂಕವ
 31 ಯದೇವಳಗಣಜಿಮತಂಕಣಕೋಡಿಯಗುಂನಿನಿಬದದಮುಕ್ಕೊ ದಪ್ಪನು
 32 ನಟ್ಟಿ ಆಕಜಿಜಿನೀರೂರಿನಿಮ | ಆಕಜಿಮುಬತಗಣಕೋಡಿಯಗುಂನಿನಿಬದದ
 33 ಮುಕ್ಕೊ ದಪ್ಪನುನಿಟ್ಟಿಂಂತಿಕಜಿಜಿಯಂಕಿಪುಕ್ಕಟ್ಟಿಗಾರತಪ್ಪಿದೆಯುಗ್ಧ ||

335 (130)

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಉತ್ತರಕವೆ.

- 1 ಶ್ರೀಮಾತ್ವರವಗವಿನ್ದರಸ್ಯಾಪ್ತಾಪಾಣೀಳಲಾಧಾಸಮಂ ಜೇಹಮತ್ಯುಲೋಕ್ಯ
 2 ನಾಭಸ್ಥಾಣಸವಪ್ಪ ಪ್ರಣಸಮಂ || ಸ್ತುತಿಶ್ರೀಹನ್ಯಗೇಹಂನಿಭೃತಸಮದಮಾವ್ಯಾ
 3 ಸಳೋದ್ವಾ ಮಾತೇಜಂವಿಸ್ತಾರಾ ಮಾತೇಕೃತೋವ್ಯೀತಳಮುಮಳಯಾಶ್ಚಂದ್ರಸಂಭೂತಿಧಾಸಂ
 4 ಘಾತಿಧಾಸಂ ವಸ್ತುಬ್ರಾತೋದ್ವದ್ವಾ ನಕಮತೀಯಸತ್ತ್ವಾವಳಂಬಂಗಭೀರಂ
 5 ಪ್ರಸ್ತುತ್ಯುಂನಿನ್ಯಮಾಭೋನಿಧಿನಿಭಮೇನಗುಂಮೋಯ್ಸ ಲೋವ್ಯೀರವಾರಂ | ಆರವಣೀಳಿ

- 46 ನಾಗೇನಪಾರ್ವದೇವಾಗ್ರೇಸ್ಮತ್ಯಂಗಳಾಶ್ಚ ಕುಟ್ಟಮೇ || ಶ್ರೀಮನ್ನಯಕೀತ್ತಿಸಿದ್ಧಾಶಕ್ತಕೃಪಾಶ್ರಿತಗ್ಗದಮೋಕ್ಷವಿ
47 ನೇಮಾತ್ಮಕವಾಗಮುಡಿಮುಮುನಿಷ್ಠಿಯುಮುಶ್ರೀಮತ್ತಮರಪಾರ್ವದೇವರಬಸದಿಯಮುಂದಣಕಲುಕ
48 ಟ್ಟುಮುಂಸ್ಮತ್ಯಂಗಳಮುಮಂವೂಡಿಸಿದತದನನ್ನರ || ಶ್ರೀನಗರಜಿನಾಲಯಮಂಶ್ರೀನಿಳಯಮನವ.ಗಳೂ
49 ಣಗಣಮೂಡಿಸಿದಂಶ್ರೀನಾಗದೇವಸಜಿಮಂಶ್ರೀನಯಕೀತ್ತಿಗಪ್ರತೀಕದಯುಗಭಕ್ತಂ || ಅಜ್ಞಾನಾಲಯಾಶ್ರಿತವಾಳ
50 ಕರಪ್ಪನಗರಂಗಳ || ಧರೆಯೊಳಮಂದಳಮೂಳಭವವಿಳಸದ್ಯಂಗಳೊಡ್ಡವನ್ನಕೃಪಾಶ್ರಿತರಪ್ಪಂ
51 ಪೂಕ್ರಮನುಸ್ಥಿತರನೇಕಾಂಘೋಧಿನೇಳಾಪ್ತರಾಂಪರನಾನಾವ್ಯವಾರಣಾಳಕ. || ಪರ್ವತಾಶ್ರಿತತತ್ತ್ವತ್ರಯಾ
52 ಭರಣಿಪ್ಪಿಗಳೊಳಿತಿತ್ಥವಾನಿನಗಂಗಳ ರೂಢಿಯನ್ಮೂಲೈದರಿ || ಸಕವರ್ಷ ೧೦೦೦ನೆಯ ಶಾಶ್ವತಸಂವತ್ಸ
53 ರವತ್ಸೇಷಂ ಸು ೧ ಬ್ರಹ್ಮವಾರದಂವ.ನಗರಜಿನಾಲಯಕ್ಕೆ ಎಕವಲಗಜಬಿಮುರದಲೇರಿಯತೋಟಮುಂ
54 ಯಾಮಿಸುಲಗೆದ್ದೆಯುಂಉಪ.ಕರವನೆಯಮುಂದಂಕೇಜಿಯೇಳೆಗಳನಬಿದ್ದಲೆಕೊಳಗ ೧೦ ನಗರ
55 ಜಿನಾಲಯದಬುನಗಣ ಕೇತಿಸೆಟ್ಟಿಯುಕೇರಿ ಅತೀಕಣ ಎರಡುಮನಕಳುಗಡಿಸಿದುದು.ಕೈಗಾ
56 ೩೦ ಎರಡುಮನೆಗವನಅದ್ಧು ಉರಿಗೆ ಮುಳಿದಿದ.ವನಮೂಡು

336 (131)

ಆದೇ ಬಿನ್ನಯ ಬಳಿಬಾಗಿಲಿನ ಬುಕ್ಕರಕಡೆ.

- | | |
|-------------------------------------|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಮರಕವಷಂ ೧ | 11 ಆದಿರೇವನಿಷ್ಠಾಭಿಳಕಕೇಶ್ರೀಮರಗಜೆ |
| 2 ಸಂವತ್ಸರಪ್ರವಣಭಸಂ | 12 ಯಸೋವಾಂಶ್ರೀ ಅಜ್ಞಾನಾಂಶ್ರೀವಾಗಿ |
| 3 ವತ್ಸರವಮಾಗ್ಗನಿರ ಸುಂ | 13 ಕುಟ್ಟುಗದ್ವಾಂಶ್ರೀಯ ರಮೆಯೊಂ |
| 4 ಬ್ರಹ್ಮದಂಶ್ರೀಳುಗುಳಿಶೇ | 14 ಗೆದ್ದುಬು ೧ \|\| ಸವ್ಯಧಾರಸಂವತ್ಸ |
| 5 ತ್ಥದಸವಸ್ತುನಬರಂಗಳೆನಬಿ | 15 ರದ ದ್ವಿತೀಯಾಭಾವದವನು ೫ ಬ್ರ \|\| ಶ್ರೀಬೇಲಾಳ |
| 6 ರಜಿನಾಲಯದಪೂಜಾಶಾಲಿಗಳ | 16 ತೀರ್ಥದಲೇವನಾಭವದಸಮಸ್ತಮನಕೇಶ್ರೀವರ |
| 7 ಬಹುಬಟ್ಟುಬರಸಿದಸಂಸನದಕ್ರಮ | 17 ಗಳ.ತಮ್ಮೊಳಗಡುಬಟ್ಟುಬರವೇಶನದಕ್ರ |
| 8 ವೇತಂವದ \| ನಬರಜಿನಾಲಯದ | 18 ಮುನೆಯೊಡೆ \| ನಗರಜಿನಾಲಯದಶ್ರೀಳು |
| 9 ಅದೇವರದೇವನಾನವಗದ್ದೆದ್ದಲು | 19 ರವರಜಿನೋಗದ್ವಾರವರಕಂಶ್ರೀಕಾಂತ್ಯಾಳಕ್ಕೆ ಪು |
| 10 ಎಲ್ಲೆಳ.ಭವನುಜಿಳವಕಾಲವಲಯದ | 20 ಧಾರಾ |
| 11 ಆಪ್ತವಿಧಾಶ್ರಮನೇಶಮೃತಕಡಿಪುತ | 21 ಪೂರ್ವಕಂವನಾಡಿಅಪರಾಕ್ರೇಶಕಾಂಶ್ರೀವರಲಯ |
| 12 ಶ್ರೀಕಾಂತ್ಯಾಳವನುನಕರಂಗಳನಿ | 22 ತಾಳಿಅವನು.ಪಟ್ಟರದಮಸ್ತನಬರಂಗಳೊಳ.ದೇ |
| 13 ಯನಿನಿಕೊಟ್ಟವನಿ.ನುಕುಂದ | 23 ಜಿಂದೇ |
| 14 ದನಸಮವಿವ್ರ ಆದೇವನಾನವಗದ್ದೆದ್ದಲನೂ | 24 ನಿಜಂವನು.ವರವರವಾಗದ್ವಾರನೂಶಕ್ತ |
| 15 ಅಧಿಕೃಮುರೋತಗುತಗುಮುಮುರವಾ | 25 ದ್ವಾಂಶ್ರೀವರವೇಶ್ರೀದ ೧೦ ರದ-ಅನುರವೇಶ |
| 16 ದಿಯಾಗಿರುತ್ತ ಉಮುತ್ತ ಉದ್ಭವತದ.ವನ | 26 ಕಲಾಂವರವೇಶೊಟ್ಟರನಯ ವೇಶ್ರೀವರವರ |
| 17 ದಿವಕಂವರವೇಶ್ರೀಸಮಯದೊಳಿ | 27 ಸ.ಪೂರ್ವಕಂವನು.ನವಕಂಶ್ರೀಕಾಂತ್ಯಾಳಕ್ಕೆ ಪು |
| 18 ಗಳಂನುಪೂಶಂಬಟ್ಟುಬರವರವರವರವರ | 28 ದೇವದೇಶ್ರೀವರವೇಶ್ರೀವರವ.ವೇಶ್ರೀವರವ |
| 19 ಪುನರಕ್ಕೆ ಅನವರದ್ವಾಶ್ರೀಗೊಳ.ಪಟ್ಟನಾಳ | 29 ಪುಟ್ಟುಬರವರವರವರವರವರವರವರವರವರ |
| 20 ಶ್ರೀಬಿಳ.ಗ.ಳತಿತ್ಥದಸಕರವರವರವರ | |

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ಮಂಗಳಾಯ ಬಿನ್ನಯದ್ವಿ ದಂತಪೀಠಕಾರ ಬಿನ್ನಯ ಮಂಚ.

- 1 ಶ್ರೀಮಪ್ಪವಿಶಾಖಾಪಾರ್ವದ್ವಾರಗ್ಗದಮುಮು
2 ಪೂರ್ವಕಂವನು.ನವಕಂಶ್ರೀಕಾಂತ್ಯಾಳಕ್ಕೆ ಪು

ಆದೇ ಬಸ್ತಿಯಲ್ಲಿ ವರ್ಧಮಾನಸ್ವಾಮಿಯವರ ಬಿಂಬದ ಮೇಲೆ.

1 ಶ್ರೀಮತಿತದೇವತಗುಡಿಬಸ

ಮಿ || ಶ್ರೀ

2 ತಾಯಿಮಾಡಿದವರ್ಧಮಾನಸ್ವಾಮಿ

ಆದೇ ಬಸ್ತಿಯು ಎ ನೆಯ ಬಾಗಿಲವಾದ ಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗಣಪುಸ್ತಕಗಚ್ಛ ಕೊಂಡಕುಂದಾನ್ವಯಶ್ರೀಮದಭಿನವಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯರ

ಪ್ರಸನ್ನಪ್ರಶಸ್ತಿಜೊಡಾಮ

2 ಲಿರಾಯಪಾತ್ರಜೊಡಾಮಣಿಬೆಳಗುಳದಮಂಗಾಯಿಮಾಡಿದಪ್ರಭುವನಜೊಡಾಮಣಿಯೆಂಬ ಜೈತ್ಯಾಲಯಕ್ಕೆ ಮಂಗಳ
ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

ಆದೇ ಬಸ್ತಿಯ ದ್ವಾರದ ಬಲಗಡೆ.

1 ಶ್ರೀಮತುಪಂಡಿತದೇವರುಗ

2 ಳ ಗುಡ್ಡಗಳಾದಬೆಳಗುಳದನಾವಚಿಂ

3 ನ್ನು ಗೊಂಡನಮಗನಗೊಂಡಮು.

4 ತ್ತಗದಹೊನ್ನೇನಪಳ್ಳಿಯ ಕಲಗೊ

5 ಂಡನೊಳಗಾದಗೊಡಗಳು ಮಂಗಾ

6 ಯಿಮಾಡಿದಬಸ್ತಿಗೊಟ್ಟ ಬೊ

7 ಡನಕಟ್ಟಿಗದ್ದೆ ಬಿದ್ದ ಲಯಾಧಮ್ಮ

8 ಕೈ ಆಳುಪಿದವರುವಾರಣಾಸಿ

9 ಯಲ್ಲುನಹರ ಕುಲಿಯಕೊಂ

10 ದಪಪಕ್ಕೆ ಜೋಗುವರು ಮಂಗ

11 ಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಆದೇ ಬಸ್ತಿಯ ದ್ವಾರದ ಎಡಗಡೆ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇವಿಯಗಣ

2 ಪುಸ್ತಕಗಚ್ಛ ಕೊಂಡಕುಂದಾನ್ವಯ

3 ದೇವದಭಿನವಚಾರುಕೀರ್ತಿ ಪಂ

4 ಡಿತಾಚಾರ್ಯರ ಕಿಷ್ಕಳನಪುಸ್ತಕಾನ್ವಯ

5 ನೇಕಗುಣಗಣಾಭರಣ ಭೂಷಿತ

6 ರಾಯಪಾತ್ರಜೊಡಾಮಣಿ ಬೆಳಗು

7 ಳದಮಂಗಾಯಿಮಾಡಿದ ಪ್ರಭು

8 ವನಜೊಡಾಮಣಿಯೆಂಬಜೈತ್ಯಾಲ

9 ಯಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಆದೇ ಬಸ್ತಿಯ ದಕ್ಷಿಣ ಗೋಡೆಯಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾರಾಧನಾಫಲಾನುಜ್ಞೆಯುಳ್ಳ ಶ್ರೀಮಾಧವಸ್ವಾಮಿನವನವನಂ || ತಾರಾಸ್ವಾಮಿ

2 ಲಕಾಫೇಸುರಕ್ಕೆ ತನುಮನೋವ್ಯಪ್ತ ಪ್ರವೃತ್ತಿಯಲಿಸ್ತೋಮನಾಕಾಮಂತಿತ್ಯಹಜಧರಪಟಲೀಡಾಭತೋಯಸ್ವಮಗ್ನಿಗೋ
ಯಶ್ರೀಗುಂಮಟ್ಟಿ

3 ಲ್ಲಭುವನವನನೀರಂವನೀರಾಜಹನೋಭವ್ಯ . . ಬೊನುಬ್ಬಳಗಳುಳನಗರಸಾಧನಜೇಡೀಯತೀರಗಂ || ನಂದನಸಂಪತ್
ರದ ಪ್ರವೃತ್ತಿ ಅಲಗರನೊಪ್ಪೆಯ

4 ಒಂದುಪದ್ಯಗಳಿವೆ ರ್ಲಭುಗುಂಮಟ್ಟಿ ಹಳಗುಂಮಟ್ಟಿನಾಧನಸಂಧಿಯಲ್ಲಿ ಬಂದುಚಿಕ್ಕ ಬಟ್ಟೆದ್ದಿಚ್ಚಕುಟ್ಟಿಯುಳ್ಳಕಟಿಸಿಜಿ
ಸ್ವಾಮಿ

5 ದ್ವಾರದವಾಗಲಿಬಸ್ತಿ ಮಂಜುಮಂಗಾಯಿಬಸ್ತಿ ಮಂಜುಮಂಗಾಯಿಬಸ್ತಿ ಜೀರ್ಣೋದ್ಧಾರವೇದಂತದಕ್ಕೆ ಅಪಾರವಾನ

ಆವರ ಕೆಳಗೆ.

ವಿಕಾರಿಸುವತ್ತವೆ ಲ್ಲವನು ೧ ಗೆವನೊಪ್ಪಯಿತ್ತೇಮತಿವ್ಯಗಲುಸಮಸ್ತದೊಪ್ಪಿಯಾಕೊಟ್ಟುಗತಿ

ಭಂಡಾರ ಬಿಟ್ಟದೊಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ೧ ನೆಯ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಿದ್ಧ ಸಹಿತಂ || ಪಾಪಂಧನಾಗರಮಹಾಬಲ
- 2 ಮಮಲಿಖಾಸ್ತಿ ಶ್ರೀರಂಗರಾಜಹರಣಾಂಬುಮಮಲಿಖಾಸ್ತಿ ಶ್ರೀವಿಷ್ಣು
- 3 ಲೋಕಮಣಿಮುಖವನುಗ್ಗರಾಯನ ರಾಮಾನುಜೋಪದಯತೇದ್ಯುತಿ
- 4 ರಾಜರಾಜ || ರವಕರ್ಷ ೧೦೯೦ನೆಯ ಕೀಲಕಸಂವತ್ಸರದಭಾವುರ
- 5 ರುಗುಂಬು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಚೋದ್ಯರಂ ಆರಾಯವಿಭಾವಭೂ
- 6 ಭಗತಪ್ರವಾಯರಗಂಚತ್ತೀವೀರಬುಕ್ಕರಾಯನುಬ್ರಿಷ್ಟಿರಾ
- 7 ಜ್ಯವನಗಮವಕಾಲದಲ್ಲಿ ಜೈನರಿಗೂ ಭಕ್ತರಿಗೂಸಂಪಾಜವಾದಲ್ಲಿ
- 8 ನೆಯಗೊಂದಿಮೊಸಪಟ್ಟಣವನುಗುಂತೆ ಕಟ್ಟಿದಪಟ್ಟಣವೊಳಗಾರಸ
- 9 ಮಸ್ತನಾಪವ್ಯಜನಂಗಳು ಆಬುಕ್ಕರಾಯಂಭಕ್ತರಮಾಡುವಪಂಚಾಯ
- 10 ೧೮೪೫ನೆಯನವಂವೂರಾಗಿ ಕೋವಿಲಿತಿರುವಲೆವೆಯಮೊಳಕೋವಿಲಿತಿರುವನಾ
- 11 ರಾಯಣಪುರ ಮುಖ್ಯವಾದಸಕಳಾಂಬಾಯ್ಕರೂ ಸಕಳಸಮಂಗಳೂ ಸಕಳಸಾ
- 12 ತ್ಯುಕ್ತರೂದೊಪ್ಪಿಕ್ಕುಮಿತಿರುವನಿತಿರುವಿತ್ತಂತ್ನೀರವರುರಾಬ್ಬತ್ತಿಂಟುಜನಂಗೆ
- 13 ಭೂವಂತತೊಲವಕ್ಕ ೪. ತಿರುಕುಲ ಜಾಂಬುವಕ್ಕುಲವೊಳಗಾರವನಿಂಟುನಾ
- 14 ಪರೀವೈಷ್ಣವರಕ್ಯೆಯ್ಯಲಮುರಾಯನುವೈಷ್ಣವರರ್ಕನಕ್ಕುಲಜೈನವರನಕ್ಕುಲ
- 15 ಭೇದವಿಲ್ಲವೆಂದುರಾಯನುವೈಷ್ಣವರಕ್ಯೆಯ್ಯಲ ಜೈನರಕ್ಯೆವಿಮುಕೊಟ್ಟಿಯುಜೈ
- 16 ನವರ್ಕನಕ್ಕು ಪೂರ್ವಮುರಾಯನುಲುಪಂಚಮಹಾದ್ಯಂಗಗಳೊಳಗಲಸ
- 17 ಲುಲುದು ಜೈನರರ್ಕನಕ್ಕು ಭಕ್ತರವೆಯಂವಯನಿವೃದ್ಧಿವನವೂವೈಷ್ಣವ
- 18 ಮನಿವೃದ್ಧಿಯಾಗಿಮಲಿಸುವಯಮಯ್ಯಾರವೆಯುಲುಲಿ ರಾಜ್ಯದೊಳಗುಳ್ಳ
- 19 ತವಬಸ್ತಿಗಳಗತ್ತೀವೈಷ್ಣವರುರಾಸನವನಟ್ಟುಪಾಲಿಸುವರುತಂದಾಕ್ಷಾಸ್ಥಾಯಿ
- 20 ಯಗಿವೈಷ್ಣವಮಯಲು ಜೈನರರ್ಕನವರಕ್ಷಿಸಿಕೊಂಡುಬಿಡು ವೈಷ್ಣವರೂಜೈ
- 21 ನರೂಪಾಂವಜೈರವಾಗಿಕಾಂಠಾಗದು ಶ್ರೀತಿರುಮಲೆಯತಾತಪ್ಪಂಗೆಯ
- 22 ಸಮಸ್ತರಾಜ್ಯವಭವುನಂಗಳನುಮತದಿಂದ ಬಿಳುಗುಳರತೀರ್ಥದಶಿವೈಷ್ಣವ
- 23 ಅಂಗರಕ್ಷೆಗೊಸುಕ ಸಮಸ್ತರಾಜ್ಯದೊಳಗುಳ್ಳಂತವಜೈನಾಂಬಾಗಿಲುಗಟ್ಟಿ
- 24 ವನಗಿರುವನುನೆಗೆವರ್ಕ್ಕ ೧ ಪಾಕೊಟ್ಟುಅಮಿತಿರವೂಂತ್ನೀಂಗೆ ವೇವರ
- 25 ಅಂಗರಕ್ಷೆಯಪ್ಪತ್ತಾನೂಸಾತವಿಟ್ಟುಮಿಕ್ಕ ಮೊಂತ್ನೀಂಗೆ ಬೀಗ್ಗಾಕೆ
- 26 ನಾಲಯಂಗಳೊಳಗದಯಸಿಕೂಮಯಿಮೂಯವೆಯುಲಂವಪ್ಪಕ್ಕ
- 27 ರುಕ್ಕನಾ ತಪ್ಪಲಿಯೆದವರ್ಕ್ಕವರ್ಕ್ಕ ಕೊಟ್ಟು ಕೀತ್ತಿರಯನೂಪುಂಚುವನೂಪಾ
- 28 ಜ್ಞಾನಿಕೊಂಬುಮಯವುಡಿವಕ್ಕುಲಯನು ಆವನೊಬ್ಬನುಮಿಜಿವವನುರಾ
- 29 ಜ್ಞಾನಿಕೊಂಬುಮಯವುಡಿವಕ್ಕುಲಯನು ತಪ್ಪಲಿಯಗಲಿಗಾವಿನಿವನಗಲಿಯ
- 30 ಭವ್ಯವಪ್ಪವರಾರವೆಗೆಯತುಮುಖ್ಯಕುಲಯನೂ ಬ್ರಾಹ್ಮಣನನೂಕೊ
- 31 ಎವವಾದವರ್ದೊಳಗರು || ೬೫ || ಸ್ವಪ್ನಂವದವತ್ತಂವಾದೊಳವತಿಸವಂ
- 32 ಧರಾ ವಟ್ಟವರ್ಕ್ಕಸವಣ್ಣವಿವುಜ್ಞವನೂಯತೇತ್ತಿವಿ ||

ಪರಿಶಿಷ್ಟಗವತ್ತಿ.

೩ ಕಲ್ಲೆರವವವ್ವಿನೆಟ್ಟಿಯಸುಪುತ್ರಬಿಸುನಿನೆಟ್ಟಿಮಿಕ್ಕರಾಯರಿಗೆ ಜಿನವಂವೂತಿರುವುಲೆಯಕಾತಯ್ಯ

[illegible]

ॐ ನಾವ್ಯುಪಟ್ಟವೆಕಟ್ಟಿದರು ||

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೇನು ಕಟ್ಟು.

ಶ್ರೀಮತ್ಪರಮ. ಗಂಭೀರಸ್ವರೂಪವಾದೋಫಲಾಪ್ತನಾ ಜೀವಾತ್ಮ್ಯೋನೇತ್ಯನಾಥ

ಸ್ಯದಾಸನಂಜಿನದಾಸನಂ || ಭದ್ರಮಸ್ತುಜಿನದಾಸನಾಯು

ಹೃದಯವನ್ನು ಗೆದ್ದುಕೊಳ್ಳುವುದರಲ್ಲಿ ವ್ಯಾಸನೇ ಮೊದಲಾದವರು. ನಿಮ್ಮ ರಾಷ್ಟ್ರವೃತ್ತಿಗಳನ್ನೇ ತಳೆದುಕೊಳ್ಳುವುದಕ್ಕಾಗಿ

ತಿಥಾವು ವಸ್ತುಬ್ರೂತೋದ್ಭವಸ್ಯಾಸಕಮತೀಯಸತ್ಯಾವಲಂಬಗವೀರಂ ಪ್ರಸ್ತುತ್ಯಂನತ್ಯ ಮಘೋನಿಭಿನಿಭ

ಮುಸುಂವು ದ್ವೈತೋಪದೇಶಃ || ಅದರೊಳಗೆ ಸ್ತುತಿಯೊಂದನು ಸ್ವರ್ಗವನೊಂದೇ ವೇದವಾದ್ದು ಮುಸುಂವು ವ್ಯಕ್ತ-
ಹವು,

⁵ ರಶ್ಮಿ, ಲಲಿತ್, ಕೃಷ್ಣಾ ಸಂಪತ್ತಿ ಯು ಪಾಲಿಟೆಕ್ನಿಕ್‌ನಲ್ಲಿ ದೇವನಹಳ್ಳಿ ಸೆನಿಟಿವ್‌ನಲ್ಲಿ ತಾಂತ್ರಿಕ ತರಬೇತಿ ಪಡೆದವರು.

ರಸ್ಯೇವಿವದಪದಿತ್ಯಾನೋಪಲಕ್ಷುಂ || ೩ || ವಿನಯಾಬುಧರಂಜಯೋಽನೇಕಾಽಪ್ಯೇವಿವದಪದಿತ್ಯಾನೋಪಲಕ್ಷುಂ || ವಿನ

ಯಾದಿತ್ಯವು ಮಳೆನೀರುಗಳನ್ನಾಳುತ್ತಾನೆಂಬುದರಿಂದ ಇವನು || ಚಂದ್ರಾದಿತ್ಯನವರುಗಳನ್ನೇ ದೈವಮಂತ್ರ

ಭೇದವಾಗು

॥ ಇದುವರೆಗೆ ಬರೆದಿದ್ದು ೧೦೦೦ ಪುಟಗಳಷ್ಟು ಬರೆದಿದ್ದು ಬರೆದಿದ್ದು ಬರೆದಿದ್ದು || ಅದರಲ್ಲಿಗೆ ತನ್ನೊಳಗಿನಿಂದ ಬಂದಿದ್ದು ಬಂದಿದ್ದು ಬಂದಿದ್ದು ||

10 ನೈವಿಷ್ಣುಪವಿತ್ರೂರಾನ್

ತೃತೀಯಾಭ್ಯಾಸದೊಳಗಿನವು

11 ಸ್ಯಾಫಿಮೇಥೊ ಡೈತಾಂಥೋಜಾತದೇವದ್ವೀರದಂ

ನೇಕಾಂಗವೀರಂ || ಎಜಿಯುನಳಗೆನಿಸನೆಗ

12 ಶೃದ್ಧಿ ಪಡೆಯುವುದು ಪಾಪ ತೊರೆದು ಕನಗನೆಯಿಂದ

13. ಪು. ನ ಮಾತೃಕಮದಯಾಶ್ರಿತನೇ ಬಲಿಸಿದನು. ದಮಸ್ಕವಿಳವಸಮದಾತಳದೊಳ || ಪ || ಅವರೊಳಗೆ ರ್ಷಪುನಾಗಿಯೂಂ ಭವನದೊಳೆ ಪು.

ವ್ಯಾಪಕರಾಂಭೋಧಿಯೆ

¹ಯುದ್ಧವಿನಂಕೂಡೆನಿಮಿಟ್ಟು ಒಪ್ಪಿದುದು ನಿಜಬಾಹಾದಿಕೃಷ್ಣೇಂದ್ರಿಯು ದೈವದೊಡನೆ ವ್ಯಕ್ತವಾದ ನನ್ನ ಪುರುಷೋತ್ತಮಗುಣವಾತ್ಮಕಧಾಮಧರ್ಮ

ಧವಚೋಡಾವವಃಣಿ ಯಾ

15 ಪಂಕ್ತಿ(ವಿಷ್ಣು ಭೂಮಾಲಕಂ || ೫ || ಎಳೆಗೆಸವಕ್ಕೋಯ:ತೂತ್ತ್ರತ್ತ್ರಳವನಪುರವ:ನೈರಾಯ:ರಾಯಪುರಂಬಳ್ಳಿಳಬಳದವಿಷ್ಣು ತೇ
ತೋಯ:ಬನಗೇಸನಯೋರನ ನಿವನನ ಕೂತ್ತ್ರತ್ತ್ರ ||

26 ಬು || ಇನಿತಂದುಗ್ ಗಮಪೆ, ರಿದುಗ್ ಗಜಯ್ಯನ

ಬಿಂಬಿನಿಖಗ್ಗಿ ನತಗಿ ಗತ್ತ ನ್ನು ಪದಮಂ

17 ಕಾದುಣ್ಯದಿಂದೊಂದುತಾನನಿತಂಲೇಕದೇವೀಶ್ವರಬ್ರಹ್ಮನ

ದೊಡ್ಡ ಗೌರವವಿಲ್ಲದವರನ್ನು ದೇವಾಲಯದಿಂದ ಹೊರಹಿಡಿಸುವುದು.

18 ಸ್ತೋತ್ರಗಳಲ್ಲಿ ನನೆವಿಷ್ಣು ಗಗನತೀರ್ಥನನೆಗಳ್ಳು ||
 ಬೆಯ್ಯಿದತಮುಪ್ಪೆಂಬಿವಾಪನುಮಾ

10 ನವಕುಸುಮಿನವಮನಜ್ಞಃ ಪ: ದ್ರವ್ಯನುಮಾನವದೇವೀರನಜ್ಞಃ ದಯದ ಬೊಳ್ಳಿ ವಿಸ್ತಾರನಾದನಾತ ಭವನಪ್ರತಿಮಾನನಕುಸುಮನುಭವಃ

೧೦ || ಪದೇಪದಾಪೇರಿಬಂಧು

- ೧ ಕಂಡಂಕವು ತವಳಧಿಕಾಂಕವು ಒಂದಂಕವಂತೆ ನಂದಿವಾತಂಗೆನ್ನ ಸೆವೈಪುಳಯಸಮಯದೊಳ್ಳೆರೆಯಂ ವಿಜ್ಞಾಪಿಸ್ವಕವಲ
 ನ್ನಂಕಾಳನನ್ನಮುಳವಕುಳಕನ
 ೨ ನ್ನಯಂಕಾಂವಾನ್ಮಿಯನ್ನಂಕಿಲಿನ್ನಂಕಿಂಪದನ್ನಂಪುರಪದುನುಗಿನ್ನನ್ನಿನಿವಾರಸಿಂಹಂ || ಲಪ್ಪಸರ್ವಪ್ರದವಾನಳವಳ
 ಕಿಂಜಾರಾಳಕಾಳಾಂಬುಮಾರಂ
 ೩ ಪುರಾಣಾಪ್ರತ್ಯಯದಪ್ರಕರವುತುಸ್ಯಾರ್ಯುಯಿಸಮಿವಂಛಿಪುರಾಗಾನಿಕತಾಕ್ಷ್ಯಾಂಛಿಪುನನಗಿನೀದಂಪದಾಡವೂ
 ಪಂಞಿಪುನ
 ೪ ಭೃದ್ಭಿವಾಪ್ರಾಂಞಿಪುನಪದವತುಗಂಸಿಂಪುಸಿಂಹಂ || ಸ್ವಸ್ತಿ ಸವಧಿಗತಪಂಚಮಾರಾಟವಮಾರಾಂಚಳೆರೈ | ಪ್ಪಾರವತಿ
 ಪುರವಂಞಿ
 ೫ ಕ್ಷರ | ರುಳುಮಳದಳಭಿವವನಳ | ರಾಯಾರವಾನಳ | ಪಾಂಚ್ಯ ಕುಳಕಮಳವೇರಂಚ | ಗಂಧಳೇಂಚ | ಮಂಚಳೇಂ
 ಪಿಕಾಚಳೇಂಚ
 ೬ ಕಸೂಟಿಕಾಚ | ಸಂಗ್ರಾಮಃಫೇವಂ | ಕರಿಕಾಲಕಾಮಂ | ಸಕಳವಂದಿಬೃದ್ಧ ಸಂಸ್ಥಪ್ರಣಸಮಗ್ರತೀತಂನೋದ | ವಾಸ್ತಿಕಾ
 ರವೀಲಬ್ಧ ಮಪುನಾಂ | ದೂರವಕಳಾಂ
 ೭ ಬರಮೃದನಿ | ಮಂಚಳಕಮಕುಟಚೂಡಮಣಿ ಕರನಪ್ರಚಂಡ | ಮಲಪರೂಳ್ಳಂಚ | ನಾಮದಿಪುಸ್ತ ಸೂತೀಮತ್ತಿಮತ್ತಿಭು
 ವತಮುಖತಳಕಾಂ
 ೮ ಕೊಗಂನಂಗೆರಿಕೋಳುಮಿಬನವನ ಹಾನಂಗೆಲ್ಗೊಂಚಳುಮಳವೀಂಗೆಂಪುತಾಪವೊಯ್ಯನಾಂಸಿಂಪವೇರ | ರಕ್ಷಿಣ
 ಮಹಿಮಂಪಳಮಂಪುನಿಗ್ರಹ
 ೯ ಕಿಷ್ಕಪ್ರತಿಮಳಸಪೂರ್ವಕಂಸುಖಕಂಠಾನೋದರಾದ್ಯಂಗಯ್ಯುತ್ತಮಿರ ತುಲಿದುಮಿತ್ಯವಿಷ್ಟ ಭೂಪಾಳವವವೊಳ್
 ಪವಿಡಿ || ಆನೆಗಲ್ಲುನಾಂಪ
 ೧೦ ಭೂನಾಂಕಮರವತಿಗಿವಾಚಸ್ತಿತಿಪೋಲತಂನೇದನುಚಿತಕಾಯ್ಯಾಧಿಧಾನಪ್ಪಂಮಾನ್ಯಮಂತ್ರಿಸುಳ್ಳಚಮೂಡಾ || ವೃ || ಆಕಳಂ
 ಕಂಪಿತವಾಚಿವಂ
 ೧೧ ತಿಳಕುಕ್ರಿಯುಕ್ಷರಾದಾಜಿಂಜಾಂಜಿಕಲೋಕಾಂಜಿಕಲೋಕವಾದಿತ ಸುಃಖಿಲಾಚಾರವೈವಾದಿವೀರಕದಂಬಸ್ತುತಪಾದಪದ್ಮನಂಪಂ
 ನಾಂಪಂಪುಷ್ಪೋಣವಳಕೊಂ
 ೧೨ ರಾಜನಿನಾರಸಿಂಹವೇಲೆಂಪುಪುನೋಳವಂ || ಭರಯಂಗಿರ್ದಿರ್ಧಗತಿಂಪುಪನುಪಧಿವುನೇನೇಂಬಗುಣ್ಣುಳನಂ ಮಂಪರಮಂ
 ಮಾಕ್ಕುಳ್ಳುಪಂಪುಪನವಮಂಪುಡಾ
 ೧೩ ಪಮಂವಿಕ್ರ ಲೋಕೋತ್ತರಮಪ್ಪಿಪ್ಪುಳನಂಪುಪನವವನೇಂದ್ರಾಂಪು ಪಂಕೇದಪುಷ್ಪೋತ್ತ ರವೊಳತೆಳ್ಳೊಯ್ದು ಲಾಪುಪನವ
 ನಂಕರಸುಟ್ಟುತ್ಯನಾಪೋಸಮತ್ಯಾಂ ||
 ೧೪ ಸುಮನಸ್ಸುತಿ ಸವಿತಂಗೆರಂಪುಚೋನಿರ್ದಿಷ್ಟನಿರೀಕ್ರಮಂಸಮರಾಂಪಿ ಬಳಪ್ರಭೇವನಕರಂ ತ್ರಿಜೈನಪೂಜಾಸಮಾಪದು
 ಹೋತ್ಸುಪರಂಪು
 ೧೫ ರನ್ನರನಪಿಂಪಾಳ್ಳಾಭವಾರಂಪುಪಂಪಾಭಿನಿರ್ದಿಷ್ಟಮಂಪುಯೊಳುಪ್ಪದ್ವೈಭವಾಂಪಿತಂ || ಸತತಂಪ್ರಾಣವಂಪಿನೋದಮ
 ನುತಾಂಪಂಪವೆ | ಪುರ್ಣಿಪುತ
 ೧೬ ಮನ್ಯಾತ್ಯಾಪನಿಳ್ಳುಕೊಳ್ಳುಪ್ಪದಲಾತೇದಂಪುಯೊಳುಪ್ಪತಿಸಂಭಾಗ್ಯಮನೂನಕಾಂಪುಮತಿಯಾಪ್ಪುಗ್ಗಿರಮಪ್ಪುರ್
 ಲ್ಳುಪುಳ್ಳುತಂಪುಪುಕುಳಿಕಿ
 ೧೭ ಇಳಿಟಿರೊಳ್ಳುಮುಳನಂಪುಳನಂ || ಸಿಂಧವನಾಸನೋದ ರಂಗರಾದಿಯೊಳಂಪನಂಪಾಚಮುಟ್ಟಿಳಂಪರವಮಂತ್ರಿದಾಂಸೆಬಳ್ಳುಮುಧ
 ಸ್ತುತನವುಪ್ಪುಳು
 ೧೮ ಮರವರಮಂತ್ರಗಂಣನೇಮ್ತು ಬಳಿಕ್ತುಸ್ಯಸಿಂಪದೇವಪೂವರಮಂಪುತ್ರಮುಳನೇವೆಂನಿನಿಂಪುಡವೇಲರಂಗವೇ || ಜನಗಿತಿಗಾಮನಿ
 ತ್ತುಳಿವಿರಸ್ತುಸಮಸ್ತು
 ೧೯ ಹಿಪ್ಪಿರಾಚರತ್ಯನುಮಮುಪ್ಪು ಭಾವನಿರತ್ಯಾತವೊಳಿಪರನಿಪ್ಪುಕುಕ್ಕು ಹೊಸನಮಲಧಾರದೇವರ ಜಗದ್ಗುಂಗಳಿಗುಂಗಳಿನಿಪ
 ಪ್ರಾತ್ಯುಮಗೂಗಾರವಕ್ಕಿ ತೋಣ
 ೨೦ ಯೂರೂಪವೂಪತಿಪುಳರಾಪನ || ಜಿನಗೇಯೊದ ರಂಗಂಗೆಂಜಿನಮಹಾಪೂಜಾಸಮಾಪಂಗೆಂಜಿನಯೊಗಿಬ್ಬಿಪದಾನೇವನ
 ರಸ್ತೋತ್ತರಿಯನಿಪ್ಪಯಿಂ

- 0 ಜನಸತ್ಯಗೃಹಪ್ರಾಣಸಂರಕ್ಷಣದಿಂನನ್ನೊಡಮಂತ್ರಾಂಧಭವ್ಯನುತಂ ನಿಜ್ಜಲಮಿಸ್ತೆಪ್ಪುಟ್ಟುಗಲೆವಂ ತ್ರಿಪುಳದಂಧವಂ || ಕ |
 ನಿಪುಟಮೆಚ್ಚಿರ್ವವನುದನುಪ್ಪಟ್ಟುಯ್ಯ
- 1 ನಮದಾಜಿನೆಂದ್ರಾಲಯಮುನಿಪ್ಪೊಸತಮದಿದಂ ಕರಮೆಟ್ಟಿರಪುಳಂಮನಸ್ಸುಬಂಕಾಪ್ಪದರೂ || ಮತ್ತಮಲ್ಲಿದು || ವೃ || ಕ |
 ಲಿತನಮುಂವಿಟಪ್ಪಮು
- 2 ಮನುಷ್ಯವನಾದಿಯೊಳಿವ್ವನುಮ್ನಿರ್ಯೋಳಕಲಿನೆಂಬನಾತನಜಿನಾಲಯಮುಂನಜಿಬೆರ್ಚಿರ್ವವನುದಂಕಲಿಸದೆ ದನದೊಳ್ಳರ
 ಮಸಾಬ್ಬರವನುರತಿಯೊಳ್ಳುಟಂವಿ
- 3 ನಿರ್ದಲಮೆನಿಸಿದ್ವದಪುನದನತ್ತಿ ಸಿದಂವತಾದ್ರಿತಂಗಳಮಂ || ಪ್ರಿದುದಿನಂಪುಳನಿನಾಪತಿಕ್ಕೊಗಣ ಮಹಾತಿರ್ಥದೊಳಧಾತ್ರಿ
 ಯುಂವಾರ್ಥಿಯುಮುಳನ್ನಂ
- 4 ಚತುರ್ವಿಂಶತಿಜನಮುನಿಸುಂಭಕ್ಕೆ ನಿಶ್ಚಿತ್ತವಗಾಕ್ಷಯದಾನಂಸಲ್ಪವಾಗಂ ಬಹುಕನಕಮನಾಜ್ಞೇತ್ರಜಿಗ್ಗಿತ್ತ ಸದ್ವೃತ್ತಿದುನಿ
 ಪ್ರೀತೋಕಮುಲ್ಲಂಭುಗಳೆಬಿ
- 5 ಹಿಸದಪ್ರಾಣ್ಯಪುಂಜ್ಯಕಧಾಮಂ || - ಕ್ಲೋಗಿಜಿಯದಿತಿರ್ಥಮದುಮುನ್ನಂ ಗಂವಿಂನಿಮ್ನಿರ್ತಂರೋಕಪ್ರಸ್ತುತಮಾಯ್ತು
 ಕಾಲವದಿಂನಾಮಗವೇದಂಬಳಿ ಕ್ಕಾ
- 6 ಕಲ್ಪಸಿದ್ಧರವನುಗಮಾಹಿಸದನಿಘಾಸ್ತಜ್ಜನಾಗಾರಮಂಶ್ರೀಕಾಂತಂ ತಳದಿನ್ದಮೆದ್ದು ಕಳಸಂಶ್ರೀಪುಳದಂಧವಂ || ಕ | ಪಂಚಮ
 ದಾವಸತಿಗಳಂಭಂಚನು
- 7 ಕಲ್ಯಾಣವಾಂಛೆಯಿಂಪುಳುಕಮೂಪಂಚತುಪಂಮಾಹಿಸವಂಕಾಂಚನನಗಧೈರ್ಯನನವಕೆಲ್ಲಂಜಿಯೊಳ || ಕ || ಪುಳಚಮೂ
 ಪನಗುಣಗಣಮುಳ
- 8 ನಿತುಮನಾರೂನಜಿವೆಪುಗಳಲ್ಲೆ ಜಿವರ ಬಳವೊಳೆದುರಧಿದುಜಳಮುಳ ನಿತುಮನಾರೂಪವನಿಸಲೆನಜಿವನ್ನರ || ಸಂತಿತನ
 ದುಂನಕಳಭವ್ಯನುತಂ
- 9 ಜಿವಭಾಷಿತಾತ್ಮಗನಿಸ್ಸಂಜಮುಬುದ್ಧಿ ಮುಳಪ್ಪತನಾಪತಿಕ್ಕೈರವಕುನ್ನೆ ಪಂಸರುಭಾಂರುದಂಜಗನ್ನು ತಮೊಳಿವರಬೆಳ್ಳಿಳತಿರ್ಥ
 ದೊಳಚತುರ್ವಿಂಶತಿರ್ಥ
- 10 ಕೃನ್ನಿಳಯಮುಂನಜಿವದಿಸಿದಂವರನ್ನಿದಂ || ಕ || ಗೊಮ್ಮಟಪ್ರರಥೂಪಣಮಿದುಗೊಮ್ಮಟಮಾಯ್ತುನನಮಸ್ತಪಕರಸಹಿತಂ
 ಸಮ್ಪದಿಯು
- 11 ಳಚಮೂಪಂಮಾಹಿಸದಂ ಜಿನೋತ್ತಮನಳಯಮನಿದಂ || ವೃ || ಪರಸೂತ್ರಂನೃತ್ಯಗೀತಂಪ್ರವಿಪುಳವಿಳಸಪ್ಪಜ್ಜವೇಶಸ್ಥಳಸಿದ್ಧ
 ಜೈನಾವಾಸಯುಗ್ಗಂ ವಿವಿಧಸು
- 12 ವಿಧಪತ್ರೋಲ್ಲಸಪ್ಪವರೂಪೋತ್ಕರಾಣದಪ್ಪವಮ್ಯುಂಜಿರಸತುಳಚತುರ್ವಿಂಶತಿರ್ಥದೊಳೆ ಪರಿಪೂರ್ಣಂಪ್ರಾಣ್ಯಪಂಜ
 ಪ್ರತಿಮಾಮನ
- 13 ದುರಿದಿಯಂವದಂಪುಳನಿದಂ || ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಘಿವರೇನಿಯಗಣವಪುಸ್ತಕಗಚ್ಛದ ಕೊಂಪಕುಂದಾನ್ವಯಭೂಷಣವಪ್ಪಶ್ರೀ
 ಗುಣಾಚಾರ್ಯದಾ ನ್ತದೇವರತಿಪ್ರವಪ್ಪಶ್ರೀನಯತಿತ್ತಿಂಸಿದಾ ನ್ತದೇವರನ್ನಪ್ಪರಂದೋಚ || ವೃ || ಭಯಮೋಷವ್ಯಯದೊರನಂ
 ಮವನಘೋರಧಾನ್ತತೀವ್ರಾಂ
- 14 ರುವಂನಯನಿಜ್ಞೇರಯುತ ಪ್ರಮಣಪರಿನಿನ್ನೀತಾರ್ಥಗನನ್ನೊಡನಂ ನಯಾನಂವನಶಂತ್ತಕಾನ್ತತನುಮಂ ಸಿದ್ಧಾನ್ತಚಕ್ರೇ
 ನಂನಯಕೀರ್ತಿಗ್ರಬಿರಾಜ
- 15 ನಂನೇರೋಪಂಪೋತ್ಕರಂವಂಗುಂ || ಕೃತದಿಗೈತ್ರವಿಧಂಬರುತ್ತೆನರಸಿಂಹಜೋಲೆಪಂಕಜಂ ಸನ್ಮತಿಯಿಂಗೊಮ್ಮಟಪಾ
 ರ್ಶ್ಯನಾಧಜಿಸರಂವತ್ತಿಚತುರ್ವಿಂಶ
- 16 ತಿಪ್ರತಿವದಿಗೇವನಿನ್ನಿವಕ್ಕೆ ಕವಿನತಂ ಪೋತ್ಕಾಪದಿಂಬೆಟ್ಟಿನಪ್ರತಿಮಾಂ ಸವಣೇನೂರನಭಯಂಕಲ್ಪಾನ್ತರಂನನ್ನಿನ || ಆವ
 ಕೇನಯಕೀರ್ತಿಗನ
- 17 ದಾನ್ತಚಕ್ರಪತ್ರಿಗಳಂ ಮಹಾಮಂಜೂಬಾಯ್ಕುರನಾಬಾಯ್ಕಮ್ನಾಡಿ || ವೃ || ತವದಾಚಿತ್ಯದನಾರಸಿಂವನ್ನಪನಿಂತಂಜಿ
 ತ್ತುಂಸದ್ಗುಣಾನ್ಯಕವನಿಜ್ಞನಗಚಕ್ರ
- 18 ವದಿಸನಚಂಡಂಪುಳದಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೊಪ್ಪುತಿರ್ವಸವಣೇಜೊಂಬಂನಂಭೋಧಿಯುಂ ವಿವಿಯುಂ ಚಂಪುನು
 ಮುನ್ಯುರಾವಳಯಮುಂನಿಲ್ಪನ್ನ

- ೧ ಗಂಧರ್ವನು || ಗ್ರಾಮಸೀಮೆಯೇರೇವಡೆ ಮೂಡಗದೇಯೊಳ ಸವಣಿಪಟ್ಟಿಕ್ಕ ನೆಡೆಯ ಸೀಮೆಕರಡಿದೊಡೆ ಅಭಿ-ತಂಕಹಿರಿಯೊ
ಬೈಯೊಳುಗಲು ಬಿಂಬಿಟ್ಟಿದುಕೊಡೆಮುಕೊಡಿದು
೨ ಕೀಳೈಯಲಬ್ಬಿಂತೆಕ್ಕ ಬಿಡುಕಾಳೆಡೆಯೆತ್ತು ಗಟ್ಟಿಮೇರೆಯಾಗಿ ಹಿರಿಯೊಬ್ಬಿಯ ಬಸುಂಯೇಕಳಕೇಂರದುಮಣಿಸತೆಂಕಣ
ವಸಯೊಳು ಬಿಳಿತ್ತಿಯಸವಣೀತವಿದು
೩ ಎರೆಯುಗಿವ ಮಣಿಸಿದುಕೊಳಹಿರಿದುಲಬ್ಬಿಂತನುಮಲುಮೊಟ್ಟಿಯ ಸ್ಥಳವೊಪ್ಪಿದ ಮಮವಗಬಿಳೈಯಕಡೆಯಂತೆಂಕಣ
ಕೊಡಿದುಮುಳಿದುಮನ
೪ ಅಬ್ಬಿಂತತ್ತತಪ್ಪಿದೆಯುಕಲಿದುಮನಕಟ್ಟಿವತಾಮುಟ್ಟುಹನ್ನಪ್ಪವದ ಹಿರಿಯಕೊಡಿದುತಾದ್ಯುಟ್ಟನಿಮೆ | ಹಮವಗದೇಯೊಳ
ಹನ್ನಪ್ಪುಕ್ಕಂಸವಣೀತವಿಗಂ ಸಾಗರವು
೫ ಯುಟ್ಟಿದುಹನ್ನಪ್ಪವಸವಣೀತಕೊಡೆಯೇರಿಯ ನಮಂಕಣುಂಯುಡಣಿಸನಿಮೆ | ಬವಗದೇಯೊಳ ಕಕ್ಕಿನಕೊಡೆಮುಳವಿ
ಮೂಡಗದೇಯೆತ್ತ ಕಕ್ಕಿಬಿ ಅಕ್ಕಿಬಿಡುಗದೇಯೊಳ
೬ ಪಿಡಿಗದವಯ್ಯಯವಮಬಸುಂಯದೊಣೆ ಅಕ್ಕಿವಗದಲಬ್ಬನಕ.ಮ್ಪುರಿ ಅಬ್ಬಿವ ಗದಬ್ಬಿಡಣಿಸನಿಮೆ || ಈಸ್ಥಳದಿಂ
ದಾದದ್ರವ್ಯಮನ್ನಿಲ್ಲಿದುಗಾಡ್ಯೊಳಿಕ್ಕ ಸವ ಒಸಮಾಳಬ್ಬಿ
೭ ಸುಟ್ಟಿಡಣಿಕ್ಕೊದ್ವಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗಂಕಳೊಗಿಕ್ಕಂ ಬಿಸುಗಿಬಿಸಕೆಯ್ಯಪ್ಪಜೆಗಂಕಳೊಪ್ಪಮದಾಡದಾಡದಾಡನ
ಕ್ಕಂಕಲಿಸುವುದು || ಇದನಾಪಂಸಿದಕಾಲದೊ
೮ ಕೆಸುವಿಧಿಯುಗಾಳಿಪ್ಪಲೊಕ್ಕೊತ್ತಮಂ ವಿಡತನಿಮ್ಪುಳಿಪ್ಪುಕ್ಕೊತ್ತಿಯುಗದಂತಾತಾಳುಗಂಮತ್ತಮಿಂತಿದನಾವಂಕಿಡಿ
ಪುಟ್ಟಿಕ್ಕಿಟ್ಟಿಬಿಗದಂತದಾತನಾಳೊಗಾಳೊಗದೊತ್ತಿ (ಮುಂದೆಬರವಿಲ್ಲ.)

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ಆದೇ ಕಲ್ಲಿನ ಬಲಸಾರ್ವದಲ್ಲಿ.

- | | |
|----------------------------------|-----------------------------------|
| 1 ತ್ರೀಮತ್ತುಪಾಕ್ಕದೇವಂಭೂಮಿ | 17 ದಯಕ್ಕೆನ್ನ ನ್ನು ಪದ್ಧತಿ ವತೀಲಲನಾ |
| 2 ಹಿತಮಂತ್ರಿಯುಳುಗಾಡಗಂ | 18 ರತ್ನ ದರದಕೀಲಗೂಣಮಂಪೊಟ್ಟು |
| 3 ತಪ್ಪುನಿವಿದವ್ವಾ ಪತಿಗಂಜೇದೂ | 19 ನ್ನುರಾಕ್ಕಾಸ್ತಯೇ \|\| ಉದಗಂತ್ರತೇ |
| 4 ಯುಟ್ಟಿಕ್ಕಾಭವವೃದ್ಧಿಯವೊಳ್ಳುಳ | 20 ರಸೀದಾಕರದತಗಿರಿಶೀ |
| 5 ಪಂ \|\| ಕವನೀವನಸರವೇಮತಾ | 21 ತಡ್ಕತ್ತಗಂಕಳಪರಹಾಸ್ಯರಾ |
| 6 ಮರಸದಿನೇತ್ರಾಗತಾಂಧೋಜಿದಿವ | 22 ಪತೇಭಸ್ಸುಟ್ಟಿವೃಷಭಾಭಾ |
| 7 ವ.ಳಿಗಂಧೃತಿಶಾಂತಿಯೆಂಕ.ಜೆ | 23 ಭ್ರೂದಾರಹಾರಾಮರಾ |
| 8 ಭಂಗವ್ಯಂಧೃದಿಶ್ರೀನಿವಾಸಮನ | 24 ಜ್ಞಾನಮಾಕೇರಿ.ಪಪಳಪ |
| 9 ಲಸದ್ಧಿಲದೇವಿರಾಜಿಸ.ತಮಿ | 25 ವಾಕ್ಯಮುಂಸೇದ.ಕಂಮೋತ್ತ ರಣಂ |
| 10 ಪ್ಪುಳುಮುಳ್ಳುರಾಜಾಂತರಗಮದಾ | 26 ಚತ್ತಿತ್ತಿಕ್ಕಾಂತಮುಧವನನಿಮತಂ |
| 11 ಕಂಪಿಯುಪ್ಪವೃತ್ತಿನೊಪ್ಪೊ | 27 ಭಾನ.ಕಿತ್ತಿಕ್ಕಾಪ್ರತೀದಂ \|\| ಶ್ರೀನ |
| 12 ಲವಿತ್ಯುಪ್ಪುಸಾಪ್ಪದಂ \|\| ಚಲಭಾ | 28 ಯುಕ್ತಿಕ್ಕಮ.ನೀರ್ದರಸೂನು ಶ್ರೀ |
| 13 ಮಂಯುಕ್ಕೆ ಕಾರ್ಯ ಪ...ದರಕ್ಕ | 29 ಭಾನುಕಿತ್ತಿಕ್ಕಾಯತಿಪತಿಗ್ಗಂ ಭೂ |
| 14 ತ್ಯಂತರಗಂಧೃದ್ಧಿಲಸತ್ಪಾಣಿತ | 30 ನ.ತನವೃಷಭಪದನೊಪತಿಧಾ |
| 15 ಕಕ್ಕಿಕ್ಕಕ್ಕಗರವವೆಕ್ಕೊಜಕ್ಕಿಕ್ಕಾ | 31 ರಯಿಜಮಸವಣೀತವಿಗಂ |
| 16 ಮ್ಪುಗಂಕಡಕ್ಕ ಲಸತ್ಪಂಗತಿಗದಿಟ್ಟ | |

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ಅದೇ ಕಡ್ಡಿನ ಎಡಪರ್ಯವಲ್ಲ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಭಗವತ್
- 2 ದೇವಗುಪ್ತ ಸಕವರಮಂ
- 3 ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 4 ವತ್ಸರದ ಚೈತ್ರಮಂ ೧ ಸು | ಭಾಷಾ
- 5 ರಿಯದ್ಭವನಬಿಡುಗಡೆಗೆ
- 6 ವರದ್ಭವನದೇವಗುಪ್ತದೇವ
- 7 ಕ್ಷೇತ್ರದ್ಭವನದೇವಗುಪ್ತದೇವ
- 8 ಸುಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 9 ಯುಕ್ತದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 10 ರುಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 11 ಪಂಚಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 12 ಚಂದ್ರದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 13 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 14 ಹಾಸನದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 15 ಸ್ವರದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 16 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 17 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 18 ಯುಕ್ತದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 19 ಯುಕ್ತದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 20 ಜಯದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 21 ಗಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 22 ಸುಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 23 ಸುಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ

- 21 ಯುಕ್ತದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 22 ಶ್ರೀಮದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 23 ಯುಕ್ತದೇವಗುಪ್ತದೇವಗುಪ್ತ
- 24 ಪಂಚಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 25 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 26 ಪಂಚಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 27 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 28 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 29 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 30 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 31 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 32 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 33 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 34 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 35 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 36 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 37 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 38 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 39 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 40 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 41 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 42 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 43 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 44 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ
- 45 ಮಂ ೧೦೦೦ನೆಯ ಬಿಡುಗಡೆಗೂ

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ಅದೇ ಬಿಡುಗಡೆ ಪ್ರಕಾರದ ದಕ್ಷಿಣ ಗೋಡೆಗೆ ಬರಗಿಸಿರುವ ಕಟ್ಟು.

- 1
- 2 ಭನು
- 3 ರಾಸನು
- 4 ದು
- 5 ಸು
- 6 ಲಾಸನು
- 7 ದು
- 8 ತು
- 9 ಅಧಿಯನು

- 10 ಸಿಂಹದೇವಗುಪ್ತ
- 11 ದು
- 12 ದು
- 13 ದು
- 14 ದು
- 15 ದು
- 16 ದು
- 17 ದು
- 18 ದು

- 10 ಯಸ್ತಶ್ಚೇವಮೇವಬ್ರಹ್ಮಸ್ಯಪತಿಃ ಕೃಷ್ಣ ಕೃಷ್ಣಾಽಸಂವತ್ಸರಾತೀತಃ | ಕೃಷ್ಣೋತ್ಪತ್ತಿಃ ಸಮಾಪ್ತಾ ದ್ವಯಭವತೀಂದ್ರೋ
ವ್ಯಕ್ತವಕ್ರೇಷಸಂಸ್ಥಾ ಮೇವಮಭವಮಃ
- 11 ಮೇವೈವಪುನೋಪಾಸಮಾಕ್ಷೇಪಾಽಪ್ಯಾಹತಾ ದೇವೀ ಕಾಣ್ಯಾಳಕರಾಳಚೋಳಕೇಶವಾಕ್ರಾಂತೀಕೇಶವಾಭ್ಯಾಧಾರಾಪೂಜ್ಯತ
ಚಕ್ರಗೋಚ್ರಮಕರೋದ್ಭವಾಕಳಂಕಸ್ಯುತಃ || ಕಾನಾಂ
- 12 ತಸ್ಯ ಲತಾಸ್ತವಾಂಬಲನಾಂಬಲವಾಂ ಪೂಜ್ಯದೇವೀ ದಯ್ಯಸ್ಯಾಭಾಗ್ಯಸ್ಯ ಚಂದ್ರಸ್ಯೋದ-ಕೃತಪ್ಪಾಶ್ರೀಧಾಶ್ರೀಧೃವಪ್ಪಾಶ್ರೀವರಿಶ್ವರ
ತ್ವಾಂಸುಸಕಳಾಭ್ಯಾಂ
- 13 ಭೋಜಮೇನೇವ್ವಾಧಾರಾಣೀದೇಶಲವಾಮಾಪ್ರಾಣ್ಯವಸಿತಾರಾಷ್ಟ್ರೀಯಶ್ರೀಸಮೀ | ಅಮಿತ | ಕುಸ್ತುಭಕರಾಣೀಶಾನ್ತಾಪ್ಯಧಾಂಕು
ಚಕುಂಭಾಮದಾಲರಾಭಾಗೀಶ
- 14 ಪಾಶ್ಯಾಸಮಂಸರಾಷ್ಟ್ರವಿದುಮತುಂಜ್ಯೋದ್ಭವಚಾರಾಮೂರ್ತಿರದೇಶಲವಮೀ || ಅಮಿತ | ಸಮೀವೇಶ್ವರನಕಾತ್ಮಜವರಾಮಾ
ಗಿರೀಪುಷ್ಪಸುತೇವರಮ್ಭೂ ಪದ್ಮೇ
- 15 ಪವಿಷ್ಯಾಂಮದಯತ್ಪ್ರದಸ್ಯಾಸಾನಾಂ ಲಕ್ಷ್ಮೀದೇವೀ ಬ್ರಹ್ಮಧೂಮಃ | ಕೇಶಭೃದನವರಭೂಭೂವಿರಾಮಚಂದ್ರಶ್ರೀದೇವಕೇವನಿ
ತಯನವಮೇ
- 16 ಪಥಗಃ ಕೃಷ್ಣಾಂಚೇಗ್ರಸುಪಮೇನವಯಸ್ತುಪಿಂಬೋ ವಿಷ್ಣುಂ ತಯನಸ್ಯ ಪತಂಜ್ಯಾಽಸಯಾನಂಭೂವ || ಉದಯಂತಿವಿಷ್ಣೋತ
ಸ್ಯಂವನೇವಮೇಶ್ವರಾಂ
- 17 ಭೂಮಿಭಾರಾಧರೇ | ಅಧಿಕತರೇಷುಮಭುಜತ್ವಾಂವಯಕುಃಲಮ್ಭಾದಮಭಧಮ್ಯಾಂಭೂಧಿಃ | ಅಮಿತ || ಸಿದ್ಧಾಕೃತಕೋದಯ
ತೂರೋಭ್ಯೋತ್ಕೃತಕೋಂ
- 18 ಗರಾಯುರಾಯಾಪ್ರಾಃ ಭಟ್ಟಿಭಟ್ಟಿಕುಂಬಾಃ ಕುಂತಕಾಂಚೇಪುಂಸ್ಸವಿಷ್ಣು ನೃಪಾಳಃ | ಅಮಿತ || ಅತಃಸಂಜಲಪಮಾತತಿಧೂ
ಳೇಶ್ವತ
- 19 ತದ್ವಿರಾಟವರಪತಿಗ್ಗಣಃ ಪನನಾಸತವನನಾಸೋವಿಷ್ಣು ನೃಪಸ್ತಂಭಿತೋರುಂಜ್ಯಗಃ || ಅಮಿತ || ನಿಜಸೇನಾಪದಧೂಕೇಶ
ರ್ದೂಮಿತಮಲಪ್ರ
- 20 ದಾಲೇನಾರಾಃ ಕಳಪಾಳೋನಿತಾಂಬುನೀಶಾಚೇಶ್ವತೋದಕರಾಣೀವನೀವಿಷ್ಣುಃ || ಅಮಿತ || ನರಗಂಧವಮ್ಯಾಭೂಭೂಪುಷ
ಪ್ರಭೂಜಭೂ
- 21 ಜಪರಂಭೂಮಿ ಚಕ್ರವಿಷ್ಣು ನೃಪಾಳತತ್ಕೃತತ್ವೋದ್ಭವೋನಿಶಿತಪ್ರತ್ಯಕ್ಷಃ || ಅಮಿತ || ಪದ್ಮಪದ್ಮಭೂಯೋರ್ಯೋವರಾಂಕು
ಕ್ಷೇಗಿರಿಗಿರೀಪು
- 22 ಪತಿಪದ್ಮಾಃ ತಳವನಪುರಲಕ್ಷ್ಮೀಶ್ವನರಮಂಜುಯಮೀವರಪೂರ್ವವಿಷ್ಣು ನೃಪಃ || ಅಮಿತ || ಚಕ್ರಪ್ರೇಷಿತಮಾಳಪರೇಂದ್ರರಾಜೇ
ವಾರಿಸ್ಯ
- 23 ಸ್ಯಾಣ್ಯಾಸಂಭೂಣ್ಯಾಸಂಸಹಸುಂಜಿತಕರಾಣೀನಾಪತ್ಯಮೃತಪ್ರಭುಃ ಪಾಶ್ವಾಶ್ಚ ದನಿನಾಗ್ರಹಿವಿಷಮಹೀಶತ್ವಾಂವೇ
ಶಾ ಪದ್ಮಶ್ರೀವಿಷ್ಣು
- 24 ಭೃಗೋದಾಣ್ಯೋನ್ಮತಸಿತಾನೋತ್ಪಾದ್ಯತಃ ಪಾಶ್ವಾಶ್ಚ || ಅಮಿತ || ಇರಂಜ್ಯೋಳಕ್ಷೋನೀಶವಿಷ್ಣುಗಮ್ಯಗಾರಾತಿರಕುಳಃ ಕ
ರಂಜ್ಯೋನೀಶೇಶತಿರಹಃ
- 25 ಕುಳಚ್ಛೇದಮಾಂಃ ನಿಜವ್ಯಾಪಾರ್ಯಕಪ್ರಕಾಶಿತಲಗಾಪ್ತಿಯೋಮಹಿಮಾಸವಿಷ್ಣು ಪ್ಪಾಶ್ರೀದೇವನಭವಂವಚೋಗೋಚಂಗಳೂ ||
ಸಾಂ
- 26 ಕ್ಷಾಲಶ್ಚೋರ್ವೀಕರವಗಮೇವಿಶ್ವಲೋಕಸ್ಯಸಾಮನ್ಯ ಲಕ್ಷ್ಮೀದೇವೀವಿರದಲಾಕಾಂಬುಧಿಕ್ಷತಭಿಷೇಃ ಪೃಷ್ಠಪ್ಪಾಶ್ರೀಶಿತಪದಿತ
ವಾತವಿಧ್ಯಾಂಸವಿಷ್ಣೋ
- 27 ವಿಷ್ಣೋಸ್ತಸ್ಯಾಪುರಾಯವಸುಧಾಸೇಷ್ಣಾಧಾರಾಂತ್ರಿಕಾಂಜ್ಯೋ || ಬ್ರಹ್ಮಾಣ್ಯಾಭಾಗ್ಯಾಭೂತಾನಾಂ ಕೇಶ್ರೀಕಾನ್ತಸ್ತಯೋನಿಜ
ನಿಷಾಂನ ರಜಾಂ
- 28 ತಾಪ್ರಾಃ ಪದ್ಮಿಣಿಪಾಣ್ಯಾಪ್ಯಧೋರಿವಪುಷ್ಪಿರೂಪೋವೈಷ್ಣವಿ ಪತ್ಯಮೂರ್ಯೋನಿವನಾರಸೀಮಃ | ಅಮಿತ || ಗರ್ಭಾಂಜಲೈಕರ
ಮುಕ್ತಾಕಾಣ್ಯಾ ನಜಮುಂಜೋ
- 29 ಚಾರಾಣೀಕುರುಕ್ಷೇಮಂಭಿಷ್ಣುಮೇಶೇವಮೇವಮೇಶೋದೇಶೋನಿಜಾಪಯ ಸ್ವಗೌತತಿಪ್ರಸಂಭೂತನೃಪತೇವ್ಮೇಕಧ್ಯೋನಿವ
ಸ್ಯಸ್ತೇವಾಂ

- ೩ ದಂವ್ಯಾಫಸ್ಯವತ್ಯನಿವೃತ್ತಿವಿವಾಹಿನ್ಯಾಫತಸಿನ್ಯಾಫವದಿತಾ || ಅಮಿತ || ಕೌಯ್ಯುಗಂಸ್ತೈಷವರಃ ಪರತತ್ರರಣೀನಸ್ತೃಪ್ರತೇಹಿಸ್ತಿ
ತಾಂದಾನಿತ್ಯಂಕರಣಿ
- ೩೩ ದ್ವಿರತರಧಿನಾವಮಸ್ತೃತಕ್ತಿಶಂಕರತಾ ರಾಜ್ಯಂಚಂದ್ರಮಸತ್ವಿರತವಿದವಸ್ತೃತ್ಯಂಚಪ್ರಹೃಷಯಂಧಾವಸ್ತೃತಾನ್ಯಜನೇಮಿ
ನಾಕ್ಷಸಪತೇಶೀ
- ೩೪ ನಾರಸಿಂಹೇನೃಪಃ || ಅಮಿತ || ಸಭಾಬಲವೀರಗಂಧದ್ರವಂಪದೇಯ್ಯುಗಾಪರನಾಮಾ || ಪಾಳಯತಿಚತುಸ್ಸಮಯಮಯ್ಯಾಫ
ದಾಪಮಪ್ಪನಿ
- ೩೫ ಧಿರವಾತಿತ್ಯಾ ಚಾಗಲದೇವೀರಮಣೀದಗದನಕುಳಕಮಳವಿಮಳವಪತ್ತಾಶೀ || ಛತ್ವಾದ್ವಪ್ತವೀರೋಧಿವಂಶಗಹನಂ ದಿ
ಕ್ಷೃತೃಯಾತೃ
- ೩೬ ವಿಧಾವಾಪುಷ್ಪೇದಮಭಿಧರಂವಿವಾಹ್ರಾಧಿವದತ್ತಿಶ್ರಿಯಾ ನತ್ಯಾಪಕ್ಷೇಕುಂಕ್ವುಟೀಪ್ತವಜಿನಶ್ರೀಪಾವಯುಗ್ಗಂಧಿನಿಧಿವಾಪ್ಯ
ಸ್ವಾಭ್ಯು
- ೩೭ ವದಗಯ್ಯಕೃತಿನೀವಂಸ್ತೃತ್ಯಭಗ್ನಾಽಽಯ್ಯಾಫವಿಧಿಯೇಗಿನ್ನರಾಯಣಾಬಲವಪ್ತೇಗಿನ್ನೇತಿ
೩೮ ಜ್ಞಗುರಾಣಾಚಗರೋವಿ || ಶೋಕಾಂಕಿತಾತನೂಜಿನವಕ್ತೃವಾಪ್ಯಸೂಪನಾ ಜ್ಞಾಯಸಾಲೋಕಪ್ರಜ್ಞೆಯುಪ್ಪಾಪ್ತಾಽಯಮಿ
ರಯೋವ
- ೩೯ ಬ || ವಲಭಾರಾಧಿಮಿದಪ್ರಧಿತಮವಾಪಾಪಿವಂಶಗಹಾಂಕಮತಾ ಓವಂಚನಾಗಂಧವಯಿನಿಖಿಲಜಿನಾಗಾರವಾಪತೋಯ
ಧಿವಿಧಪ್ಪಿ
- ೪೦ ರೂಪೀಕೃತಕಾಸ್ಯಾತ್ಯಾತ್ಯಕಳಂಕನಭಗಿದ ಸಾ ಚಲತ್ರದಯಸಾಕೀತ್ರಿಧವೇಶ್ಯತವಿಶಾಳಾ || ಪೃಶ್ವಿಕ್ತಿಕ್ತಿಸ್ಥಿರ್ಭಿನ್ನವದವ
ದಕ್ಷಾಧಿವೈರಾ ಮು
- ೪೧ ಕೃನೇನದಗನ್ನತ್ಯತಮಾತ್ರವಗಣಿಕೃಮಾತನಾ || ಚತುರ್ವಿಂಶತಿವಿನೇಂದ್ರಶ್ರೀನಿಳಯಮಳಯಾಚಳಂ ಸದ್ಭೂತಪದ್ಮನೋ
ದಕ್ಷಾತ್ಯಾಪ್ಯವಿನಯ್ಯುಗಿತಾತತಾ ||
- ೪೨ ದ್ವಿತೀಯೇಂದ್ರಸ್ಯಸಮ್ಯಕ್ಪ್ರೇಮ ಜಗದಾವಲಿಗುಣಾಖ್ಯಯಾ ಭವ್ಯಚೂಡಾವಲಿನಾಮ ತಸ್ಯಪ್ರೀತ್ಯಾರದಹಾತತಾ || ದಾನಾ
ತ್ಯಂಭವ್ಯಚೋ
- ೪೩ ಮಾಮಣಿವನವತಾಪಾನಿವಾಂಸಮ್ಯಸೀವಾ ಭೋಗಾತ್ಯಂಚಾನಜೇನ್ನೋದಧರಾಮಿವಪ್ರಪೃಪ್ಯವಿಪೃಚ್ಛನಾತ್ಯಂಶ್ರೀ
ಪಾರ್ಶ್ವಸ್ಯಾಪಿನಾಚ
- ೪೪ ತೃಣಧುಪತತಃ ಕುಂಕ್ವುಟೀಸ್ಯಪತ್ಯಃ ಪುಸ್ಪಶ್ರೀಕಸ್ಪೃಕಾಯವಿವಪನವಿಧಯೇಂದ್ರಿಕಾವಪ್ಪಾಽಯಾ || ಏಕಾಶೀತ್ಯುತ್ತಂ
ರಸಹ
- ೪೫ ಸ್ವಾಕವರ್ಜೀಪುಗತೇದು ಪ್ರವಾಧಿವಪತ್ಯಸ್ಯಪುಷ್ಪಮಾಸ ಉದ್ಧರಕ್ರವಾಂಚತರ್ಧಗಾಪ್ತವಂತ್ರರಾಯಣಸಂಕಾಪಾಶ್ರೀ
ವ್ಯೂಪನಂಭವೇತಿಮಗಪುಸ್ಪಕಗಚ್ಛಸಾಯಿ ಸಂವಿಧಾಯ || ನಂಸಂಪದುಮವ್ರಿತದುದ್ಧಿ ತತ್ಕೃಧರಪ್ಪರಕಮಳಕವಚಮ್ಬೀ
೪೬ ಕೇಯನಪದ್ಧಾರಾಗಾಂಬುನಿಸ್ತಚತುರ್ವಿಂಶತಿವಿನೇಂದ್ರವದಸುನೀಧ್ಯೇ || ಸಪತೇಹಿವದಾರ್ಥಪತಿಗಣಿತಲಿಕಸ್ತರ್ಪಾ
- ಸೃಪತಿ
- ೪೭ ಶಿಖಿಲಪತತಿ ಪ್ರಗುಣಿತಕಜೀವಿವಪನ್ನಗುಣೀಕೃರಸಂಪದಿಕ್ರಮೇನಂತಯಃ || ಅತಪ್ತಿಗ್ಗಾಪನೀಮಧಿವಾಪ್ಯ
೪೮ ತಃ ತತ್ರಸ್ಯಾಪ್ಯಸ್ಯಾಂತಿಧವನೇಚಿಪತ್ಯಮವೇದು ಸಿವೇಕರಿದುಣಿ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
ಕಜೇಯಕೋ
- ೪೯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೦ ನೇದ ದಕ್ಷಿಣಾಭಾಗಿನಿವೃತ್ತಿಯಸಪತೇಹಿವದನೀವದಿವದಿವದಿ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೧ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೨ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೩ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೪ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೫ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೬ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೭ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೮ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೫೯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ
೬೦ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ ಹಿಮಕುಬ್ಬಯುಲ || ಅಲ್ಲಿಂತಂಕುಂಯೊಬ್ಬಯೀಪೋಗಿಲಬೇವಟ್ಟಿಯ

- 0 ಭವಃ ಸರ್ವಾಸ್ತೇತಸ್ಯ ವಿಶಿಷ್ಟಾತ್ಮಿಕವೇಂದ್ರಾನುಭವೋಭೂಯೋದಯಚತುರಾಮಃಚಂದ್ರಃ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
ಯೋತ
- 1 ರತವಸುಸ್ವರಾಮ ಪುಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯೋಜಾಯತೇಶ್ರೀಮಃ || ಸಕಪವಿಷಮಿತ್ಯಾದ್ಯೇವಸ್ವವಿಷಮಚ್ಯು
ತೇ | ವಿ
- 2 ಪವೇಕಾಕಿನಹಸ್ತದೇವಸ್ವಂಪುತ್ರಸಾತ್ರಕಮ || ರವಜ್ಯೋತ್ಸನ್ನಲಕ್ಷ್ಮೀವಪುಷು ಬಹುಶ್ಚ ನ್ವನರಸೋದಿರಾಧೀಶ್ಚಿತ್ತಾಂಸ್ತು
ರದು
- 3 ರದುಕೂಲ್ಯಕವಸನಂ ತೃಣೋಕಪ್ರಾಸಾದಪ್ರಕಟಿತಸಃಧಾಧಾಮವೀರದಯೋದಯಸ್ಯ ಶ್ರೀಮನೈವಯತಿಚರಂಹುಳ
- 4 ಪವಿಧಾಃ || ಅಸ್ತು ಸ್ವಸ್ತಿ ಚರಾಯಹುಃಶ್ಚಭವತೇಶ್ರೀಜೈನಚೂಡಾಮಣೇಭವ್ಯವ್ಯಾಸನರೋದಪೂತರಣೇಗಾವಿಷ್ಣುಯ್ಯಾವಾರಾಂ
ಸ್ವಧೇ
- 5 ಭಾಸ್ವದ್ವಿಶ್ವಕಳಾವಿಧೇವನತಶ್ಚೇರಾಭಿವೃದ್ಧಿಂಧೇವೇಸ್ಯೋದ್ಯುತೀತ್ರಿಗುತಾಂಮುಜ್ಜೋದರಲಸದ್ವಾರಾಕಿವಾಬ್ಧಿಗದಮೇ || ಶ್ರೀ
ಗೊಮ್ಮ
- 6 ಟಪ್ಪರವತಿವೈಸುಂಕದಶ್ಚಿಅಹಕೆಯಂಡೇಚಿಂಗೆ ಎಂಹಸುಂಟಿಗೇಆಯ್ವತ್ತು ಉಪ್ಪು ಗೆಜಿಸಿಗಾ
ಹಸುಂಬೆಗೊ
- 7 ಫಲ ೫ ವೇಳಸುಂಡೇಚಿಂಗೆಬಳ್ಳಾಹಸುಂಟಿಗವನಾಮುಜ್ಜಿವನ್ನಾಯದಶ್ಚಿವಿಲೆಸು
ಜಿಗಿಹಾಗಮೇಲೆಲೆ
- 8 ಎಂಗಾರಂದೇಚಿನಿತಮಂತಮ್ಮ ಸುಂಕದಶ್ಚಿಕಾರದಂದುಹತವಿರ್ವಿಂಕತಿತ್ಥಕಕರಪ್ಪಾ ಪು
ಧಾನಸವ್ಯಾಧಿ
- 9 ಕಾರಿಹಿಯಭೂಡಾರಿಹುಳಯ್ಯಂಗಳವೆಗ್ಗಡೆಲಕ್ಷಯ್ಯಂಗಳವೆಗ್ಗಡೆಲ ಹೊ
ಯ್ಲನಾರಸಿಂಹದೇ
- 10 ವನಕಯ್ಯಬೇಡಿ ಕೊಂಡುಬಿಟ್ಟರು || ಇವ್ವತ್ತನಾಲ್ವರವನೆದೇಚಿ ತಾಂಮ
ಡಿಮದೇಸದ್ವಾ
- 11 ಣಿತಾನದೇಳ್ಳಂದಮೇಳಾಳಾಡದೊಡವಮಾಗ್ಗಮೆಂದಡೆನಡೆದು ಕೆ
ಯೆಂದಂಬವಬಿಡಿಂ
- 12 ತಿಳಿಗೊಳಂನೇತ್ರಂಗಳೆಂದಾನನವೊಸಮಾವಿಂಬನಮಿದ್ರನೇತ್ತಿಡಿವವನೇ ಕಿತ್ತಿವದ
ಮುನಿಸುಸೈದ್ಧಾ
- 13 ನ್ವಚಕ್ರೇಂದನಗುಣೇಜನಧಮ್ಮಮೆಂದಡೆಬಳಕ್ಕೆವಣ್ಣಿಪಂಬಣ್ಣಿಪು | ತೇಬ್ಬಿ
ಚಮೂನಾಯ
- 14 ಈ ಶ್ರೀಹುಳ್ಳನ್ನವಣ್ಣಿಪುಮೇವವವದಾದಾಡ ತಶ್ಚೀನದು
- 15 ಕ್ಕಾಮುಮಾಧಾರಾಳವ್ಯಕಮವ್ಯಕರಾಸ್ತುತಿಭ್ಯ ದ್ವ ಶ್ರೀ ಶ್ರೀ ||
- 16 ಭವ್ಯೋಭೋದಪುಷ್ಪಾಸ್ತುರಸ್ತುರಸಲಂನೀದಾರಪ್ಪ ಕೃ
ನೀ ಪುರಾತನ್ಯೈರತ್ನಾಕ
- 17 ರಃ ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನಾಂವತಕರಃ ಕಂದವ್ಯಕ್ಯಭಾಷನೋದಯವಿಶ್ವಾಭಾನುಕೀರ್ತಿಮುನಿ ಶಂಭೂತೇತಿ

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ಅದೇ ಬಿನ್ನಯ ಚಂದ್ರಬಾಲೆಯಲ್ಲಿ ಬಿಲಗಡೆ ಕೊಟಿಡಿಯ ಕಂಭದ ಮೇಲೆ.

- 1 ಬಾಗಳ ಸ
2 ಧ ೫ ಲಸ
3 ಗೊಪ್ಪ
4 ಎದಾನ್ಯಯದ
5 ಪ್ರೀದಯಿಪಾ

- 6 ತದಕಲಸು
7 ವದವನಳಗಿಕೆ
8 ಕಿಕ್ಕಾರದವ
9 ಮುನೇಬಯರ
10 ಬೇಗನೇಕು

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ಮದದ ಉತ್ತರಕ್ಕೆರುವ ಕೊಟ್ಟೆಯಲ್ಲಿ.

- 1 ಶ್ರೀಮದ್ಭವನಗುಣಭಿರ್ದ್ಯಾನ್ವಾಧಾಪೂರ್ವಕಂ
- 2 ಸಂ ಜೇದಮತ್ತಂ ಪ್ರೀತೀತ್ಯನಾಭಸ್ಯಕಾಸಂಜೇದಮನಂ
- 3 ಸ್ತುತಿಶ್ರೀಮದ್ಭವನಸ್ಯವದ್ಭವನಸ್ಯಕಾಸನೇ ಶ್ರೀಕೋನ
- 4 ಕಾಂಢ
- 5 ನಾನಾಭೂತ್ಯತಂಗಳಚಾರಣ || ತದ್ಭವಸ್ಯಯದಿಸಿ
- 6 ಮ್ಯತೇವಿಬ್ಯಾತೇವೇಕೀಗದೇ ಗದೇದೇವೇದ್ರಸ್ಯಾಂತ
- 7 ದೇವೋದೇವೇಂ
- 8 ಭವನೇತ || ಅಪರಸನ್ಮಾನದೋ || ಪ || ಪದವಾದಿಶ್ರೀ
- 9 ತಿಥ್ರಂನೀತಕುಳಂಶ್ರೀಮೂಲಕುಘೋಷಪಟ್ಟರಣಂ
- 10 ಪುಸ್ತಕಗಚ್ಛದೇಶಿಗದ್ರಪ್ರಾಪ್ಯತಯೋಗೀಶ್ವರಾ
- 11 ಭವನಾಪಸ್ತಭಃಪದವಗದೋವದಾಪ್ಯತನಾಂ
- 12 ದಿವಾಕರನಾಂವಿಪ್ರತಿಪದವರಗಮಸುಧಾಂಧೀ
- 13 ರಾಕಿತಾರಾಧನಂ || ಅಂತನಲಿತೆನಲ್ಪಜಯಿಸದ್ಭೂ
- 14 ಜಗತ್ರಯವಾದ್ಯರಪ್ರಪಂಪಂತಕವಿಜ್ಞರಂಭುಪನ
- 15 ಖಲಿಸವಸ್ಥವಸಂಪದಂಚಂತ್ರಂತವೇಂದಿವತ್ತ
- 16 ಳಗಮಿತಯಿವಾಕರನಾದಿವದ್ರಾಂತಿಗಗ್ಗಿಂ
- 17 ರಚನಾಮರಸನೋಕ್ತಿಯೋನವನಂತುಬೋಪಂ ||
- 18 ತತ್ಸ್ಮರಪ್ರ || ನೇದೇವತನುಶ್ರಮಿಕ್ತದ್ರವಾಲಿಕ್ತ
- 19 ಮಲಂತಿನವೇದ್ಯುನೋಪ್ಯಾಯಾಂ ತುಘಿಸುಪ್ತವಿಸಿ
- 20 ದೈವವೆವಗುಣಸ್ಯವೈದಿಜ್ಞಾಂಗಳಿಂ ಕಿಪುತೇಶಿ
- 21 ಯಾಬುಖಿಜ್ಞಾಂಗಳ್ವಿದಿಜ್ಞಮಲಾಗುಪ್ತವಿಜ್ಞಾಂ
- 22 ದ್ರನಂ ನೇದೇವನೇವಲ್ಪಸಲ್ಲುಣಗಣಾವಯಂ
- 23 ವೇಧಾರಾಪದಂ | ಅಪರೇಶ್ವರ || ಪ || ಅಂತಮದಾಂ
- 24 ಪಪಸ್ತಕಳವೇದದಯವದೇಶಿನಮಾಗ್ಗರಾಧಾಂ
- 25 ತಪಮೋಧಿಗಳಂ ವಿದವುಪೈರಿಗಳಂಧ ತಕ

- 26 ಮ್ಲೇಘಾಂವತ್ಸಗತವತ್ಸಪದ್ಮದಿನಶ್ರೀಪ್ರಗಾಂಘ
- 27 ಭವಂಪ್ರವೇವದ್ಧಾಂತಮನೇಂಪ್ರವಂ ಪೋಗಲ್ವದಾಂಬು
- 28 ಧವೇಪ್ರತಾಪೂರ್ವಕತಳಂ || ಇಂತಿವರಗುಣಂ
- 29 ಕಪ್ತಶ್ರೀಮದ್ಭವನಕಾಂಢಿದಿವಾಂತವೇವರಾ ||
- 30 ಪಿ || ಅ ವನೇವಿಜ್ಞೇಯಂಕುಣಮಂಗ್ರತಪೋ
- 31 ನಿಧಯಗಿದಾನವಂತಾಪೂರ್ವಯಗಿಸದಂ
- 32 ಣಗಾಂಗ್ರಣಯಗಿ ರಯಾದವಜ್ಞಮಶ್ರೀಮಂ
- 33 ಖಲಶ್ರೀಯಗಿ ವಿನವಾಗ್ನಿವಚಂವ್ರಿಕಯಗಿಸಂ
- 34 ತತಂ ಶ್ರೀಮತಿಗಂತಿಯನ್ನೇಗಗ್ಧರಂವ್ರೀಯೋಳುವರ್ಪ
- 35 ರೇಕೂತ್ಯಕೀತ್ರಿತಸುಖ || ಶ್ರೀಮತಿಗಂತಿಯೇಜ್ಞಕತಕ
- 36 ಮೂಯೆಗಳಂಗ್ರತಮಂಗ್ರತಮಂತಿವಹಿಯೊ
- 37 ಕಪ್ತಗತ್ತೇಗಮತ್ತೇಗನೋನ್ಮಸವಧಿಯಂ
- 38 ಗತ್ವಾಪ್ತಿಯನಿವ್ವವುನವೇನೇಂಪ್ರವಂ ಪದವಯೋ
- 39 ಯುಗ್ಯವಂ ಪ್ರೇಮವೇಶಿತವೋಳ್ವಲಿಸಿದೇವನಾಸ
- 40 ವಿಭೂತಿಗಮ್ಭಿರಳಂ || ಸಕವರ್ಷಂ ೧೦೮೦ನೆಯು
- 41 ಕಂಪಂವತ್ಸರವ ಬಾಲ್ಯಣಬ್ರವಂಚೇವಿಬ್ರಧ
- 42 ವಾರದಮಸ್ಯಸನವಿರಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯ ಮ್ಲೇಘ
- 43 ಏದೇವದೇಶಿಕಕ್ತಸುಧರ || ಅಗಣಿತವೇನೇಕಾಂತಮಂಪ್ರ
- 44 ಗಣಿತಗುಣಗವಿಭೂಷಣಾಳಂಶ್ರೀತಯಂತಗಣಿತ
- 45 ನಿವಗಮಗನೀಶ್ವರಮೇವೋಕ್ತವಿ ಗಂತಿಯದ್ಭೂತಗಿಸಿದ
- 46 ||
- 47 ಕವನಾಪೂರ್ಣಗಾಂಘೀ ಚತುಂತಾಂಶಂಶ್ರೀಮದ್ಧಾನ್ಮ
- 48 ವೋ ಪರಿತೋದಂಗುಣವೈದ್ಯವ್ಯವನೇಶ್ವರನಿರ್ವ
- 49 ತ್ವರತ್ಯವನೇದ್ರರೂಪಧೀರತೇಘೀರವೀರವಮೋ
- 50 ಕಪ್ತಗ್ನಿಷ್ಠೋದ್ರವನಕರಾಂಧಿವ್ರತೇವ
- 51 ನೇಂಕದನೋಯೋಗೀಂಪ್ರವಂಗಳೋ ||

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ಅದೇ ಮೊತ್ತದಲ್ಲಿರುವ ತಾಮ್ರ ಕಾಸನ.

೧ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿ ಶ್ರೀರಾಮಾಪನಸಕವರಂಪ
- 2 ೧೫೫೬ನೆಯಭಾವಸಂವತ್ಸರ
- 3 ವಚಿಷಾಷಲ್ಮ ೧೩ ಸ್ತಿರವಾಂಬು
- 4 ಜ್ಯೋತಿಷ್ಯಶ್ರೀಮೇವಮಾರಾಜಾ
- 5 ಧರಣರಾಜಪರಮೇಶ್ವರಾಚರಣಾ
- 6 ಯವಾಸ್ತಕೂಲಾರಣೀಶಾಗತವ್ರ
- 7 ಪಂಜಾರಾಂನಾಂನೇಶೋಧರಾಸತ್ಯ
- 8 ತ್ಯಾಗಪರಾಕ್ರಮಮುಪ್ರಾಸುಯಿತಾ

- 9 ಭುವನವ್ಯಭಸಂವರ್ಸಕಳಸಸ್ತುಪ
- 10 ನಟಾಯ್ಯೇಶ್ವರದಮಂಚಕ್ರೇಶ್ವರಾಂ
- 11 ದ ಮೈಯಿಸೂರಾಪಟ್ಟಣಪೂರವ
- 12 ಶ್ರೀಶ್ರೀರಾಜ ಚಾಮರಾಜಾಪೋ
- 13 ವೈಯಕವಂ ದೇವದೇವಿಗು
- 14 ಕಾದಗುಂವನಾಭಸ್ಯಮಿಯವ
- 15 ಅಶ್ವನಮಿತ್ರೀಯವ್ಯಾಪ್ತಿಯುನವ್ವಾಸ
- 16 ದವದೊತಮತಮ ಅನುಪ

೧ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 17 ತೃಪ್ತಿದಾಪನಾರ್ಥಕಗುರಸ್ತುಂಗೆಆಪ
- 18 ಪುಪೋಗ್ಯವಿವಾಗಕೊಟ್ಟು ಆಪ
- 19 ಹುಗಾರರೂಬಹುಕಾಲಾಪನೂ
- 20 ಭವಿಸಿಬಿರುತ್ತಾಯಿರಲಾಗಿ ಚಾಮರಾಜ
- 21 ಪೊಡೆಯರೈಯನವರುನಿಚಾರಿಸಿಲಿ
- 22 ಪಪುಪೋಗ್ಯವಿವಾಪನುಭವಿಸಿಬಿ
- 23 ರುತ್ತಾಯಿದಂತ ವರ್ತಕಗುರಸ್ತುರನುಕರ
- 24 ಯಿಸಿ | ಸ್ತುನದವರಿಗನಿಲುಕೊಟ್ಟಂಧಸಾಲ

೨ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

- 33 ವಿನಾಯನಂಭಿಯಲ್ಲಿದೇವರಗುರಸೂ
- 34 ಕ್ಷೇಮಗಿಧಾರೆಯನುಯಿಸಿ ಅಜಂ
- 35 ಪ್ರಾರ್ಥಿಸ್ತಾಯವಾಗಿವೇತನೇನೆಯನುವೂ
- 36 ಏಕೋಂಜುಸುಕದಲ್ಲಿಯಿಹುಮು ಯಂದುಬಿ
- 37 ಡಿಸಿಕೊಟ್ಟಧರ್ಮರಸನಾ ಮಂದೆದಿ
- 38 ಲಗುಳದಸ್ತುನದವರುಸ್ಯಾಸ್ತಿಯನುಲಿ
- 39 ವಾರಾಕೊಟ್ಟನುಲಿಪಪುಹಿಡಿದಂತವ.
- 40 ರುಲಿಪಪುಕೊಟ್ಟಂತವರುಧರನಧರ್ಮ

೩ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

- 41 ಕುಲಿಯನುಬ್ರಹ್ಮಣಂನು ಕೊಂದಪಾ
- 42 ಪಕ್ತಿ ಪೋದರೆಯಂದುಬರಿಸಿಕೊಟ್ಟ

- 25 ವನುತಿರಿಸಿಕೊಟ್ಟಿಲುಯಂದು ಹೇಳಲಾಗಿವ
- 26 ತರ್ಕಗುರಸ್ತುರುಲಿಪಪಪಾಪ ತಾಲುಸ್ತು
- 27 ನದವರಿಗೆಕೊಟ್ಟಂಧಸಾಲೂ ತಮ
- 28 ತಂದೆತಾಯಿಗಳಿಗೆಪೂಜ್ಯವಾಗಲಿ
- 29 ಯಂದುಧಾರದತ್ತವಾಗಿಧಾರೆಯನು
- 30 ಯರದುಕೊಟ್ಟಿಲುಯಂದು ಸಮಸ್ತರು
- 31 ಆಪಲಾಗಿ | ಸ್ತುನದವರಿಗೆವರ್ತಕಗು
- 32 ರುಸ್ತುರ-ಕೈಯುಲ್ಲು | ಗುಂಪುನಿಲಾಧಸ್ಯಾ

- 41 ಕೆ ಪೋಹುಸ್ತುನವಗುರೈಕಾರೇಣ
- 42 ವಿಶ್ವ | ಯಿಪ್ಪ ಕೈವಿಗುಲಿಪಪಪುಕೊಟ್ಟ
- 43 ವರುಲಿಪಪಪುಹಿಡಿದಂತವರು ಯಿರಾಪ್ಪ
- 44 ಕೆ ಅದಿಪತಿಯಾಗಿಂದಧರೈರೇಳುಯಿ
- 45 ದೇವರಧರ್ಮವನು ಪೂರ್ವವೇರೇನಪಸಲುಳ್ಳ
- 46 ಪದ್ಧ || ಯಿಮೇರೇನಪಸಲಿಯದಿಲುಪೇಕ್ಷೆ
- 47 ಯವೊರೇಗಳಿಗೆವಾರಣಾನುಲ್ಲಿಪಪಪು

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ಅದೇ ಮಹದಲ್ಲಿರುವ ಪೂರ್ಣೆಯನವರ ಸನ್ನದು.

- 1 ಶುಕ್ಲಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬುಧವಾರದಲು ಕ್ರೀಮಿ
- 2 ತ್ವ ಪೂರ್ಣೆಯನವರು ಕಿಕ್ಕೇರಿ ಆವಿಗಲ ಗುಡ್ಡೆಯಗೆ ಬರ
- 3 ಕಿಕ್ಕೇರಿ ಹಾಲ್ಯ ಅದಾಗಿ ಸ . ದಕೇಗುಧರ್ಮಸ್ತುಳಿಂ
- 4 ದ್ವಾ ಕೊವರಹಗ್ಗಿಡಿಯವರು ಸ್ವಪಣಬಗುಳಕ್ಕೆ ದೇವರ
- 5 ದರೂನಕ್ಕೆ ಬಂದು ಯಿದ್ದು ಹದಾರಿಗೆಬಂದುಯಿದ್ದು
- 6 ಅರಿಕವುಡಿ ಕೊಂಡದುಧಾರಕ್ಕೆ ಕೃಷ್ಣ ರಾಜವಡೆಯವರು
- 7 ಶ್ರವಣಬಳಗುಳದಲ್ಲಿಯೆಂಬವಕ್ಕೆ ದೇವರಾಯಕಲ್ಯಾಣಿಸ
- 8 ಮಿಲ್ಲದವರಾಲ್ಯ ಲಿಧರ್ಮಕ್ಕೆ ಕಿಕ್ಕೇರಿತಾಲೂಕಕಲ್ಯಾಣಿಯು
- 9 ಬಗ್ಗುವುದನ್ನು ನಡೆಕೊಂಡುಬರುವಂತೆ ಸಂನದುಬರ
- 10 ಕೊಟ್ಟಿದ್ದು ವಾಡುಯಿಧೆಯಂದು ತಂದೆತಂದಿರೈವಿರಾಪ್ಪ
- 11 ಕೃಷ್ಣವನುಯಿಧಕ್ಕು ಯಿವಾಗಲಿ ಗುಂಪುನುಯಿ
- 12 ಗುಂಪುನುಯಿ ಬತ್ತ ದಂದಾಯಿರೂವದ್ರಾ ವಾರ್ತಕಗು
- 13 ಗುಳದಲ್ಲಿಯೆಂಬವಕ್ಕೆ ದೇವರಾಯಕಲ್ಯಾಣಿಸಮಿಲ್ಲದದ್ದಿನಪಪಪ
- 14 ಕೈಲಿಧರ್ಮಕ್ಕೆ ಕೊಂಡುಬಂದದ್ದು ಬಗ್ಗುವುದು ಬಗ್ಗುವುದು

- 15 ಮಟ್ಟದ ಸಂಸ್ಕೃತೀತಾರಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯರ ಮಟ್ಟಕ್ಕೆ ದವೆಟ್ಟಕ್ಕೆ ಸಮಾ
16 ಗ್ರಾಮವನ್ನು ಪ್ರವೇಶಿಸಿದಾಗ ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
17 ಬೆವನ್ನಿನ ಮುಖಗೊಡಿಸತಕ್ಕ ಕೊಂಡು ಬಂದವನೊಬ್ಬನು ಮದ್ದಿ
18 ಪಾಳು ಬೊಮ್ಮನು ಮದ್ದಿ ಕೊಂಡು ಕೊಡುತ್ತಿದ್ದನು ಕೊಂಡು
19 ಗ್ರಾಮಕ್ಕೆ ರಾಜವತ್ತಿ ತಂದೆಯೇನು ಬಂದನು ಮಟ್ಟದವನು ಮದ್ದಿ
20 ದಿಕೊಂಡು ಗ್ರಾಮದವರ ಮಟ್ಟದವನು ದವೆಟ್ಟಕ್ಕೆ ಬಂದವನೊಬ್ಬನು
21 ಲೀಸವಾಬುಪ್ಪಯ್ಯನು ಗ್ರಾಮದವನೊಬ್ಬನು ಮದ್ದಿ ಕೊಂಡು
22 ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
23 ನೆವನು ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
24 ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
25 ತಾಚಾರ್ಯರ ಮಟ್ಟದವನು ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
26 ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
27 ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
28 ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ
29 ಮದ್ದಿ ಕೊಂಡು ಸಂವತ್ಸರದ ಚರಬ್ರಹ್ಮಗ್ರಾಮವೆಂಬರತಾ

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ಆದೇ ಮಠದಲ್ಲಿರುವ ಮುನ್ಯಾಳ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಸನ್ನಿಧಿ.

(ಫಾರ್ಮ್ ಮೊದಲನೆಯ)

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತವಧ್ಯಜಾದಿದಿವ್ಯದೃಕ್ಪ್ರಗೃಹ್ಯತೇಜಃ
- 2 ಭೂತಾಸಂಭೂತಮತಿಭೀಷಣಪ್ರಪಂಚೋ ಗ್ರಹಿಸ್ಥಿ
- 3 ಬಾಹ್ಯವ್ಯಕ್ತಾಂ | ಗರ್ಭತ್ವೈರಭ್ಯಾತ್ಮವಾತಿತಮಹಾರೂಪ
- 4 ಲಾಂತ್ರಿಲ್ಯೋಕ್ತಿಭಯಪೋನ್ಮಾದೃಢಪ್ರತಿಜ್ಞಿತಾಃ ಭಗವ
- 5 ತೀರ್ಣಾಮುಂಡಿಕಾಂಭಾವಮೇ || ನಿವಾನ್ ಸ್ವಾನ್ಯಾನಿವಿ
- 6 ಲದಗತಾಂಮೂಲಪುನಃಪ್ರವಣ್ಯೋಲೋಕಾನಾಂ
- 7 ಪ್ರಾಯಪದಮಪ್ರಾಕೃತಗಿರಾಂ | ಪರಮಸ್ತುಶ್ರೀಮತ್ಪ
- 8 ರಮಕರೂಪಾಸಾರಭದ್ರತಂಪ್ರವೋದಾನಸ್ತು ಕಂದಿತು
- 9 ಭವತಾಮಪ್ಯವಿಕಲಾಂ | ಪರೇರ್ಲಿಲಾಪರಾಪ್ರಸುಧಾಂ
- 10 ಪ್ಲಾಸ್ಮದಂಶಸ್ತುಪಾತುನಃ | ಜೀವಾದ್ರಿಕಲಾಯತ್ರಧಾ
- 11 ಶ್ರೀಭತ್ತಶ್ರೀಮದಧೌ | ನವಸ್ತೇಸ್ತುಮಾಹಾಯಲೀಲ
- 12 ಯೋಧಧರತೇಮಹಿಂ | ಖುರವಧ್ಯಗತೋಯಸ್ಯಮೇ
- 13 ರುಚಾಕಾಕಾಹಯತೇ | ಪಾತುತ್ರೀಣೀಜಗಂತಿಸಂತತಮ
- 14 ಕೂಪಾರಾದ್ಧರಾಮುದ್ಧರಸ್ತು | ಪೂರ್ವೋಕ್ತಕಾಲವಸ್ತುಭ
- 15 ಗವಾನ್ಯಸ್ಯೈಕದಂಪ್ನೈಗುಳುರೇ | ಕೂರ್ಮಃ ಕಂದತಿವಾ
- 16 ಲಿಪ್ತಿರನನಃ ಪತ್ರಂಪಿದಗ್ಧಂತಿಸೋಮೇವುಃ ಕೂಲಿಪಿ

* ಈ ಗುರುತಿನ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ದೊಡ್ಡ ಅಕ್ಷರವಲ್ಲದಿದ್ದರೆ.

- 17 ಮೇದಿನೀಜಲಜತಿವೋಮಾಹಿರೋಲಂಬತಿ || ಸ್ವಸ್ತಿಶ್ರೀವಿ
 18 ಜಯಾಭ್ಯುದಯಾಶೀವಾಹರಕವರ್ಷಗಳೂ೩೩೩
 19 ಸಂದರ್ಶಮಾನವಿಕ್ಯತಿನಾಮಸಂವತ್ಸರದಶ್ರವ
 20 ಉಬ್ಬಿಸೋಮವಾರದಲ್ಲುಆತ್ರೇಯಸಗೋತ್ರಆಶ್ವಿ
 21 ಯನಸೂತ್ರಯುಕ್ತಾಖ್ಯಾಯಿಕೆಗಳಾದಯೋಮುನಿಕ್ಲ
 22 ಪ್ನರಾಜವಡಯರವರಪಾತ್ರರಾದಚಾಮರಾದವಡ
 23 ದುರವರಪಾತ್ರರಾದಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
 24 ಮಂಡನಾಯಮಾನನಿನಿಬಿಲದೇಶಾವತಂಸಕರ್ನಾಟಕ
 25 ಜನಪದಸಂಪದಧಿಪ್ತಾನಭೂತಶ್ರೀಮನ್ಮಹೋದಯ
 26 ಹೂಸುಸ್ಥಾನಮಧ್ಯದೇವೀಪ್ರಮಾಣಾವಿಕಲಕಲಾನಿಧಿಕು
 27 ಲಕ್ರಮಾಗತರಾಜಕ್ಷಿತಿಪಾಲಪ್ರಮುಖನಿಬಿಲರಾಜಾಧಿ
 28 ರಾಜಮಹಾರಾಜಾಚಕ್ರವರ್ತಿಮಂಡಲಾನಭೂತದಿವ್ಯ
 29 ರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾದಿರಾಜರಾಜಪರ
 30 ಮೇವ್ಯರಪ್ರಾಪ್ತಪ್ರತಾಪಪ್ರತಿಮಾವೀರನರಪತಿಯೆಂದೆಂ
 31 ತೆಂಬರಗಂಧಲೋಕೈಕವೀರಯಾದುಕುಲಪಯಃಪುರಾ
 32 ವಾರಕಳಾನಿಧಿ ಲಂಖಿತಕ್ರೂಕಃಕುಂಠಾರುಕುಂಠಸುತ್ಸೃ
 33 ಕರಣಸಾಳ್ವಗಂಧರ್ವೀರಂಧರರಣೀವರಾಪಹನೂಮ
 34 ದ್ಗರುಡಕುಂಠೀರವಾಪ್ಯನೇಕಪಿರುದಾಂಕಿತರಾದಮಹೀ
 35 ರೂರಶ್ರೀಶ್ರವ್ಯರಾಜವಡಯರವರಪ್ರವಣಪಿಳಗು
 36 ಭವಚಾಮಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯವರಕ್ಕೆಶ್ವವೇಣಬಿಳ
 37 ಗುಳದವೇವಸ್ಥಾನಗಳಪಡಿತರದೀಪರಾಧನುಗೃಹ
 38 ಗಮೋದಿಕುಲಸದಬಿಗ್ನಸಪರಸಿಕೊಟ್ಟಿಗ್ರಾವದಾ
 39 ನರಾಸನಕ್ರಮಮಂತೆಂದರೆ | ಕಿಶ್ಕೇರಿತಾಲ್ಪುಶ್ರವ
 40 ಉಬ್ಬಿಸುಳದಲ್ಲಿರುವರೋಡ್ಡದೇವರಾಜಲ್ಲಿರುವಜಿಲ್ಲ
 41 ರದೇವಸ್ಥಾನಪಟಕ್ಕೆಟಿಟ್ಟದಮೇಲೆಯಿರುವದೇವಸ್ಥಾನ-೩
 42 ಗ್ರಾಮದಲ್ಲಿರುವದೇವಸ್ಥಾನಸಪದೇವಸ್ಥಾನನೀಕಸಪಪ
 43 ಡಿತರದೀಪರಾಧನುಗೃಹವಯುವನಗದಾಸ್ತ್ರೀಕುಂಠಾರಂ
 44 ಕಿಮಾಯುಚಾರಕೀರ್ತಿಪಂಡಿತಾಚಾರ್ಯವರಕ್ಕೆಶ್ವವೇಣ
 45 ವಕುಬ್ಬಳುಗ್ರಾಮಯಾದಲ್ಲಿಪಡಿತರದೀಪರಾಧನ
 46 ಗೆಣಲುವದಿಲ್ಲವಾದ್ದರಿಂದವರಕ್ಕೆಶ್ವವೇಣ
 47 ವಕುಬ್ಬಳುಗ್ರಾಮಯಾದಲ್ಲಿಪಡಿತರದೀಪರಾಧನ
 48 ಗೆಣಲುವದಿಲ್ಲವಾದ್ದರಿಂದವರಕ್ಕೆಶ್ವವೇಣವಕುಬ್ಬ
 49 ಳುಗ್ರಾಮದಿತ್ರಕಾಯುವನುಕಿನವಸುತನಗದಾ

50 ಸದೇಕೋಂಯುರುವಮ್ಮವೋಬಿಗವವಾಡಿಕೆವಡಿತ

51 ಒದೇವಂವಾಧನೇನಯುವುಳ್ಳವನೇಬಿಗುಳಗ್ರಾ

52 ಮೂಲತ್ವೈತಕಳ್ಳಿಗ್ರಾಮಾಜ್ಞಪಕ್ಷ್ಯಿಗ್ರಾಮಾಯಿವಮೂ

53 ರೂಗ್ರಾಮವನ್ನು ಸವಾಮವ್ಯವಾಗಿಪವ್ವಣೆಕೊಡಿಸುಬೇ

54 ಕೆಂವುತವಮನೇನಯುವಲಕ್ಷ್ಮೀಪಾಡಿತರುಹಣ

55 ರಲ್ಲಿಕಲ್ಪಕೆವಾಡಿಕೊಂಡದ್ದರಿಂದಸವನಗಮತ

56 ಸ್ತೀಕುವೋಬೇದವದಾಡಿಕೆಬಿಟ್ಟುಯಿವಮೂರುಗ್ರಾಮಗ

57 ಳನ್ನು ಸವಸದ್ರವೇವಕ್ಕುನಗಳವತಿದವಿವಂವನೇನಮ

58 ತಂದಬಳ್ಳಿಬಾರುಕೀತ್ತಿಪಾಡಿತಾಚಾರ್ಯನ. ರವಸಾ

59 ಉಪವಾಡಿಕೊಟ್ಟುಕುಗ್ರಾಮಗಳಬೇರೇನುಪರಹನಾ

60 ಉಪ.ಟ್ಟುಪಳಬಟ್ಟುಕಳ. ಹಿಸುಪ.ವೆತಾಲ್ಪುಮು

61 ಕ್ಷಮಲವಿಗನಿರೂಪಕಪ್ಪಣೆಕೊಟ್ಟದ್ದಮೇರಳ

62 ವಿಗಲನರುಮುಪೇಪವವಪ್ಪರವಾಖಲಿಗೀಕಿರ್ಪಯ

63 ಳ್ಲಿಮುಪ್ಪೂಮಾಗಿಬಂದವಟ್ಟುರಂವುಗೀಕಿಟ್ಟವನ

64 ಡಿಕಿರುವವಿವರಾ

65 ಬೇರೇನು

66 ೩೪೩೦ = ಕನಬಾಶ್ರವಣಬೆಳಗ್ರಾಮಕನ

67 ಲಿಂವಾಖಲೆಕೊಪ್ಪುಲುಕೆಕೊಟ್ಟುಕೆ

68 ಸಮಾಬೇರೇನು೩೦೩೪ =

69 ಪೈಕಿವಜಾಜಾಪ್ರಿಯಿಸಾಮತಿ

70 ಪಂ.ತಲಾವುಲಿಗ

71 ೧೦೦ತಳವಾರ್ಯ

72 ೧೦೦ತಳವಾರ್ಯ

73 ೧೦೦ತಳವಾರ್ಯ

74 ಜಾತಾಸಿಂಹಬೇರೇನು೩೦೩೪|| =

75 ೩೪೩೦೩೪ವಾಲವಾಖಲಿಬಿಟ್ಟರೆಮಾಣೆ

76 ಬಾಬುಬಾಣಿಬಾಬದಾಖಲು

77 ೩೦೩೪ಪಟ್ಟಿಪ್ರಸಾಯಮ್

78 ೧೦೦ಜಾತಿಮಣಿಮ

79 ೦೪ಗಾಣಿಗ

80 ೧೦೦೦೦೦೦

81 ೦೦೦೦೦೦೦

82 ೧೦೦೦

83 ೯೯೯೯೦೦೦೦೦೦೦

84 ೫೦೦೦೦೦೦೦೦೦

85 ೩೪೩೦

86 ೩೪೩೦ =

87 ವಿವರಾ

88 ೫೪೩೦ || = ವಿವರಾಸಿಂಹಕ್ಕೆ ಸಂಗಮ

89 ೫೪೩೦ || = ವಿವರಾಗ್ರಾಮ

90 ೩೪೩೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦

91 ೩೪೩೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦

92 ೯೯೯೯೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦

93 ೫೦೦೦೦೦೦೦೦೦

94 ೧೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦

95 ೩೪೩೦

96 ೫೪೩೦ || =

97 ೯೯೯೯೦ || = ಲಕ್ಷ ಸಂಖ್ಯೆ

98 ೩೪೩೦ =

99 ವಿವರಾಸಿಂಹಸಾಲುಮಟ್ಟುಪಳಬಾಣಿ

100 ಪಳಂ | ಬಾಗಿಯು ಸಿರಾಧಿಪಂ | ಪಳಂ

101 ೪೩೩೦೦೦೦೦೦೦೦೦೦ | ಕೃಷ್ಣಪಟ್ಟುಗುತ್ತಿಗೆ

102 ೪೩೩೦೦೦೦೦೦೦೦೦೦೦

103 ೯೯೯೦೦೦ || = ಸುವರ್ಣದಾಯ

104 ೯೯೯೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦

105 ೧೪೩೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦೦

177 ಅಂಶಃ || =

178 ಗಂಧಃ ||

179 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

180 ಅಂಶಃ || = ಕೈವಳಿ

181 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

182 ಗಂಧಃ || =

183 ಗಂಧಃ || = ಸರ್ವಾರ್ಥಸೂಕ್ತಿದೇವತಾಸಂಗತಿಗೆ

184 ಗಂಧಃ || = ಸುಮಾರ್ಥದಾಯ

185 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

186 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

187 ಅಂಶಃ || = ಕೈವಳಿ

188 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

189 ಗಂಧಃ || =

190 ಗಂಧಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

191 ಗಂಧಃ || = ಸುಮಾರ್ಥದಾಯ

192 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

193 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

194 ಅಂಶಃ || = ಕೈವಳಿ

195 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

196 ಗಂಧಃ || =

197 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

198 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

199 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

200 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

201 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

202 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

203 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

204 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

205 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

206 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

207 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

208 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

209 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

210 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

211 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

212 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

213 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

214 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

215 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

216 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

217 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

218 ಅಂಶಃ || =

219 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

220 ಅಂಶಃ || =

221 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

222 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

223 ಅಂಶಃ || =

224 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

225 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

226 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

227 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

228 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

229 ಅಂಶಃ || =

230 ಅಂಶಃ || = ಸರ್ವಾರ್ಥಸೂಕ್ತಿದೇವತಾಸಂಗತಿಗೆ

231 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

232 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

233 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

234 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

235 ಅಂಶಃ || =

236 ಅಂಶಃ || =

237 ಅಂಶಃ || =

238 ಅಂಶಃ || =

239 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

240 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

241 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

242 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

243 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

244 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

245 ಅಂಶಃ || = ಪಿಪ್ಪಲರಹುಪ್ಪುಹೊಟ್ಟು

246 ಅಂಶಃ || = ಸುಮಾರ್ಥದಾಯ

247 ಅಂಶಃ || = ವಾರದಪುಟ್ಟಂ ವಳಿ

- 243 ಯೋಮೇರ ಯಿರೂವ ಗ್ರಾಮಗಳು ಇದರ ದಾಖ
 244 ಲೆ ಗ್ರಾಮ ಕೆರೆ ಕಟ್ಟಿ ಮುಂತಾಗಿ ಸದ್ರ ಬೆಳಸುವ
 245 ಬ್ಲಿರುವ ಬೊಡ್ಡ ದೇವರು ಮುಂತಾಗಿ ಫೀ ದೇವಸ್ಥಾನ ಮಲ
 246 ಯೂರು ಬಿಟ್ಟ ಮೇಲೆ ಯಿರುವ ದೇವಸ್ಥಾನ ೧ ಸಹ ಮೂ
 247 ವತ್ತಮೂರು ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆ ರ
 248 ಭೋತ್ಸನ ಮುಂತಾದ ಬ್ಲೈ ಯೂ ದೇವಸ್ಥಾನಗಳಿಗೆ ವರ್ಷಂ
 249 ಪ್ರತಿ ದಾಗಬೋಜಿ ಆಗತಕ್ಕದ್ದು ಮಾಡ್ತಿತ್ತು ಬ್ಲೈ ಸಹ ಆತ್ಮೀ
 250 ಯಸಗೋತ್ರ ಆಶ್ವಯುಜನ ಸೂತ್ರ ಮುಕ್ಕಾಟಾನವರ್ತಿ
 251 ಗಳಾದ ಯಿಂಮಡಿ ಕೃಷ್ಣ ರಾಜ ವಡಯರವರ ಪೂತ್ರ
 252 ರಾದ ಚಾಮರಾಜ ವಡಯರವರ ಪುತ್ರರಾದ ಕ್ರೀಮತ್ಸ
 253 ಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಖಿಲದೇಹ
 254 ವತನ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತಶ್ರೀ
 255 ಮನ್ಮಹೀರೂರ ಮಹಾ ಸಂಸ್ಥಾನ ಮಧ್ಯ ಬೇದೀಪ್ಯಮಾನಾ
 256 ವಿಕಲ ಕಲಾನಿಧಿ ಕುಲತ್ರಮಾಗತ ರಾಜಾಕ್ಷಿಪಾಲ ಪ್ರಮು
 257 ಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿಮಂ
 258 ಡಲಾನುಭೂತದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಕ್ರೀಮದ್ರಾ
 259 ಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಣ ಪ್ರಾಣಪ್ರತಿಮ
 260 ವೀರ ಸರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡಲೀಕೃತವೀರಯ
 261 ದುಕುಲಪಯಃಪರಾವಾರ ಕಳಾನಿಧಿ ರಂಜಕಾಂ
 262 ಕೃಷ ಕುರಾರ ಮಹರ ಮತ್ಸ್ಯ ರರಭ ಸಾಲ್ವ ಗಂಡಭೇರಿಯಂಡ
 263 ದರಣೀವರಾಜಪನೂಮದ್ಗರುಡ ಕಂಠೀರವಾಧ್ಯನೇಕ ಬಿ
 264 ರುದಾಂಕಿತರಾದ ಮಹೀರೂರ ಕ್ರೀಷ್ಣ ರಾಜವಡಯರ
 265 ವರು ಸರ್ವಮಾನ್ಯವಾಗಿ ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡಿಸಿದರು
 266 ಕಾರಣ ಯೂ ಗ್ರಾಮಗಳನ್ನೂ ಯೂ ವಿಕೃತಿ ಸಂವತ್ಸರದಾ
 267 ರಥ್ಯ ವಡದ ಪವಾಲು ಮಾಡಿಕೊಟ್ಟು ನಿರಂಪಾಧಿಕ ಸ
 268 ವರಮಾನ್ಯವಾಗಿ ನಡೆಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲು ಮಜಕೂ
 269 ರ ಆಮಿಲುಗೆ ಸನ್ನದು ಅಪ್ಪಣೆ ಕೊಡಿಕೊಡತಾಗಿ ಸದ್ರ
 270 ಸನ್ನದಿನ ಮೇರ ಯೂ ಮೂರು ಗ್ರಾಮಗಳ ಯಲ್ಲಿ ಚತುಸ್ವೀ
 271 ಮಾವಳಗೂ ಗದ್ದೆ ಬೆಟ್ಟಲು ಮನೆ ಹೂ ಕೆಂಪು ನೂಲು ಉಬ್ಬಿನ ಮೋ
 272 ಳೆ ಯೂಡಲು ಬೈರು ಪುರವರ್ಗ ಯೇರು ಕಾಣಿಕೆ ನಾನು
 273 ಕಾಣಿಕೆ ಗುರು ಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಟ್ಟಿದ ಭೂಂ
 274 ದು: ಆಲಿ ಭೂಮು ಪತ್ತಿ ಭೂಮು ಪೂರ್ವಕರಗ ಪಡಿ

- 273 ಸುಂಕ ಪೊಮ್ಮ ಜಾತಿಕ್ಕುಟ ಸಮಯಚಾರ ಮುಖ್ಯ ಹ
 274 ಉ ಚರಾದಾಯ ಹೊರಾದಾಮ ಕೀಗೆ ಮಡಿ ಪತಂಗ ಪೊ
 275 ಪೈಳಿ ಗಿಡಗಾವಲು ಬ್ರಾಹ್ಮಣ ನಿವೇಶನ ಕೊಪ್ಪ ನಿವೇಶನ ಸೊ
 276 ಪಿನ ತೋಟಿ ತಿಪ್ಪೆ ಹಳ್ಳ ಶ್ರೀಗಂಧ ಜೊತಾರದ ಮಂವಳ
 277 ಫಲ ಪ್ಪಕ್ಷ ಮರ್ದಿಕ್ ಮುಂತಾದ ಆ ಸಕಲ ಸ್ವಾಮ್ಯವನ್ನು
 278 ರೂಪಿಣಿ ಕೊಳ್ಳುತ್ತಾ ಶ್ರವಣಬೆಳಗುಳ ಗ್ರಾಮದಲ್ಲಿ ನೆರೆ
 279 ಯುವ ಸಂತೆ ಸುಂಕದ ಹುಟ್ಟು ಮಯನ್ನು ತೆಗೆದುಕೊಳ್ಳು
 280 ತ್ತಾ ಯೊ ಐವಜನಲ್ಲಿ ಬೇವರ ಸೇವಗೆ ಉಪಯೋಗ ಮಾಡಿ
 281 ಕೊಳ್ಳುತ್ತಾ ಬರುವದು ಯೊ ಗ್ರಾಮಗಳಲ್ಲಿ ಜೊಸದಾಗಿ ಕೆರೆ
 282 ಕಟ್ಟಿ ಕೊಟ್ಟ ಆನೆ ಮುಂತಾಗಿ ಕಟ್ಟಿ ಬಾಚಿ ಬಾಯಿ ಮುಂ
 283 ತಾಗಿ ಯಾವ ಬಾಬಿನಲ್ಲಿ ಯೇನು ಪೆಟ್ಟು ಹುಟ್ಟುವೊ ಮಾಡಿ
 284 ಕೊಡಾಡ್ತು ಸವರು ವೇವರ ಸೇವೆ ಮುಂತಾದಕ್ಕೆ ಉಪಯೋ
 285 ಗ ಮಾಡಿ ಕೊಳ್ಳುವದು ಯುಬರಾಗಿ ಶ್ರವಣಬೆಳಗುಳ
 286 ದ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತಾಚಾರ್ಯ ಮಹತ್ವ ಅತ್ತೇಯದ
 287 ಗೋತ್ರ ಅಕ್ಕಲಾಯನ ಸೂತ್ರ ಮುಕ್ತಾಚಾರ್ಯವರ್ಗ
 288 ದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣ ರಾಜ ವರಮುನಿ ಪಾತ್ರನಾ
 289 ದ ಚಾಮರಾಜ ವಜ್ರಯನರ ಪುತ್ರನರ ಶ್ರೀಮತ್ತ್ವ
 290 ಮುಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯವನರ ನಿಖಿಲದೇ
 291 ಶಾವತನ ಕರ್ನಾಟಕ ಐವಜ ಸಂಪದಭೂಷಣ ಭಂಡಿ
 292 ಶ್ರೀಮನ್ಮಹೀಶ್ವರ ಮಹಾ ಸುಸ್ಥಾನ ಮಧ್ಯ ವೇದಿಪ್ಪವನ
 293 ನಾವಿಕಲ ಕಲಾನಿಧಿ ಕುಲ ಕ್ರಮದರ ರಾಜಪ್ರತಿಪಾಲ ಪ್ರ
 294 ಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಡಕ್ರನರ್
 295 ಮಂಜಲಾಚಾರ್ಯನತ ದಸ್ಯ ರತ್ನ ಸಿಂಹಾಸನಾಂಕ ಶ್ರೀಮ
 296 ದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಮರಬೀಳ್ವರ ಫೌಜ ಪ್ರತಾಪರ
 297 ತಿರು ವೀರನರಪತಿ ಬಿರಮಂತೇವರ ಗುಣ ಲೋಕೈಕವೀ
 298 ರ ಯುದುಕ ಲಬಯಾ ಮರಾಠರ ಕಳಾನಿಧಿ ರುಖ
 299 ಚಕ್ರಾಕುರ ಕುಮಾರ ಮಹದ ಮತ್ಸ್ಯ ಕಂಠ ಸಾಧ್ಯ
 300 ಚರ್ಚೆಯಾಂಕ ಭರಣೀವರಾಜ ವರಾಜಪ್ಪರುಡ ಕಾಣಿ
 301 ಲವಾಚ್ಯನೇಕ ಬಿರುದಾಂಕಿತನರ ಮಹೀಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣ
 302 ರಾಜ ವರಮುನರ ಮುಖ್ಯರ ಬೇವರಾಸನಗೆ ಮಾಡಿತ
 303 ರ ಬಿರಮರಾಠನೆ ಲೋಕಪತಿ ವರ್ಧಾಪುತಿ ಲಗತಕ್ಕೆ ವಾಗಮಾ
 304 ದ ಕಲಗದ ಬಗ್ಗೆ ಸದಾ ಬಿರಿಸಿ ಕೊಟ್ಟಿ ಸವಾಸವಕ್ಕೆ ಗ್ರಾಮ ಸಾ

- 307 ಧನ ಸಹ || ಅಧಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲ್ಪದ್ಯೋಭೂಃ
 308 ಮಿರಾಭೋ ಪದಯಾ ಯುಷ್ಮತ್ | ಅಪ್ಪ ರಾತ್ರಿಚ ಉ
 309 ಭೀಷ ಸಂಧ್ಯೇ ಧರ್ಮಾಜ್ಞಾ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ || ಸ್ಯದ
 310 ತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಾ | ಪಂದಿತ್ತಾ
 311 ನುಪಾಲನಾ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ಯದತ್ತಂ ನಿಷ್ಕಲಂಭ
 312 ವೇತ* || ಸ್ಯದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರಿಪಿತೃದತ್ತಾಸಹೋದರೀ | ಅ
 313 ಸ್ಯದತ್ತಾತುಮಾತಾಸ್ಯಾದ್ವತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ* | ಸ್ಯ
 314 ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೇಕೇರೇತವಸುಂಧರಾಂ | ಪ
 315 ಪ್ಲಿಂವರ್ಧಸಪ್ರಾಣವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ
 316 ಮದ್ಯಂಜಾಃ ಪರಮಹೀಪತಿವರಜಾವಾಯೇಭೂ
 317 ಮಿಪಾಸ್ತೃತತಮುಷ್ವಲಧರ್ಮಾಚಿತ್ತಾಃ | ಮಧ್ವರ್ಮಮೇವ
 318 ಸತತಂಪರಿಪಾಲಯಂತಿತ್ವಾದಪದ್ವಯುಗಳಃ ಶಿ
 319 ರಸಾನವಾಮಿ || ಬತ್ತಾರಿಖ F ನೇ ಮಾಕಚಗಿಷ್ಪಸನ್ಮಗ್ನಂ
 320 ನೇಯಿಸವಿಖತ್ತ ಅರಮನೇಸುಬರಾಯಮುನಪಿಪಜ*
 321 ರುಪುರನೂರು*ಸದರಿ ಅಚಣೆಕೊಡಿಸಿರು
 322 ವಮೇರ್ರಗೇಅಸಲ್ಲಿಗ್ರಾಮಮೂರುದಾಖ
 323 ಳ್ಲಿ ಗ್ರಾಮಯುರುಡು ಕೆರೆ ವಂದು ಕಬೆ ಮೂ
 324 ರುಕ್ಕೇ ಸಹ ಜಾರಿ ಯಿನಾಮತಿ ಶಿವಾಯ ಸಾ
 325 ಲಿಯಾನಾ ಕಂಠರಾಯಿ ಪೊಂಭೈನ್ನೂರು
 326 ಅರುವತಾರು ವರಪಾಲಾ ಬ್ಯುಳೆಬೇರ್ರೀಜ್ ಉಳ್ಳ
 327 ಯ ಗ್ರಾಮಗಳನ್ನು ನಿಾಮಕವಾಳ್ಲಿ ವಗಡಿ
 328 ಕೊಂಡು ದೇವಸಾನಗಳ ರೀಪಾರಾಧನೆ ಪಡೆತ
 329 ರ ಉತ್ಸವ ಮುಂತಾಗಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯ
 330 ವಾಗಿ ನವಶಿಕೊಂಡು ಬರುವರು ರುಡು ಶ್ರೀ
 331 ಕೃಷ್ಣ *

(ಮೊಹರದೆ)

* ಈ ಗುರುತುಗಳ ಮಧ್ಯೆ ಇರುವ ಭಾಗಗಳು ಮಹಾರಾಜರವರ ಸ್ಯದಸ್ತರಾಗಿರಬಹುದು.

ಅದೇನುತದಲ್ಲೊನವ ಅನುಸಂಧಿಸ್ವಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ

¹ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ

¹ನಿಂತೆ | ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

²ಸರ್ವಕಾರ್ಯವ್ಯಾಪ್ತಿಯೇನಾಶಾಸ್ತ್ರ

²ವಿವರಣೆಪ್ರಕಾರದ ಲೋಕಾರಾ

³ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

³ದಂತೆ || ೧ || ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁴ಶಾಸ್ತ್ರಾರಾಧನಾಶಾಸ್ತ್ರ

⁵ವಿವರಣೆಪ್ರಕಾರದ ಲೋಕಾರಾ

⁶ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁷ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁸ವಿವರಣೆಪ್ರಕಾರದ ಲೋಕಾರಾ

⁹ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹⁰ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹¹ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹²ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹³ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹⁴ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹⁵ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹⁶ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

356

ಅದೇನುತದಲ್ಲೊನವ ಅನುಸಂಧಿಸ್ವಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ

ಶ್ರೀ

¹ಶ್ರೀಶಿವಶಾಸ್ತ್ರಾರಾಧನಾಃ

²ಸರ್ವಕಾರ್ಯವ್ಯಾಪ್ತಿಯೇನಾಶಾಸ್ತ್ರ

³ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁴ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁵ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁶ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁷ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁸ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

⁹ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹⁰ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹¹ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹²ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹³ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹⁴ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

¹⁵ಸಾಂವೇದನಾಶಾಸ್ತ್ರ

362 (142)

ತಾವರೆಕೆರೆಗೆ ಉತ್ತರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಇರುವ ಸಮಾಧಿಮಂಟಪದ ಉತ್ತರಕ್ಕೆ.

- 1 ಶ್ರೀಸಕವರುಷ ೧೫೬೫ನೆಯ
- 2 ಶ್ರೀಮಲ್ಲಾ ರುಸುಕೀರ್ತಿ ಪಂಡಿತರು
- 3 ತಿ: | ಸೋಭಾನುಸಂವತ್ಸರೇ ಮೂನೇಪ್ರಪ್ತ
- 4 ಚತುರ್ದಶೀತಿಥಿವರೇಕೃಷ್ಣಾಸು
- 5 ಪಕ್ಷೇಮಪಾನ್ ವ-ಧ್ಯಾಹ್ನೇವರ

- 6 ಮುಖ್ಯೇಷಕರಣೀಭಾಗವ್ಯ
- 7 ವಾರಧ್ಯವೇ | ಯೋಗೇಸ್ವರ್ಗವ್ಯ
- 8 ರಂಜಗಾಮಮತಿಮಾನತ್ರೈವಿ
- 9 ದೈಚಕ್ರೇಸ್ವರಃ || ಶ್ರೀ

363

ಬೋಳರೆಯ ಉತ್ತರದಲ್ಲಿ ಚಂದ್ರಯ್ಯನ ಹೊಲದ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಬಾಮು
- 2 ಂಡರಾಯನು

- 3 ಸ್ತಿಯುನಿಮ

364

ಹಲಸಿನಬಾವಿ ಬಾಗಿಲ ಇದಿರಿಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀನಗರಜಿನಾಲಯ

- 2 ದಕೇಜಿ

365

ಕಲ್ಯಾಣಿಯ ಉತ್ತರದಿಕ್ಕಿನ ಮಂಟಪದ ಕೆಳಗಿನ ಸಾಲಿನ ೩ನೆಯ ಕಂಠದ ಮೇಲುಗಡೆ.

- 1 ಶ್ರೀಚಿಕ್ಕದೇವರಾಜೇಂ
- 2 ಸ್ವಾಮಾಸ್ವಾಮಿ

- 3 ಯವರಕಲ್ಯಾಣಿ

366

ಹಿಂದುಸ್ಥಾನಿಸ್ಕಾಲ ಹಿಂದೆ ಸೈಯ್ಯನಸಾವೇಬರ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಸ್ತುಪಾಮಣ್ಣಳೇಸ್ವರಂತ್ಯಭುವನವಾಸ್ತುಕಾಡುಗೊ
- 2 ಣ್ಣಭುವನವಿವೇರಗಂಗಳಿಷ್ಟು ವರ್ಷನವಾಯ್ತುಳದೇವನಿ
- 3 ಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವೃದ್ಧವನವನುಚಂದ್ರಾಕ್ಷ

(ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ)

367

ಜಕ್ಕಿ ಕಟ್ಟಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲಿರುವ ತೀರ್ಥಕರ ವಿಗ್ರಹದ ಕೆಳಗೆ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರವ್ಯಾಧ್ಯಾಪನೋಫಲಾಂಘನಂಜೀವಾತ್ಮ್ಯೋಕ್ತಸಾಧ್ಯಾಣಸಂಜನನಾಸನಂ ||
- 2 ಶ್ರೀಮಾಲಸಂಘದೇವೀಮುನಿವತ್ಸುತಗೃಹಾಂತಂಪ್ರಸಿದ್ಧಾಪ್ತದೇವರಗುಣಿ ದಂಡವಾಯುಕ್ತ
- 3 ಗಂಗರಾಜಪತ್ನಿಗದಂಡನಾಯುಕ್ತ ದೊಪ್ಪದೇವನತಾಯಿಜಕ್ಕಿಮಾಸ್ತೇಮೋಕ್ಷತಿಲಕಮಾನೇಂದ್ರನೇಂದ್ರವರ
- 4 ನಯೂವದೇವರಮಾನಿಸಿಪ್ರತಿವೈಯವನಿವರಮುಂಗವಮಾಶ್ರೀಶ್ರೀ

368

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರಾಣಂಪ್ರಸಿದ್ಧಾಂತಿವೇವರಗುತ್ಯೋಕ್ತೀಮನುಮಾಪ್ರಚ್ಛಿದ್ಧದ್ವಯಾಹಾರಗದಯ್ಯಾಳತ್ತಿಗೆ
- 2 ಬುಧಾಂಪ್ರದೇವರಗುಣಿಜಕ್ಕಿಮಾಸ್ತೇಮೋಕ್ಷತಿಸಮಾನೇಂದ್ರನೇಂದ್ರವರಮುಂಗವಮಾಶ್ರೀಶ್ರೀ

369

ಜವರನಕಟ್ಟಿಗೆ ಪಶಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಪುಟ್ಟಸಾಮಿಚೆನ್ನಣ | 2 ನಕೊಳದಮಾಗ

370

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಚೆನ್ನಣನಕೊಳ | 2 ದಮಾಗ

371

ಚನ್ನಣ ನಕೊಳದ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಗಚೆನ್ನಣನಹಾಲುಗೊಳ

372

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಚೆನ್ನಣನಅಮ್ಮ | 2 ಕೊಳ

373

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಚೆನ್ನಣನಗಂಗೆ | 2 ಬಾವನಿಕೊಳ

374

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಶ್ರೀಪುಟ್ಟಸಾಮಿಸಟ್ಟರಮಗಳ | 2 ಅವಿತರ್ತದಕೊಳಜಯಜಯ
3 ಚೆನ್ನಣನತಮಚೆನ್ನಣ

375 (123)

ಚನ್ನಣ ನ ತೋಪಿನಲ್ಲಿ ಗುಂಡಿನ ಮೇಲೆ.

- 1 ಪುಟ್ಟಸಾಮಿಸಟ್ಟರಶ್ರೀದೇವೀವಂಶು | 6 ಗಣಗೋಲದಯೋ | ವಿರುಮಂದವನವೊಂ |
2 ನಮಗಚೆನ್ನಣನಮುಟ್ಟಪದಿ | 7 ವಿರುಮಂಗಾರತೋಟವೊ | ಆಯಿಲಯಿ
3 ವಿತ್ರ್ತದಕೊಳ | ವಿರುಹಾಲುಗೊಳನೊ | 8 ಯಾಅಯಿಲಯಿಯೇ | ವೃತ್ತಿತ್ರ್ತ
4 ವಿರುಹಮುತ್ರ್ತಗೊಳನೊ | ವಿರುಗಂಗೆ | 9 ವೃತ್ತಿತ್ರ್ತದಯಾಜಯಾಜಯಾಜಯ
5 ನಯೊ | ರುಂಗಬ್ಬಯೊ | ವಿರುಮಂ

376

ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಚೆಕ್ಕುಜ್ಜಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಕೊಡುಗಲ್ಲಿನಲ್ಲಿ.

(ಮೇಲ್ಬಾಗಿ ಸವರುಕೊಗಿದು).

- 1 ಶ್ರೀಗೊಪ್ಪಟದೇವರವ್ವರಿ
2 ಧಾರ್ವನಿ . . ಹಿರಿಯ . . ಯುಲೊ
3 ದ ಲವನಕಮಳತಿಮ

- 4 ಜಬಿಟ್ಟದತ್ತಿಯು
 5 ಶ್ರೀಮನ್ಮಹಾ . . . ಚಾಯ್ಕುರುಹಿಯನ
 6 ಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ನಯಕೀರ್ತಿ ದೇವ
 7 ರುಚಿಚಂದ್ರಾಕ್ಷಿ ತಾರುಬಿರಂಸಲಿಸುತ್ತಿಹರು
 8 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
 9 ಹ್ಲಯಸಂವತ್ಸರದಚೈತನ್ಯ ೩ ೪ | ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯರಂ
 10 ಹಿರಿಯನಯಕೀರ್ತಿ ದೇವರುಚಿಕ್ಕ ರುಚಿಚಂದ್ರದೇ
 11 ವರಸುತಾಲಯದಚತುರ್ವಿಂಶತಿರ್ಧಿಕರಿಗೆ ರಿಯಕಯ್ಯಲುಸಾನದಸಾರಿಗೆ
 (ಮುಂದೆ ಸಮೆದುಹೋಗಿವೆ.)

377 (148)

ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಾಣಾವರದ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- | | |
|----------------------------------|------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಕತಕಾಡುಗೊಂಡಭು | 7 ರಾವರಿಯಮಗಂಮಚಿಸಟ್ಟ ಜಕ್ಕಿ |
| 2 ಜಬಿಟ್ಟದತ್ತಿಯು | 8 ಸಟ್ಟಮಕ್ಕಳುಮದಿಸಟ್ಟಮಚಿಸಟ್ಟಮದಲಾದ |
| 3 ಯದಂಡನಾಯಕರುರಾಜ್ಯೇಶ್ವರೋತ್ತರೋತ್ತ | 9 ಯನರುತಲೆಹೊಜಿಲುಕಿತ |
| 4 ರಮಾಶ್ರೀಗೋಮಟ್ಟಿಸ್ವರದೇವರುಬಲದವನೆಯ | 10 ವತ್ಸರದಚೈತ್ರ |
| 5 ಹಬ್ಬವಕಂಡುಚಿಲ್ಲದಿಚಲರಂಕರಾವಹಡೆ | 11 ದಂ |
| 6 ಜೀಯಗವಜಿಸಿಟ್ಟಯಮಗಂಜಿಟ್ಟಿಸಿಟ್ಟಯ | |

ಸ ವಾ ಪ ಗಾ ಮ ಗ ಳು .

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ಶ್ರವಣಬೆಳ್ಳೂಳದ ಹೋಬಳಿ ಜಿನನಾಥಪುರದಲ್ಲಿ ಕಾಂತೀಶ್ವರಬಸ್ತಿಯ ಪ್ರಾಕಾರದ
ಬಾಗಿಲ ನಿಲುಪಿನ ಮೇಲೆ.

ಎಡಗಡೆ ದಕ್ಷಿಣ ಮುಖ.)
1 ಸ್ವಸ್ತಿ ಕಿ ಗಣಗನಟ
2 . ಬಿಡೆಯು
3 ನಕಾಲರಮಗಂಜಾ
4 ನಿಕವನತಮ್ಮಂಚೋ
5 ಉಪಮ್ಯಾಡಿರ
6 ಮುಖಲಾರದಗಣ್ಣಿ
7 . ಸಾವಿತರದೇವ
8 . ಸ . . . ಮುಗ
9 ರಿ
10
11
12
13
14 . ಲರನಡಿ .
15 . ರಂಕಾರಿಕೊನ್ನು ಜಾಳ
16 . ನ್ನುಗಂಗರಬಿಡಿನ
17 ಉರಂಕಡೆಯರಥು
18 . ಸಮರಸುಂಗಿ
19 ಲಕಳಗಮನಿತುರಿ
20 . ಯುಜನಕ್ಕ
(ಎಡಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)
21 ಕುಪ್ಪುರನಿ
22 . ತನ್ನವೊ
23 ದ್ವಕ್ಕಳು
24 ಗಣ .
25 . ಸಿವಿಲ್ಲ
26 . ದ.ಉ.ಬಿಡ
27 ಗಣಕಾಂತ .
28 ಗೊಟ್ಟುರಿ
29 ಗಾತ್ರಲಂಕದ

30 ಅನ್ದವಕಿ
31 ನೆಂಬಿಸಿ .
32 . ಗಿಂಗೆ
33
34 . . .
35 . . .
36 ಪಿ .
37 ಸಾ . .
38 . ರಪರಿ
39 . . ಗುಳ್ಳ
40 ಬ್ಬ . ಕ
41 . . .
42 ಲ್ಲದೆ
(ಬಲಗಡೆ ಉತ್ತರ ಮುಖ)
43 ಗಂಗರಪ . .
44 . ಜಿನತೀರ್ಥದಬಾ
45 . ಶ್ವಳಗ್ಗಣ್ಯನು
46 . ಬಿಡೋಳಸ .
47 ಪಡವನಿಗೆ || .
48 ಸನ್ನನಾಗ . . .
49 ನಿಲಗವನ . . .
50 ಟ್ತರ . ಉಯವ
51 ನ್ನವನವು . . .
52 ಗು . ರಾಗಿ . . .
53 ದುರಂಜಿನಧಾಡೆ
54 ದುರದ್ವೈವದಿವಂ ||
55 . . . ಕಗಚ್ಚಿ
56 . . . ಕನಾ
57 . . . ಬಿಡ
58 . . . ನ .
59 ದಿವ.ದಾಪ್ಪನ

60 ನಾಗಯ್ಯನಿಪ್ಪ . ತನ
61 . ದಿನಬರನೇಪಯ
62 . ತನನು . .
(ಬಲಗಡೆ ಪಶ್ಚಿಮ ಮುಖ.)
63 . . .
64 ಶ್ರಮ
65 ರದ
66 ಬಿವ
67 ಕಾವು
68 ಸಲ .
69 . ಪಿರ
70 ಸನ್ಯಾಸ
71 ಸು
72 ರಿವನ
73 . . . ಮು .
74 ಪನಟ್ಟ
75 ನ್ನವದಿ .
76 ಸಂಗನಿ
77 . ಬ
78 ನಿರ್ಲಿ . .
79 ಬಿಲಿಪ
80 . ಗಾವಿ
81 ಗಣಾತ್ಮ
82 ಯಂತ
83 ಕೆಚ್ಚಿತ್ತ
84 . ಕುಡೆ
85 ದಿವನಿರಿ
86
87 ದೊಡ .
88 . ಪಿ .

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ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ರಂಗಮಂಟಪದ ಸ್ವರೂಪಕಂಬದ ಮೇಲೆ ಉತ್ತರಮುಖ.

- 1 ಶ್ರೀ ಕುಳಮಸ್ತು | ಸ್ವಸ್ತಿ ಸದ್ಭದ್ರದ. ಕಾಲಿವಾಹ
- 2 ನಸಕವರು ಸಂಗಿ | ಷಿಪುಜೋತ್ಸವ ಸಂವತ್ಸರ
- 3 ದ ಪಾಲ್ಕು ಉಸುಧಾಳುಕುಮಮಸ್ತು
- 4 ಲೋಹಿತಗೋತ್ರದ ನರ್ಲಮಲಿಸಿಟ್ಟಮ

- 5 ಗಂಧದ ಪದಮಂಜುನಯಿಬಸ್ತಿ
- 6 ಪ್ರತಿಷ್ಠೆ ಜೀರ್ಣೋದಾರಮಾಡಿದರುಮಂಗ
- 7 ಇಮಹ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ದೇವರ ಪೀಠದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಪೋಸ್ತು ಕಗಚ್ಛದ ಕೋಣ ಕುವಾಸ್ತು ಸ್ವಯಂಕೋಲಾ ಪುರದ ಸಾವನ್ನ ನಬಸದಿಯ ಪ್ರತಿಬದ್ಧದ
ಶ್ರೀಮಾಘನಂದಿಸಿದ್ಧಾಸ್ತ ದೇವರ ಶಿಷ್ಯ ಮುಕುಳ
- 2 ಚಂದ್ರತ್ಯವಿದ್ಯದೇವರ ಶಿಷ್ಯ ಕರಪ್ಪ ಸಾಗರಣಂದಿಸಿದ್ಧಾಸ್ತ ದೇವರಿಗ ವಸುಧ್ಯ ಕಬಾಂಧವತ್ರಿಕರಣವರೇಚಿಮಯ್ಯದ್ವಾ ನಾಯ
ಕರೂರಾಸ್ತಿ ನಾಥದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿದ ಧಾರಾಪೂರ್ವಕಂಕೋಟ್ಟರು ||

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ಅದೇ ಬಸ್ತಿಯ ಹೊರಗೆ ಎಡಬಲಗಳಲ್ಲಿ ಪಾಳಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ ಮುಕ್ಕೊಡೆ ಕಲ್ಲುಗಳ ಮೇಲೆ.

- 1 ಸಂಕಮದೇವನ

- 2 ಕೋಡಗಿಯವನ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮೂಡ್ಲಿ ಗೌಡನ ಮಗ ಶಿವನಂಜೋಡನ ಹಿತ್ತಲಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುತ್ರಿಕಾಳಯೋ
- 2 ಗಿಗಳಮರವೊ
- 3 ದಲೋಳ್ವರ

- 4 ಶ್ರೀಮೂಲಸಂಘದ
- 5 ಅಭಯದೇವರುನಾಮ
- 6 . ದತಮ್ಮಕ್ಕಿಪದವ ರಾಧಾ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅರೆಗಲ್ಲುಬಸ್ತಿಯೊಳಗೆ ದೇವರ ಪಾದದಲ್ಲಿ ಬರೆದಿರುವದು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಕಾಲಿವಾಹನಸಕವರ. ಪಂಗೋನಯಿರೋಧಿನಾಮಸಂವತ್ಸರದ ವೈರಾಖಬಹುಳ ಪಂಚಮಿಯ
ಲ್ಲಿ ಶ್ರೀಮದ್ಭಲ್ಲಳ
- 2 ನಿವಾಸಿಯಾಗಿದ್ದ ವೇರುಗಿರಿಗೋತ್ರಪರಾಧಕ್ರೀಮುಜುಲೈಯ್ಯನವರಿಗೆ ನಿಶ್ರೀಯನುಪಾಭ್ಯುದಯಪ್ರಾಪ್ತಾರ್ಥವಾಗಿಪ್ರತಿ
ಷ್ಠೆಯಂ ಮಾಡಿಸಿದಂ

384 (144)

ಅದೇ ಬಸ್ತಿಯ ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾಧಾರವೋಘರಾಂಧನಂ ಜೇದಸತ್ಯೋಳೋಕ್ಯನಾಧಸ್ಯಾರಾಸನಂ ಜಿನಶಾಸನಂ ||
- 2 ಭವಮಸ್ತು ಜಿನಶಾಸನಾಯ ಸಂಪದ್ಯತಾಂ ಪ್ರತಿವಿಧಾಂ ಪತವೇ ಅನ್ಯವಾದಿವ. ದಹಸ್ತಿ ವಸ್ತುಕ
- 3 ಸ್ವಾತಿ ನಾಯಾಘಟಿನೇಪಟಿಯಸೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀಬ್ರಹ್ಮವೈಷ್ಣವಮಾರಾಜಾಧಿಪಾಠ
- 4 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾಕಾಸತ್ಯಾಶ್ರಯಕುಳಿತೇಕೋಳುಕಾಪ್ಯಧರಣಾಶ್ರೀಮತ್ತಿ ಗ್ರಾಮವನು
- 5 ಸ್ವದೇವರಾಜ್ಯಮುಕ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಕವನು ಪದಚಂದ್ರಾಕ್ಷರಾಂಜಲಿಮಿತಿ ||

- 4 ವಿನಯದಿತ್ಯನ್ಯವಾಳಂಜನವಿಸುತಂಪ್ರಯೋಗ್ಯಾಂಬರಾನ್ವಯದಿನಂ ವನಮುಗ್ಧಗ್ಗನನಿಸಿನೆಗಳ್ವವನಧಿಪರವ್ವ
 5 ತನಮಸ್ತದಾತ್ರೀತಳದೊಳೆ || ತತ್ಪತ್ರ || ಎಲೆಯೊಗವೊಯ್ಸುಂಕಳೆಜ್ಜೆಯೊಟ್ಟವಿರೋಧಿಭೂಪರಂಧುರದೇಯೊ
 6 ಛತಪಿಸುಮಗೆಲ್ಲ ವಿರಕ್ತಜೀವಿಬಟ್ಟಗಿಹ್ನು ಸುಖವೆರಾಜ್ಯಂಗೆಯ್ತ || ಅನಿಗಳ್ವೆಜಿಗನ ಪಾಳನಸೂನುಬ್ಬ ಪದ್ವೈರಿವರ್ದ
 7 ನಂಕಳಧರಿಶೀನಾಧನತ್ತಿ ಫಜನತಾಕಾನಿನಂಧರೆಗೆನಗ್ಗ ಬಿಲ್ವಳನೈ || ಆತನತಮ್ಮ || ಕೊಂಗೆಳುಂಮಲೆ
 8 ಯೇಳುಮನುಂಯ್ಸುಳವನಿಲೊಕ್ಕಿ ಗುಂಜಿವರಂದೇಂಗಳನಿಳು ಕೆಗೊಂಕನು ಸಿಂಕ್ರೋವಿಷ್ಣು ವರ್ದಗ ನೋವ್ವಿಪಾಳಂ
 9 || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಮಂಜಮಹಾಳಬ್ಬ ಮಹಾಮಣ್ಣಿಳೆಲ್ಲರಂದ್ಯಾರಾಮತೀಪುರವರಾಧಿಲ್ಲರಂಯಾದವ
 10 ಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಪ್ರಕೃಷ್ಣಾಡಾಂಮಣಿಸುಖವರೊಳೆ ಚರಾಜಮಾತ್ರ ಗಂಜಳಳಕಾಡುಕೊಂಗೆನುಂಗಲಿಕೊ
 11 ಯ.ತೊತ್ತ ರೆಯೊರಂಜಿ ಕೃತಲೆಯೊಪ್ಪೊಂಬುಜ್ಜ ಮಂದಿವುಪೊದಲಾಗಪಲವುಧುಗ್ಗ ಗಳಂಕೊಂಡುಂಗಮಾ
 12 ಡಿತೊಂಬತ್ತ ಪುನಾಸವಮಂಪ್ರತಿಪಾಳಿಸಮಬದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿ ರತತ್ಯಾ ರವದೊ ಜವಣಿಗಿಳ || ವೈ ||
 13 ಜಿನಧವ್ಯುಗ್ರಗಣಿನಾಗಮವ್ಯುಗ್ರನಸುತಂಶ್ರೀಮಾರಮಯ್ಯಂಜಗದ್ವಿಸುತಂತತ್ಯಾತನೇಬೆರಾಜನಮ
 14 ಳಂಕೊಂಡಿವ್ಯಮಂತ್ರನಾತನಚಿತ್ತೋತ್ಸವಪೊಂಬಕಟ್ಟಿ ಅವಗತ್ತ ತ್ವಾಜಿದಂಪಟ್ಟ ಬಲ್ಲ ವ್ಯುಜಮವನೇ
 15 ಮನದಟಂಶ್ರೀಗಂಗದಂಡಾಧಿಪಂ || ಅನ್ತು || ಅದಟಾಪ್ಪುಸ್ಸ ತಿಸತ್ಯವಂಜಿ ಚಲವಯುಂ ಸಾಚಮದಾಯ್ಯು
 16 ಮಣ್ಣುಬಿಟ್ಟತನ್ನಲಿನಿನ್ದ ವೆಂಬಗುಣಸಂಭಾತಂಗಳಂತಾಳಿ ಲೊಕದವಂಜಿಪ್ರಕರಂಗಳಂತಣಿಪುಕ ಕೇನಾತ್ರಿ
 17 ಯಾದಿತ್ತು ಲಾಗದವೆಂಬದವುಗಂಗರಾಜನಸದಂವಿರೋಧರಾಭಾಗದೊಳೆ || ತಳಕಾಡಂ
 18 ಳದನೆ ಕೊಂಗೆನೊಳೆಕೊಂಡಾಡಂ . ಯಂತೂದಿ ರೋಬ್ಬಳದಿಂಜಿಂಜಿಯಂಕಳಲ್ಲಿ ನರಸಿಂಗಳಂವ್ರಕಾ
 19 ವಾಸಮಂನಿಳಯಂಮಾಡಿವಿಟ್ಟಿ ಫವಿಷ್ಣು ನೈ ಪನಾನ್ಯಾಪಾಗ್ಗ ಗದಿಂಗಳಂಮಂಜಳಮಂಕೊಂಡನರಾ
 20 ತಿಯೊಪ್ಪುಗಗಿಂಗಳಂಗಳದಂಡಾಧಿಪಂ || ಆತನುಂಜಿ || ವ್ಯಾಪಿತದ್ವಿಗಯಯುತ
 21 ಶ್ರೀಪತಿವಿಶರಣವಿನೋದಪತಿಧನಪತಿವಿದ್ಯಾಪತಿಯನಿಪ್ಪಂಜಮ್ಪುಜಮಪತಿಪನಪತಿಪದಾ
 22 ಬ್ರಹ್ಮಿಂಗನನಿದ್ಯಂ || ಆತನತಿ || ಪರಮಶ್ರೀಜಿನಾಪ್ತಂ ಗುರುಗಳಶ್ರೀಭಾಸುಕೀತ್ತಿ ರವಿವೆರಲಿಟ್ಟಿ ಕರ
 23 ನೆನಿಪ್ಪ ಬಮ್ಮ ದೇವನ ಪುರುಷನನುಬಾಗಣಬ್ಬ ಪಡೆವಳಿಸಮಂ || ಕಂ || ಅಸತಿಗಪುಣ್ಯವತಿಗೆ
 24 ವಿಳಾಸದಕಣಿಸಕಳಭವುನೇವ್ಯಂಗಳಬ್ಬಾ ಫವಾಸದಿನದಯಿಸಿದಂಸನಿ ಭಾಸುರತಕೀತ್ತಿ ರಯೇಚದಂಡಾಧಿ
 25 ರಂ || ವೈ || ಮಗಡಿನಂಜನೇಂಪ್ರಭವನಗಳನಾಂಕೊಪಸಾಡಿತಿರ್ತಳಬಲು ರೂದಿಯೇನೇತ್ತಿ ವತ್ತೆ ಸವಟಿಳಿಳ ಬಲುಬಿಜು
 26 ಚಿತ್ರಭಿತ್ತಿಯೊ ನೋಡಿರದಂಮನಂಗಳೊಳಿಪುವೆಂಜನಮೇಚಪಮುಪನತ್ತಿ ಫಕ್ಕೆ ಗಡೆಧರಿತ್ತಿ ಕೊಂಡುಕೊನದಾ
 27 ಜಿಜನಂನಿರಿದಾಡಿಲಿಲಿಯೊ || ಅನ್ತು ರಾನವಿನೋದನುಂಜಿನಧವ್ಯುಗ್ರಾಧ್ಯುರಯುಪ್ಪೊದನುಂಜಿಗಿಪಲಕಾಲಸು
 28 ಬದಿಬಿಟ್ಟು ಬಳಕಸನ್ಯಾಸನವಿಧಿಯಂಜಿರವಂಜಿಟ್ಟ ಸುರಲೋಕನಿವಾಸಿಯಾದನಿತ್ತ || ವೈ || ಮಲವ
 29 ತ್ವುಧ್ವರತರೇಕಂಟಕರನಾಟಂಜೊತ್ತಿ ಬಿಂಕೊಂಜುರೊಬ್ಬ ಫಲಿಂಕೊಂಗೆಂನೊತ್ತಿ ವೈರನೈ ಪದಂಜಿಟ್ಟಿ ತೂಳೊ
 30 ವಿಸುತ ಸ್ವಪಂಜಳಮಂಜತ್ತಿ ಗೆಯೆಮಂಜಿಗದಳುಂಜಿರಕ್ತ ತಾನೇತುಗುಂದಲೆಯಾದಂ ಕಲಿ
 31 ಗಂಗಳತ್ತನಯಂಶ್ರೀದೊಪ್ಪದಂಡಾಧಿಪಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಮಂಜಮಹಾಳಬ್ಬ ಮಹಾಸಾಮಂ
 32 ತಾಧಿಪತಿಮಹಾಪ್ರಾಂಜರಂಜನಾಮ ಕವೈರಿಭಯದಾಯ ಕದ್ರ್ಯಾ ದಿಧಂಟಿ ಸಂಗ್ರಾಮಜ
 33 ತ್ವಲಿಟ್ಟ || ಪಯವತ್ಸರಾಂ || ಕಾನ್ತಾ ಮನೋಜ | ಗೋತ್ರಪತಿ || ಬುಧವನಮಿತ್ರಂ |
 34 ಶ್ರೀಮತುಬೊಪ್ಪದೇವರಂಜನಾಯಕಂ | ತಮ್ಮಣ್ಣ ಸಪ್ಪ ಬಿರಾಜದಂಜನಾಯಕಂಗೆ
 35 ಪರೋಕ್ಷವಿಯಂನಿನಿಭಗಿಯಂನಿನಿ ಅತನಮಡಿಗಿಬರಸಿದಿಗೆ | ಖಂಜಸ್ವುತಿರಕ್ತ
 36 ವಾಹಾರದಾಸಕ್ತಂ | ಗಂಗಳಮುಪ್ರಬಲುಂ ಮಂಜುರಾದೆಯುಂಮವಿಸತೋಟಮುಂಬಸದಿ
 37 ಯಮೂತಗಕಿಜಿಗಿಲಿಯುಂ | ಬಿಕ್ಕ ನಕಲಿಯದಿವರೆಯಂತಮ್ಮ ಗುರುಗಳಪ್ರಶ್ರೀಮೂಲ
 38 ಸಂಕರವನಿಗಗದಪ್ರಸಕ್ತಗಳ್ವೆ ದಶೀಮಂಜುಂಜ್ಜ ಪೈದಿಬ್ಬಂತವೆರದಿಪ್ಪದವ್ಯವಧಿ || ವೈ ||
 39 ಚಂಪ್ರದೇವೈ ಧಾರಾಧಾರ್ವಕಂವಡಿಕ್ಕೊಟ್ಟಿ ದತ್ತಿ || ದೋ || ಸ್ವದತ್ತಾಂಜರವತ್ತಾಂಜಾಯೋಜ
 40 ರೇತವನಂ ರಾಂ | ಪುಟ್ಟಿ ಪ್ಪುರ್ವಕವಪ್ರಾಣವಿಷ್ಣುಯಾಜಾಯತೇಶ್ವರಿ || ಸೀತಾಕಾಂತಿಗಮಕ್ಕಿ ಸಿಗಾತಯೇ
 41 ಕನೇವಿರಾಜದ್ವಾಂಗಳನೆಯೆಮತೊದೊರನಂಮತೊಣಿಧೂತಳವರಗಳೇಚಕಟ್ಟಿ ಕ . ರೂಪಂ | ರಾನಮೋಳಿಪದಾ
 42 ನದೊರಿದನಿಗಿಗಿಯುಂಜನಿಯ . . . ಕೇನಾತ್ರಿ ರಯಸ್ತು ಕಾಡುವದಾನಮನೇಚ್ಚಯ್ಯವುಂಜನಯೇ ||
 . || ಇಸ್ತುಪರಮ . . ರಾಜದಗ್ಗ ನಮನದನ್ತಿ

- 45 ನಾಯಕಶಿಶಿರಮತುರ. ಭಜಂಪ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಣಿ ಪಡೆಕಟ್ಟಿ ಯುಂತವು. ತ್ರಿಭಾಗಣಿಬಿ ಯು. ಕಾಸನಮಾನಿಸಿವಾಹಾ
ಪೂಜೆಯು
46 ಎಗಡಿಮಹಾದಾನಂಗೆಯ್ದು ತಂಗಿನತೋಟವಾಜಿಟ್ಟು ಮಂಗಳ || ಶ್ರೀ ||

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ಆದೇ ಗ್ರಾಮದ ಕೆರೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|----------------------------------|-----------------------------------|
| 1 ಸಾಧಾರಣಸಂವತ್ಸರದಶ್ರಾವಣ ೧ | 6 ಯಚೆಂನವಾರಿಶ್ಯದೇವರಅಪ್ಪುಪಿಛಾಚ್ಚ ನೆ |
| 2 ಆ ಶ್ರೀವ. ನೈಹಾಮಂಡಳಾಚಾರ್ಯರಂವಾದ | 7 ಗಿಹಿರಯಪಕ್ಕಿಯಂವಯಕೆಬಿಬಿ |
| 3 ಗುರುಗಳುಮಪ್ಪಹಿರಿಯನಯಕೀತ್ತಿ | 8 ಹಿಂದಣನಂದನಬನದೊಳಗೆಗದನಲಗಿಖಂ |
| 4 ದೇವರನಿಶ್ಯಂನಯಕೀತ್ತಿ ದೇವರಂತದ | 9 ವ್ಯಕ್ತವಾಡಿಕ್ಕೊಂಟಿರಮಂಗಳ |
| 5 ಗುರುಗಳುಬೆಕ್ಕನಲುಮಾಡಿಸಿದಬಸದಿ | 10 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಅಗ್ನೇಯ ಕಾಳಗೊಡನ ಗದ್ದೆಯ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಸಿ
- 2 ಶ್ರೀ ಭನ
- 3 ಗಿರವಾಡಿ ಶ್ರವತಿಯ
- 4 ಮುನಿರಾಜಂದ ವಿಳಂಭರಂದನವಾಧಿ
- 5 ಮುನಾಡುಂಪ್ರಭುಶಾಸನರಂದಿಂತ್ಲೆರುಮಿದ್ದು ಕೊ
- 6 ಟ್ಪರಮಳಾಭೂರಾಶಿಯಂಮೇರುಭೂಭರಮುಂಡಂಪ್ರ
- 7 ನುಮಕ್ಕ ನುಂವಸುಧೆಯುಂನಿಬ್ಬಂನೈ ಗಂಸಲ್ಪಿನಂ || ಇಂತೀಭವಂಮಂಕೆ
- 8 ಡಿಸಿದವರಗಂಗೆಯತಡಿಯಲೆಕ್ಕೊಟಿಮುನೀಂದ್ರರಂಕವಿಲೆ
- 9 ಯುಂಪ್ರಾಪ್ತನುಮಂಕೊಂದಬ್ರಹ್ಮತಿಯುಬೋಹರು |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಾಳಗೊಡನ ಭೂಮಿಯಲ್ಲಿ ಕಣ್ಣುಮರಡಿಯಲ್ಲಿ.

- | | |
|----------------------------|-----------------------------|
| 1 ಶ್ರೀಮತುಂಗಪ್ರಸಾದಯಕರ | 3 ಪನ್ನೋವನನೊಳಗಂದಪ್ರಭುಗಳುಚಾಮು |
| 2 ಕೊಮರನನೊಳಗಂದದಬೆಕ್ಕ ನಗುರುವ | 4 ಚರಾಯನಮ್ಮಿಗಸಮರ್ಪಿಸಿದೊ ಶ್ರೀ |

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಬಸರೀಮರದ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀವಿಷ್ಣು ಪರ್ವನವೇವರಹಿರಿಯದೊ ನಾಯಕಗಂಪಪ್ಪುಸ್ವಾಮಿದ್ರೋಹರಬಟ್ಟಿಶ್ರೀ
- 2 ಬೆಳಗುಳದತಿತ್ತದಲ. ಜಿನನಾಥಪರವವನಿಯ ಸ್ತಯಸ
- 3 ರದಲು ಸು
- 4 ಹಠರಟ್ಟನೆಂಬಕೊಳಗ ಜಗಲವಾಡಿದ
- 5 ವಿಷ್ಣು ಪರ್ವನವೇವರ ಕೊ
- 6 ಪೂವಾರ || ದ್ರೋಹರಟ್ಟನೆಟ್ಟಕೋಲು

1 ಓನಮುನಿಸ್ಥಿಂ ಭೃಃ | ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪ್ರಹಾರಮಂಜಳಾಚಾರ್ಯೃದುರಾರಾಜಗುರುಗಳಿಸುಪತಿಳಿಕಂಬುಡ
2 ಶ್ರೀನೇಮಿಚಂದ್ರಸಂಹಿತವರತಪ್ಪರನ || ವೃ || ಪರಮಜನೇಶ್ವರಾರಾಗಮವಿಚಾರವಿಚಾರರನಾತ್ಮನ
3 ದ್ವೈತೋತ್ತಮಪೂರ್ಣೃನುನಂತಪುಟಾತ್ಮಿವಿನೇಯಜನೋತ್ಪ್ರಭುಯಂನಿರಪಮಾನಿತ್ಯಕೀರ್ತಿಗಳನಳಿಕೈ
4 ತ . . . ನೆಂದುಲೋಕಮಾಡಬುದುಗೂ . . . ನಿಧೀತದ್ರಮನಂವುನಿನಮಿಚಂದ್ರನು || ಅವರಪ್ರಿಯಶಿಷ್ಯರಪ್ಪ
5 ಶ್ರೀಮದ್ಬೃಳಚಂದ್ರದೇವರತನಯನಸ್ವರೂಪನಿರೂಪ ನಂತರನ್ನನವಾಗ್ನಿಳಾನವಾವೃಂ .
6 . . . ತನ್ನನಸಚ್ಚರಿತ್ಯ . . . ಗದೋಳು || ಜನಜಿನಮಣಿ . . . ನಿಹಾಳಂ . . . ನಿಯವ
7 . . . ನರೂಪಯೃವನಗುಣಸಂಪತ್ತಿಯಿಂದಾತಂವತ್ತಿಗು . . . ಭುವನಭೂಷಣಬಾಳಚಂದ್ರ . .
8 ರುಪಕ . . . ಲ . . . ದೈ . . . ಬತಳಚದು . . . ಗಜರಾಜ ತಿಬ್ರಜ್ಜರೋ . . . ಕಕ್ಕಳಕ ಪುತಿಶಾ
9 . . . ಜಿಯ ಸಕವರ್ಧದಂಗಳಿನಿಯ ಶ್ರೀಮಂಬನಂವತ್ತರದಕಾರ್ತಿಕಕುಂಭ
10 ಸೋ | ಪ್ರಭಾತನಮಯದೊಳ್ಳನ್ನನನಮನ್ನಿತಂ || ಕಂ || ಪಂಚನಮಸ್ಕಾರಮನನಂಚಳನದಂತೊಪ್ಪುದುಸಕಳ
11 . . . ಬದು . . . ಗರುಡ . . . ದಿವಿಜವಧುಗಳವ್ಯಭಿನಾದಂ || ಯಂವು . . . ಸಾದರಕ
12 ಯಯ್ಯರಂ || ಅಂತು
13 . . . ದೇವಂಧಿ . . . ಯರದಜನಸೂನದೊಳ್ಳರೋಕ್ಷ . . . ನಿಮಿತ್ತವಾಗ್ನಿರೋಜನಿಂವೂಡಿದಬಾಳಚಂದ್ರದೇ
14 ವರಮಗನಾ . . . ನೆಲಿಲಾಕೂಟಂ || ಮಾತ ಲಬ್ರತ . . . ಗುಣ . . . ದವಿಭವ
ಭೂತಳ
15 ದೂಳಿಕಾಳಚ್ಚೆಯೆನಿತೆಗರಗ್ನಿಣಿಗರತಿಗಸರದೊರನಮ . . . ಪನಿನಿದಾಮಹಾಸತಿಕ್ಷಯ . . . ಸ್ತಾನಮನಂದೆ
16 . . . ಭಾವಸಂವತ್ಸರದಜೇಷ್ಠಬ | ದ್ವಿ | ನಿರಾಂಢದೊಳ್ಳಲಿಲಿನವಿಧಿಯಂಸಮಾಧಿಯುಪಜೆದುಸ್ವರ್ಗಪ್ರಾಪ್ತಿಯಾದಳು ||
ಶ್ರೀರಾನಿಧಾಧಾಯ . . . ||

- 1 ಶ್ರೀಕಕವರ್ವಂಗಳಿಪ್ರವಾದಿಚಸಂ
- 2 ವತ್ಸರದವೈಕಾಖಿಬಹುಳ ಗಯಲ್ಲಿ ಸ
- 3 ಮುದ್ರಾದಿಶ್ಯರಸ್ಯಾಮಿಯವರ ನಿತ್ಯ ಸ
- 4 ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಪನ್ನ ಕೊಳ ತೋ

5 ಟಿ ಮಂಟಿಸದ ಸೇವೆಗೆ ಪ್ರತಿಸಾಮಿ
 6 ಸೆಟ್ಟೆಯರವುಗೆ ಜೆಂನುನುಬಿಟ್ಟಿಂ
 7 ನೆಯನುಜ್ಜಿಯಾಗ್ರಾಮಮಂಗಳ
 8 ಮಹಾ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ

1 ಕ್ರೀಡಾವಮಂಡ
2 ರಾಯನಬಸ್ಸಿಯ

३ ಸೀಮೆ || ೨೪

ಅದೇ ಮೇಲೆ ಹಾಲುಮತ್ತಿಗೆಗಟ್ಟಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮೆಲ್ಲೆ ಇರುವುದು ಬಾಗಿಲ ಬಲಭಾಗದಲ್ಲಿ
(ಮೇಲ್ಭಾಗ ಹೊರಗಡೆ)

1 ರುಸ ವಿ
 2 ಕ . . . ವರು . ಸಂಕ
 3 ಇನ್ನೇಕೊದವಗಿತೊಟಿ . . ದಾಸಲ
 4 ಸಪನ ಕರ

5 ಉಬಿ . ಕನ ಸಂಕಲ್ಪ
 6 ಗೃಹಾಧಿಕಾರ ಸಂಕಲ್ಪ ಪ್ರ . ನ
 7 ಉಪಕರಣಗಳ ಸಂಕಲ್ಪ ಅನುಸಾರವಾಗಿ
 8 ಉಪಕರಣಗಳ ಸಂಕಲ್ಪ

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ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಂಠ.

1 ಬೆ . .	4 ದಯ	7 ಸಿದನಾ
2 ಯನಾಯ	5 ನಾಯ	8 ದಿ
3 ಕನಕಗವಾ	6 ಕವಾಡಿ	

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ಅದೇ ಹೋಬಳಿ ಕಬ್ಬಾಳುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಅಮ್ಮನ ಗುಡಿಗೆ ಪರಿಮ
ಚೊಟ್ಟಿತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಿಂತ ಕಲ್ಲು.

1 ಸ್ತುತಿಸ	8 ಮಜ್ಜೆಯಂಬುವಯ್ಯನ	15 ಗುಕ್ಕಳ್ಳಿವು
2 ತ್ಯವಾಳ್ಯ	9 ಮಗುಬಿಂಬಿಯಯ್ಯತು	16
3 ಪಮ್ಮನದಿ	10 ಶಿವನಪ್ಪಿ	17 ವಳಗುಕ್ಕು
4 ಗಳಪಟ್ಟ	11 ಕಾದಿನಪ್ಪ	18 ಷಷ್ಠಾಕ್ಷರಾ
5 ಬ್ಬಿರಪ	12 ದಿನನೇಜರಿ	19 ಷಷ್ಠಾಕ್ಷ
6 ದಿನಯ್ಯದ	13 ದಾಸಪ್ಪಿ	
7 ರಿವನು	14 ಮಗಳ	

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ಅದೇ ಹೋಬಳಿ ಕಂಠೀರಾಯಪುರದಲ್ಲಿ ಬೈರವ್ವನ ಹೊಲಕ್ಕೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

- 1 ಶ್ರೀಮತುಸಾಧಿಪದೇವ
- 2 ರುಗಳಗುಡ್ಡುಗಳಬೆಳಗುಗಳದನಾಡ
- 3 ಚೆನ್ನಗೌಡನಮಗನಾಗಗೌಡಮುತ್ತ
- 4 ಗದಹೊನ . ಷಷ್ಠಾಕ್ಷಗೌಡಪ್ಪಿರಗೌಡನೊ
- 5 ಷಷ್ಠಾಕ್ಷಗೌಡಮಗನಾಗಗೌಡನೊ
- 6 ಸ್ತಿಗೌಡಪ್ಪಿಪ್ಪಿರಗೌಡಮಗನಾಗಗೌಡನೊ
- 7 ದಮ್ಮಿರಗೌಡಮಗನಾಗಗೌಡನೊ
- 8 . ಷಷ್ಠಾಕ್ಷಗೌಡಮಗನಾಗಗೌಡನೊ
- 9 . . . ಷಷ್ಠಾಕ್ಷ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಹೊಮ್ಮನ ಹೊಲದಲ್ಲಿ ಚೆನ್ನಲವರ ಕೆರೆ, ಮತ್ತು ಹೊಮ್ಮನ ಹೊಲದ
ಹೊಲಕ್ಕೆ ಪರಿಮ ಒಂದೆಯ ಮೇಲೂ ಯಿರುವರು.

1 ಶ್ರೀಮತು	2 ಕವಾಡ ನುಪ್ಪಿ	3 ಕವಾಡ
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ಅದೇ ಹೋಬಳಿ ಸಾಣೇನವಳ್ಳಿ ವಾಯವ್ಯ ಕರಿವೋಟಗಿರಾ ಹೊಲದ ರಚಕಟ್ಟಿನಲ್ಲಿ

- 1 ಶ್ರೀಮತುಸಾಧಿಪದೇವ ಶ್ರೀಮತುಸಾಧಿಪದೇವ ಶ್ರೀಮತುಸಾಧಿಪದೇವ ಶ್ರೀಮತುಸಾಧಿಪದೇವ
- 2 ಶ್ರೀಮತುಸಾಧಿಪದೇವ ಶ್ರೀಮತುಸಾಧಿಪದೇವ ಶ್ರೀಮತುಸಾಧಿಪದೇವ ಶ್ರೀಮತುಸಾಧಿಪದೇವ

- 3 ನಾಯಕನು ಒಲಿದುಬಿಡುತಾನೆ || ನಮಃ ಸಿದ್ಧೇಶ್ವರ || ನಮೋವಿತಿರಾಗಾಯ || ನಮೋಅರಹಂತಾಣಂ ||
- 4 ಸ್ವಸ್ತಿ ಶ್ರೀಕೇಣ್ಣ ಕುಂದಾಪ್ಪೇ ಬಾಪ್ಪೇ ತೇ ಕೇಣ್ಣೇ ಸಿಂಹಾಂ ದಿಮುನಿಂ ಪ್ರಸ್ಯಗಂ ರಾಜ್ಯವಿವಿಕ್ರಿತಂ ||
- 5 ಸ್ವಸ್ತಿ ಸಮಾಧಿತಮಂಕಮಾಬಳ್ಳ ಮಹಾಮಂಕಳೇಶ್ವರಂ ದ್ವಾರಪತಿಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬ
- 6 ರದ್ಯಮಣಿಸಮ್ಯಕ್ ಸ್ವಚ್ಛೇದಮಣಿಮಾಲಸರಗ್ಗಂ ಷಾಡ್ಯನೇಕಸಾಮಾಪಳೇನಮಾಳಂಕ್ರಿತಂ ಪ್ರಕ್ರಿಸ್ತಮ್ನಹಾ .
- 7 . ಕೇಶ್ವರಪ್ರಭುವನಮಲ್ಲತಳಕಾಡುಗೊಂಡಭುಜಬಳವೀರಗಂ ವಿಮ್ಲಂಧಿ ನಹೋಯ್ಯ ಭದೇವರಿಜಯ . . .
- 8 ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರಸರ್ಧ ಮಾನಮಾಚಾರ್ಯಾಕ್ಷತಾಂಕಲತುಮಿರತತ್ಪಾದದ್ಯೋಜಾಜಿವಿ || ವಿತ್ತ .
- 9 ಜನತಾಧಾರನುದಾಂಕನೈವನಿತಾಂಧೂರಂವಚಸ್ಸುಂಧರೇಫನವೃತ್ತ ಸ್ತನಹಾರನುಗ್ರರಣಧೀರಂಮಾರ . . .
- 10 ವೈಜನಕತಾನೇನಮಾಕಾಂಚೈವಿಬುಧಪ್ರಶ್ನಾತಧಮ್ಯಕ್ ಪ್ರಯುಕ್ತನಿಕಾಮಾತ್ಮಚೇತತಾಯಿನರಿ . .
- 11 ಮುದಾಧ್ಯನೋ || ಕಂದ || ವಿತ್ತಸ್ತಮುಳಂಬುಜನಮಿತ್ರಂದ್ವಿಜಕುಳವನಿತ್ರನೇಜಂಜಗದೇಳುಮಾ . . .
- 12 ಕುಳಕಂದಫನಿತ್ರಾಕಾಂಡಿಸ್ತಗೋತ್ರನಮುಳಚೇತ್ರಂ || ಮನಚರಿತನೇಚಿಗಂಕಾನಮನೆಯೊಳುಮು . .
- 13 ನನಮೋಜನುಂಬುಧಜನಮುಂಡಿಸ್ತಾಜನಜಿನಮಂದನೇಜನಮುಖಗಾವಕಾಲಮುಂನೋ . . .
- 14 ಗುಂ || ಕಂ || ಉತ್ತಮಗುಣತನಿಪಿತಾವತ್ತಿ ಯನ್ನೊಳಕ್ಕೊಂಡಂದಂಜಗಮುಂಕಿಯೆತ್ತು ವಿನಮಮುಳಗುಣ
- 15 ಸಂಪತ್ತಿಗುಣಗದೊಳಗಿಪೋಚಿಕ್ಕುಯೆನ್ನೋನೈಳು || ಅನ್ನಿಸಿದೇಚಿರಾಜನಪೋಚಿಕ್ಕುಯೆಪುತ್ರನುಳಿತೀರ್ಥಕರ
- 16 ಪರಮದೇವಪರಮಚರಿತಾಕ್ಷೋನೋದಿಗೊನ್ನಿವಿಪುಳಪುಳಕವಲಕಳಿತನಾರಬಾಣಾನುವನನಮು
- 17 ರರನರನಿಕಾಪುನುಪಕಳಾಪಾವಲೇಪಲೋಲಬಹಿರಾಣನವಾಹಾರಾಂಭಯಬೈವಜ್ಯಾಕಾಸ್ತ
- 18 ದಾನವಿನೋದನುಂಕಳಲೋಕೋಕಾಪನೋದನುಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಭೃತೋಜಳಂಜಳಭೃತ್ ಕ್ರಂತಧಾಚೆಕ್ಕಿಣ
- 19 ಕೃತ್ತಿ ಕೃತ್ತಿ ಭಾಸ್ತಗಾಂಡಿವಧನಗಾಂಗುಂಡಿವಕ್ಕೋದೊಡನಃ ಯಸ್ತದ್ವಿದ್ಯತನೋತಿವಿಷ್ಣು ನಿವತೇಷ್ವಾಯ್ಯಂಕಧಂಮಾದ್ಯ
- 20 ಗ್ಗಂ ಗೋಗಾಂಗಳತಂಗಳರಂಡಿತಯೋರಾಶಿಸ್ತವಣ್ಣೋಭವತೆ || ಇನ್ನಿನಿಪತ್ತಿಮನ್ಮಹಾಪ್ರಧಾನಂದಂಜನಾಯ
- 21 ಕಂದ್ರೋಪಾಭಿರಟ್ಟಂಗಳಗಾಂಚಾಣೇಳನನಾಮಸ್ತನದಿಯಮಂಘಟ್ಟಿರಿಮೇಲಾದಂಗಳಗವಾಡಿಗಾಡಿಯತ
- 22 ಳಕಾಡುಂಡಿನೋಳುಮಯಿಪ್ಪಂನಿಬ್ಬ ಕೋಳಂಕೊಟ್ಟನಾಡಂಕುಡದಕಾಡಿಕ್ಕೊಳ್ಳುಮೇನಿಜಿಗೇವಪ್ಪತ್ತಿಯಿಂದ
- 23 ಮತ್ತಿ ಬಳಮರತಂಸಾಂಚೆ ಕದಲಿ || ವೃತ್ತ || ಇತ್ತೊಳುಮಿಭಾಗದೊಳದನ್ನರದೇಕಿಭವತ್ಪ್ರತಾಪಸಂಪತ್ತಿಯ
- 24 ವಣ್ಣೋನಾಡಿಗಿಗಂಗಳಮೂಪದಿಗೊಳುವೃತ್ತಿಯಿಂದತ್ತಿ ದನಿನ್ನಕಯ್ಯನಿತಾಸಿಯತಾಂಮೊನೆಬೆನ್ನಬಾರನತ್ತತ್ತಿ
- 25 ರಪೋಗಿಕ್ಕುಚಿಃಖಿಯುಪ್ಪನಮೋಡಿವಂದುಮನೆಯನೆ || ಕದನದೊಳಂರುನಿನ್ನತಲವಾರಯ ಜಲಗಮೆಯ್ಯ
- 26 ನೊಡಲಾಜದವಳಿದನ್ನ ವಸ್ತದನಜಾನಿಸಿಜಾನಿಸಿಗಂಗಳನ್ನ ನಂಜಿದಮಂದತೀಕರಂಜಿದಖ್ಯೆಪಾವನಪೋಗಿರಪುಲ್ಲೆವೆ
- 27 ಜ್ಞಪ್ತೆ ಜಪನಪ್ಪನ್ನರಂತಿಗಳದಾನುನರಣ್ಯರಣ್ಯವ್ರಿತ್ತಿಯಂ || ಎನಿತಾನುಂಬವರಂಗಳೊಳಂವಲಬರಂ
- 28 ಟಿಕೊಂಡಗಂಡಿಂದವೋವೆನಿಸುತ್ತಂತಳಕಾಡೊಳನ್ನವರೊಟ್ಟಿಗಿಳಕಂಗಳಗಾಂಜನಬಿಗುಡತಗಿಳಿಯು
- 29 ರವಿಪ್ರಿಯೊಳ್ಳಿನ್ನಿತ್ತುನಾಯಣ್ಣದೋಡಿನಲಂಡಿಪ್ಪಪತ್ತರಯ್ಯರವಿಯೊಲ್ಲಾಪಂಕದಾಮೋದಂ ||
- 30 ಮುಖವಮೋದವೆಯೊಳವಯ ವದಿನೆಯ್ಯಮೂದಲಿಸ್ತಾತಿಗಿಡಿಬಿಡೆಕೊಣ್ಣಮುತ್ತಂನಂಜಿಗ
- 31 ವಮ್ಯಕವೆದಲಾಗೆಘಟ್ಟಿರಿಮೇಲಾದಚೇಳನನಾಮಸ್ತನ್ನರಂಜಿಕೊಂಡನಾಡಂದಪ್ಪವನೇಕಜ್ಞತ್ರ
- 32 ದುಂಡಿಗನಾಧ್ಯಂವಮಡಿಕ್ಕುಚಿತ್ತವಿಷ್ಣು ಸತಿಮೇಟ್ಟ ಮೆಟ್ಟಿರಂಜಿಕ್ಕೊಳ್ಳುವೆನೆ || ಕಂದ || ಅವನಿಪನ
- 33 ಗಿತ್ತಪನಂದವರವೊಲಳವಮಸ್ತಮಂಜಿದವರಭುಜವನಂಜಿನ್ನಸಗೋವಿಂದಮಾಡಿಯಂಜಿರಿದವನಾ
- 34 ಜ್ಞಪನುಯ || ಗೋಮುಖಮೇವಂನಿಸಮುದಾಯಂವಾರದೊಳ್ಳಿಟ್ಟ ಮೆಟ್ಟಿ ಬೆಟ್ಟಕಿಸುತ್ತುಂಗಳಂಜಿರಿದವರಭುಜ
- 35 ಗದಮುದದಿಂದಿಟ್ಟನಲ್ಲರೀರೋದಾತ್ತಂ || ಅದಿಯಾಗಪು ರಾಜಾತ್ಮನಮಯ್ಯಮೂಲಸಂಘಂಕೊಣ್ಣಕುಂ
- 36 ದಾನಯಂಬಾವಮೆಡದಂಬಯಿಪ್ಪರಲ್ಲಿಯೆದನಿಗಗದಪ್ಪತ್ಯಕಳೆದಲಿಗಿಳಿಧವಿಧವಕುಕ್ಕುಟಾಸನ
- 37 ಮುಖಾಂಜಿರಂಜಿವ್ಯವನಿವಂಜಿಗಾದಮಂಜಿದ್ವಿರಂಭಾಚಂವ್ರಿಸಿದಾಂತದೇವಗುಡಂಗಳಂಜಮೂಪತಿ ||
- 38 ಗಂಗಳಾಯುಬಿಗನಿತಿಗಳವನಿತ್ಯಂತಂಜೆವೈದ್ಯನಯಿಗಂಗಳಾಯೋಂಜುಬಿಡೆಗೊಗುಟ್ಟಾಯವನ
- 39 ಯೆವನುಜಿವಂ | ಗಂಗಳಾಯುತಿಗಂಗಳಂಜಿಕೊಣ್ಣವೀರಂಗಳಗಿನಿಟ್ಟಿಕ್ಕೊಟ್ಟಂಗಳಂಜಾನಾಮುನ್ನಿನಗಂಗಳ
- 40 ರಾಮಂಗಳನಾಮ್ಯಕವಿಧ್ಯನು || ಅಮ್ನುಟಿಗೊಣ್ಣಪ್ರೀತರ್ಪಕದೇವರಭಾಧಂಕುಕ್ಕುಟಿಬ್ಬರದವಗೊಂಜಿಟ್ಟ

3 ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ . .

4 . . ಶ್ರೀವಿಜಯಭ್ಯುದಯ . . ಶಾ

5 ಲಿವಾಹನಕವರ್ಷಂಗಳಿಸೆವರ್ದಾ

6 ವಿ ಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಭಾ

ಮೈಸೂರ . .

8 . . . ದದೇವ

9 ರಾಜಯನವರು

10 . . ರಾಜ್ಯ .

11 . . ಗಣೇನ

12 ಪ್ರಜೆ . . ಬಾ

13 ಹೃದ್ರಗಲಂ

ನ್ನ ಸತ್ರಕ್ಕೆಬಿ

15 ಟಗ್ರಾಮರಾ

16 ಗಿಡೋಮೆ

17 ನಜಳು

18 . . .

19 ಸ್ವಾಮ್ಯವ

20 . . .

21 . ಬಿಟ್ಟ

22 ದಮರ್

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ಅದೇ ಹೋಬಳಿ ಬೊಂಬೇನಡಳ್ಳಿಯ ಹೆರೆಯ ಬಳಿಗೆ ಪಾಳುಗುಡಿಯ ಮೊಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು
(ಬಂದು ಪಾರ್ವತಿ ಬಡೆದುಹೋಗಿದ್ದಾಳೆ.)

. ಚಾಮರಾರವೇತ್ರೈಲೋ

2 ಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಮ . .

3 ಭುವನಮಲ್ಲತಳಕಾಡುಕೊಂ

4 ದಿಬಸವಾಸಿಗೊಂಪಭುಜಬಳವೀರಗಂ

5 ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ

6 ನಮಾಚಂದ್ರಾಕ್ಷಾತಾರಂಬರಂಸಲುತ್ತ

. ನಬಿಮ್ಮಯನಹಳ್ಳಿಯಲ್ಲುಪಲಗಿಬಿಯ

. ವುಂಡಹೊಯ್ಸಳಸಿಟ್ಟಿಯಮಗಂರಾಬಿಗನವ

9 ಕಾಪಿಸಿಟ್ಟಿಮದಿಗವುಡನಮಗಂಮಲ್ಲಗವುಂಡ

10 ಗವುಂಡನುಂ | ಅವರಬಸವಗಂಬಿಣ್ಣಾಚಾರಿಯುಂ

11 ರಿಯಂಕಿಚಿಯಬಸವಾಚಾರಿಸಂಸಾರಭೀತನಾ

12 ಯುಳೆಬಿಯಂಕಟ್ಟಿಸಿದೇವಾಯವಂಮಾಡಿಸಿತನ್ನ .

13 ತಾನೆಪಶ್ಚಿಮಗಿಡವನ್ನ ಮಂಪ್ರತಿಪಾಳಿಸಿ .

14 ಆತನತ್ತಮ್ಚಾಚಾರಿಆತನಮಗಂಜೊಯ್ಯ

15 ಚಾರಿಕುಂನಾಚಾರಿಪಳಂಚಾರಿಬಿಟ್ಟಾಚಾರಿ | ಮದಾ

16 ಚಾರಿ || ಸಕವರ್ಷ ೧೦೬೦ ನೆಯಕಾಲಯುಕ್ತ ಸಂವತ್ಸರದ

17 ಅಸ್ವಯುಜ್ಯ ಪಾಡವಸೋಮ ಪಾರದಂಧುಲದೇವರನ್ನಾ ನನಿಸಿದ್ದು

18 ಕ್ಕೆಮಲ್ಲಗವುಂಡನುಂಅವರದಗವುಂಡಿಗವುಂಡನುಂಮುಂ

19 ತಾಗಿದಿಟ್ಟರಾಕೆಜಿಯಕಳಗಣಗದ್ದೆ ನಾಲ್ಕಂಜುಗಿಟ್ಟುಬಿದ್ದರೆ

20 ಖಂಡುಗುಂಡುಗುಂಡಿಡಮ್ಮ ವಂನಡವುಂಡವೆಗ್ಗಿಣ್ಣುಂ

21 ತನಾರಣಸಿಯುಂಸಾಸಿರಕವಿಲಿಯಂವೇದಪಾರಗ

22 ಗೆಗದಾನಂಗೊಟ್ಟಿಳುಮಕ್ಕ || ಸ್ವದತ್ತಂಸರದತ್ತಂವಾಯೋಪದೇ

23 ತಿವರಂಧರಾಪ್ಪುರ್ವರ್ಷಸವುಣಿಸಿಪ್ಪಾಯಾಚಾರಿಯುಂ

24 ಕೇಳು || ಪೌಲಚಾರಿಯುಂಆತನೇಯಕರಾಚಾರಿ

25 ಯುಂಕಾದೇವಂವನುವಿವರು

ಆದೇ ಹೋಬಳಿ ಹಿಂದಲಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ, ಪಶ್ಚಿಮ ಬಾಳಗೌಡನ ಮಗ ನಂಜೆಗೌಡನ ಹೊಲದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

1 ಯಾಹೋಬ | 2 ದೇಗುಲದರತಂತಾ | 3 ಯವನುಲಾಕೆ . 3

ಆದೇ ಹೋಬಳಿ ಹಿರೇಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸರ್ವಜಿತು . . . ಕಾಶ್ಮೀರ . ಧೂಳಿ
- 2 . . . ಮರದ . ಜಿ . ವರ . . . ರಣ
- 3 . ಬರುಸಮರಂಗದೊಳು . . . ಇದಬಲವ . ತು . ತನ
- 4 ಮಕ್ಕಳು . . . ಮಹದಲದೇವಕೆ . . . ಪೆ
- 5 ಮೂರು . . . ಯ . . . ಯಾತುಹಿವ . . . ಕೂ . . . ಮ
- 6 . . . ಹು . . . ನನೂಸ್ಸಗ್ಗ ಸ್ತುತನಾಡಿಪರೋಕ್ಷವಿನಯಾರ್ತವಾಗಿ
- 7 ಸಿದ್ಧವೀರಗಲುವಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಆದೇ ಹೋಬಳಿ ವಡ್ಡರಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

- 1 ಆಗೀರ ಸಂವತ್ಸರದಘಟುಗುಣ
- 2 ಸು ೧ ಅ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸಸ್ತ ಸುತಂವೊಡರಹಳೆ
- 3 ಯಡೇತಗವುಡನಮಗಕೇತಗವುಡನ ತುರಕರತುಯ್ಯಯಿ
- 4 ಲಿಕ್ಕಾಡಿಪ್ಪಗ್ಗ ಸ್ತುತನಾಡವಾಗಿ ಆತನ ಮಕ್ಕಳು ಆಲಪ್ಪ ಬಯಿ
- 5 ರಯಂಗಳುವಿತ್ತಿಸಿದಬೀರಗಲು

ಆದೇ ಗ್ರಾಮದ ಮಧ್ಯದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ೦ ಸಾರ್ವಸಂವತ್ಸರದ
- 2 ಶ್ರೀಪೂಜುಗಲಾಶ್ರೀಮ
- 3 ಸು ಸುಗುಡಿಯದಾಸವ
- 4 ನಾಯಕರೂಪಮಾಂತಿಮ
- 5 ಲರಾಜನಾಯಕರೂ |
- 6 ದಾಸಪನಾಯಕರಿ
- 7 ಪುಷ್ಪವಾಗರಿ
- 8 ದುಕ್ಕೇರಿಬುಸಿಹ
- 9 . . . ಹಗಲಪರವೆ
- 10 ತಂಮಯ ನನುಯಿ
- 11 . . . ವಾಗಿಕೊಟ್ಟವಾಸಪ್ಪ
- 12 ರುಡಿತಿರೂವಾಲಾಪ
- 13 ಯಯಿದಕತಮದೋನು
- 14 ಕಾಕಿರಿತಮತಂದೆತಾಯಿ
- 15 ಕೊಂವರತಕಕೇಶೋ
- 16 ಮರಣ ||

ಆದೇ ಹೋಬಳಿ ಸುಂಡಹಳ್ಳಿಗೆ ಅಗ್ನೇಯ, ವಿವೇಕಗೌಡನ ಲಿಂಗಗೌಡನ ಹಿತ್ತಲಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 . . . ಸಂವತ್ಸರದ : ಹಗಲಕಿರಬಾಂಪ್ರವಾರ
- 2 . . . ಸ್ವಹಾವಂಧನಾಬಾಧ್ಯುರನೀಮಿಡಂಪ್ರಪಂಚಿತವೆರರು
- 3 . . . ಪಟ್ಟಣಾಭಿವಿವಾಗವೇವಹಗ್ಗ ದಪ್ಪಂಕಂಡಗೌಡನುಂ
- 4 . . . ಸಮಗವಗಗೌಡಕವಿಯುಕಟ್ಟವನಲೆಯಾರುತ
- 5 . . . ಹಾಪುಸುಪ್ಪದಿಕ್ಷಿತತಪವಲಯ್ಯ ಹೂವಿನವೊ
- 6 . . . ಜಿವಲವನೂಮುತ್ತರನೀಮಲತನು
- 7 . . . ಪಯ್ಯಸ್ತ ಸಲುವಾಂಗಳಿಕೊಟ್ಟವಳಿ
- 8 ಸಿದ್ಧವೀರದಯ್ಯಕೊಂಡ ||

ಈಚೆಗೆ ಶ್ರವಣಬೆಳಗುಳದಲ್ಲಿ ದೊರೆತ ಶಾಸನಗಳು.

ಚಿಕ್ಕ ಬೆಟ್ಟ.

408

ಪಾಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ, 3ನೆಯ ಸಂಬರಿಗೆ ದಕ್ಷಿಣ.
ನವೋಸ್ತು

409

ಅದೇ ಸ್ಥಳದಲ್ಲಿ (1ನೆಯ ಸಂಬರಿಗೆ ಪೂರ್ವ
ಶ್ರೀರತ್ನ

410

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 16ನೆಯ ಸಂಬರಿಗೆ ಪಶ್ಚಿಮ.
ಸದ್ವಯ್ಯ

411

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 52ನೆಯ ಸಂಬರಿಗೆ ಪಶ್ಚಿಮ.
. ಜಿಫೆ . ಕುಸ್ತುನಂಗದಬಣ್ಣ ಚಂದಮ್ಮ

412

ಕತ್ತಲೆ ಬಸ್ತಿಯ ಹಿಂದೆ ಬಂಡೆಯ ಮೇಲೆ.
ಚಂದಮ್ಮ

413

ಜಂವ್ರನಾಥಬಸ್ತಿಯ ಮುಂದೆ ಬಂಡೆಯ ಮೇಲೆ ಬಲಿಪೀಠಕ್ಕೆ ಪೂರ್ವ.
. ಬಾಮುಣ್ಣಯ್ಯ

414

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 413ನೆಯ ಸಂಬರಿಗೆ ವಾಯವ್ಯ.
ಸಟ್ಟರಮ್ಮ

415

ಅದೇ ಬಸ್ತಿಗೆ ವಾಯವ್ಯ 5 ಅಡಿ ದೂರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
: ಸಿವಕುಮಾರ : ಬಸವ

416

ಅದೇ ಬಸ್ತಿಗೆ ಪಶ್ಚಿಮ ಪಾದಗಳ ಮೇಲ್ಭಾಗದಲ್ಲಿ.
ಬಸವ

417

ಸುಪಾಶ್ವನಾಥಸ್ವಾಮಿಬಸ್ತಿಯ ಮುಂದುಗಡೆ ಬಂಡೆಯಮೇಲೆ.
ಶ್ರೀವೈದ್ಯಯ್ಯ

418

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಹಕ್ಕಯ್ಯ

419

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಕೃಷ್ಣ

420

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

. . . . ಚರಮ

421

ಚಾಮುಂಡರಾಯ ಬಸ್ತಿಯ ಬಲಗಡೆ ಬಂಡೆಯ ಮೇಲೆ, 92ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.
ಮಹಾಮಲ್ಲ . ಶ್ವ .

422

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 93ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಬಾಸ

423

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 422ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ ಪೂರ್ವ.
ಬಸವಯ್ಯ

424

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 111ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀಮಠ . .

425

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 424ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ನರಸಯ್ಯ

426

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 113ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

* ವರು . . .

* ಯುವಿಧಿ

427

ಎರಡುಕಟ್ಟೆ ಬಸ್ತಿಗೆ ಪೂರ್ವ 126ನೆಯ ನಂಬರಿಗೆ ವಕ್ಷಿಣ.
ಕಗೊತ್ತರ

428

ಗಂಧವಾರಗಬಸ್ತಿಯ ನೋಪಾನದ ಬಳಿ ಬಂಡೆಯ ಮೇಲೆ, 133ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.
ಶ್ರೀಮಠರವಿಕಂಠ | * ವೇವರಪಾಡ

429

ತೇರಿನಬಸ್ತಿಯ ಮುಂದೆ ತೇರಿಗೆ ಪಶ್ಚಿಮ, 134ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1. . ಸ್ವರದಬದ್ಧ . ಸ

|

2 ರಗದಕೋಟ

430

ಕಾಂತೀಶ್ವರಬಸ್ತಿಯ ಹಿಂದೆ 144ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಪಾಳಗೋಡೆಯ ಪಕ್ಕದಲ್ಲಿ.

ಶ್ರೀವಿಠ್ ಕಪ್ಪುಪುಷ್ಪ ಅಚಾರಿಗ

431

ಇರುವೆಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ, ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಇದ್ದಿರು.

ವಜ್ರೋಜನೂ

432

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 154ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಮೇಘವಯ್ಯ

433

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 153ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ.

ಶ್ರೀಪ್ರಭಾವ

434

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 431ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ, ಜಿನ ಬಿಂಬದ ಮೇಲ್ಭಾಗದಲ್ಲಿ.

ಚಕ್ರಾಕೃತಿ

435

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 434ನೆಯ ನಂಬರಿಗೆ ಪಕ್ಕದಲ್ಲಿ.

ನಾಗವರ್ತಮಂಟಪಂ

436

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 435ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ ಅನೆಯ ಚಿತ್ರಗಳ ಮಧ್ಯದಲ್ಲಿ.

. ನಿಗದಿತಮಾತೃಕವತ್ತಗ್ಗ

437

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 432ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ, ಅನೆಯ ಚಿತ್ರದ ಬದಲ ಬಳಿ.

ಪ್ರಭುಯ್ಯ

438

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 437ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ನಾಳಯ್ಯ

439

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 438ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.

ನಾಗವರ್ತಮಂಟಪಂ

440

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 439ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.
ನಮೋಸ್ತು

441

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 440ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀವಚಸ್ಪಂ | ² ವಿರೋಧಿನಿಷ್ಕರಂ

442

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 441ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ,
ಬಸ

443

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕಂಪಿನ ದೊಣೆಯ ಬಳಗಡೆ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕಡೆ, ಚಿಕ್ಕ ಗುಂಡಿನ
ಬುಡದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.
ಮುಖಕ್ಕೂಕದಂಬಕೂಟ . .

444

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಕೋಟೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಮಹಾದ್ವಾರಕ್ಕೆ ಸಮೀಪ, ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ
ದೊಣೆಗೆ ಅಗ್ನೇಯ ಬಂಡೆಯ ಮೇಲೆ.
ಜಿನನಮೋ

445

ಅದೇ ಬೆಟ್ಟದ ಮೇಲೆ ಪ್ರಾಕಾರದ ಹೊರಗೆ ಲಕ್ಕಿದೊಣೆಗೆ ಪಶ್ಚಿಮಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀಜಿನಮಾರ್ಗಸ್ಥಿತಿ | ² ಸಪ್ತಸ್ಥಸ್ಥಪ್ಪಾಚಾರಾಮಣಿ

446

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 446ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗಡೆ.
ಶ್ರೀವದ್ವರಯ್ಯ

447

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 447ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.
ಶ್ರೀವದಕಳೆಯಂ

448

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 447ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.
ಶ್ರೀವರವಣ್ಣರನ್ನನಿಸರಯ್ಯ

449

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 448ನೆಯ ನಂಬರಿಗೆ ಮೇಲಾಗಡೆ ವಾಯವ್ಯ.
ಶ್ರೀಕವಿರತ್ನ

450

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ಈಶಾನ್ಯ.
ಶ್ರೀವಚಸ್ಪಂ

451

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 450ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಚವ್ವಪಾಸ

452

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 451ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗತಿ ಆಶ್ವನದಣ್ಣೆ

453

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 452ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

¹ ಶ್ರೀಬಾಸನಣ್ಣನ

|

² ದಣ್ಣೆ

454

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 453ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀರಾಜನಚಟ್ಟ

455

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 454ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

ಶ್ರೀಬಜವುಬಣ್ಣಂ

456

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 455ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಾಗವರ್ಷು

457

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 456ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀವತ್ಸವಾಜಂಬಾಳಾದಿತ್ಯಂ

458

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 449ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

¹ ಶ್ರೀಮತ್ಕಲಿಗೊಳ್ಳವಅಂಟುನಮಿವಣ್ಣಿ ತರ

|

² ಪರನವುದುಧ್ವಂಸಕ

459

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 458ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಶ್ರೀಬಿಜವುಬಣ್ಣಂ

460

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 459ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

ಶ್ರೀನಾಗದ್ವ್ಯಂ

461

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 460ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀವಜವು

462

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 461ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಿರ್ದದ್ವ್ಯಂ

463

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 462ನೆಯ ನಂಬರಿಗೆ ಅಗ್ನೇಯ.

ಶ್ರೀಗೋವಿಂದಸ್ವಾಮ್ಯಗಳಚತುರ್ಮುಖಾ

464

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 463ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀ . ಗವರ್ಧನಾಬಾವನುಹಾ . . . ತಿಮ್ಮಾರ್ಣಂ

465

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 464ನೆಯ ನಂಬರಿಗೆ ಪಶ್ಚಿಮ ಮೇಲುಭಾಗ.

1 ಶ್ರೀಮಳಧಾರದೇವಯ್ಯನವ್ವ ಶ್ರೀನಿಜನನ್ನಿವಿಮುಕ್ತರಗುತ್ಥಂ ಮಧುವಯ್ಯಂ ದೇವವಂಬಿಸಿದಂ ||

2 ವಿಧುವಿಧುಧರಹಾಸವಯ್ಯಂ ಬಿರುದೇನಿಯಳ್ಳ ರಾಜಗೋಪಮಯ್ಯನಭ್ಯರ್ಥಿತರಾಘವಯ್ಯನಂದಮಧುವಂಬಿಸಿದಂ ||

466

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 465ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

1 ಕನ್ನ ಬ್ರರಸಿಯತಮ್ಮ ಚಾವಯ್ಯನುಂವಯ್ಯನಯ್ಯನಂ | 2 ಸಾಗವರ್ಧನಂಬಂದಿಲ್ಲದೇವರಂಬವಿಸಿದಂ ||

467

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 466ನೆಯ ನಂಬರಿಗೆ ವಾಯವ್ಯ.

ಶ್ರೀನಂದ ಬಿಳ್ಳಿಳವರನಿನ್ನಂ . ಚನವಿಟ್ಟು ಅತ್ತ ಮಾರಯ್ಯವನವಲ್ಲಗಳದೇವರಂಬರಾಕಾಣ್ಣ ಬಗಯ್ಯನಂ | ಶ್ರೀಪರ್ವತದೇವ
ತಯ್ಯನವವೆಸಂಕಯ್ಯ

468

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 467ನೆಯ ನಂಬರಿಗೆ ಕೆಳಗಡೆ.

ಶ್ರೀವಿಠಲೇಶ್ವರಿಯಪಗಾಮಯ್ಯನುಮದ್ದಯ್ಯನುಬಿಸ್ತಿಣ್ಣವ್ರತಕೋಣ್ಣಿ

469

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಶ್ರೀಪುರಿಕ್ಕಲಯ್ಯ

470

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 469ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀಕೃಷ್ಣಯ್ಯ

471

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

1. ಶ್ರೀಮನಸಗ

| 2 ಶ್ರೀಯದ

| 3 ದೇವನಸದ

472

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 471ನೆಯ ನಂಬರಿಗೆ ಉತ್ತರ.

ಶ್ರೀನಂದಗಂಧ್ಯ

473

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 470ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ.

ಕತ್ತಯ್ಯ

474

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 472ನೆಯ ನಂಬರಿಗೆ ಪೂರ್ವ ಕೆಳಗಡೆ.

1 ಪ್ರಳೋದಯ್ಯಮಹರ್ಷದೊಡನೆ . | 2 ಮಣಿವಿಜಯದೊಡನೆ

475

ಆದೇ ಸ್ಥಳದಲ್ಲಿ 471ನೆಯ ನಂಬರಿನ ಕೆಳಗಡೆ. .

ಶ್ರೀಕೂಪಗತಿರ್ತ್ವದ

ದೊಡ್ಡ ಜಟ್ಟಿ .

476

ಗೋಮಹೇಶ್ವರ ಸ್ವಾಮಿಯ ಇದಿಗಿ ಬಾಗಿಲೊಳಗೆ ಎಡಗಡೆ ಚಿಕ್ಕ ಘಂಟೆಯ ಮೇಲೆ.

1 ಓನಮೋದ್ಯೇಬ್ಬ | 3 ಮುಬ್ಬಸ್ತರನಾರ್ಥಚಿ | ಮಾತಪ್ಪಾಚರ್ವಣ
2 ೦ || ಶ್ರೀಗೋಮಹೇಶಪ್ರಸನ್ನಧರಣಪ್ಪಸೂಜ || ೦ | 4 ಮುಬ್ಬಸ್ತ

477

ಆದೇ ಜಟ್ಟದ ಮೇಲೆ ಗುಳಿಕಾಯ್ಲೆ ವಿಗ್ರಹದ ಎಡವಕ್ಕದಲ್ಲಿ.

1 ಶ್ರೀಮಲ್ಲಿಸಟ್ಟಿಯಮಗನಾದ | 2 ರ . ಯಗಳನಿಧಿ

478

ಆದೇ ಜಟ್ಟದ ಮೇಲೆ ದೊಣೆಗೆ ಪಾತಿ ಮೆ ಬಂಡೆಯ ಮೇಲೆ ಮಂಟಪದ ಬಳಿ.

ಕಾಲ . ಕರ . ಪ . ಲನರವಾದ . . ಕವರ . ವಗೆ . ಚಲಿ . ಕಸ . ಯಗಡಗೌಡಗಂ . . ನಂಟಪಂ . ನ
ಬಾನ ಜಿರಿಯುಗಳನ ಚಂದ . ಪ್ಪಂಕಜಗೌಡಗರು ಯಂಕ . . . ಧಾರ
ಯ ದ

479

ಆದೇ ಜಟ್ಟಕ್ಕೆ ಹತ್ತುವಲ್ಲಿ ಬ್ರಹ್ಮದೇವರ ಗುಡಿಗೆ ಮೇಲ್ಭಾಗದಲ್ಲಿ 1ನೆಯ ತೋರಣ ಕಂಠಕ್ಕೆ

ಬಲಗಡೆ ಚಕ್ರಾಭಿಮುನಕೋಟೆಯ ಚಿತ್ರದ ಮೇಲೆ.

ಪಣ್ಣಿತಯ್ಯ .

- 481

ಅದೇ ಮತದಲ್ಲಿರುವ ಜೊತ್ತನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳೆಯ ಹಿಂದೆ

- [illegible]

ಅದೇ ಮಠದಲ್ಲಿರುವ ನೇಮಿನಾಥಸ್ವಾಮಿ ಬಿಂಬದ ಪ್ರಭಾವಳಯ ಹಿಂದೆ.

¹ಶ್ರೀ ತಲಿಕಾಯಾಚಾರ್ಯ:

²ನಾಲ್ಕು ವಸ್ತುಗಳಿಗೂ ತತ್ವವು ತೋರುತ್ತದೆ. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

³ವಸ್ತುವೆಂದೂ ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

⁴ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

ಅ. ಉ.

⁵ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

⁶ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

⁷ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

⁸ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

⁹ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು. ಉತ್ತಮವಾದದ್ದು.

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ದೇವಾಲಯವಿರುವ ಮನೆಯಲ್ಲಿರುವ ಮಂಚದೊಳಗೆ
ಶೇತಲನಾಥಬಿಂಬದ ಹಿಂಭಾಗದಲ್ಲಿ.

(ನಾಗರಾಜರ)

¹ ಸಂ. ೧೫೩೬ ವ. ಕಾ. ೧೪೪೦ ಪ್ರ. ೪೪೪. ಕು. ಸಹಿತ

² ಪಂ. ಮಾಸೇ. ಶ್ರೀಲಾಸ. ಜ್ಞಾನ. ಸೋನೀಸೀಹಾರಾಭಾಯಾ ಧರ್ಮಾಈ ನಮ್ಮ ಪ್ರತಿ
ಸೋ. ಸಿಂಹಾರಿ

³ ಯಾಶೀಯೇನ || ವಿ.

⁴ ಮಾಸೇ. ಕು. ಪ. ೬.

⁵ ಸೋಮೇ. ಶ್ರೀಶೇತ

⁶ ಲನಾಥಬಿಂಬ.

⁷ ಕಾರಿತಂ. ಪ್ರ. ಶ್ರೀ.

⁸ ವ್ಯ. ಕಪಾಪ. ಶ್ರೀ

⁹ ವಿಲಸಾಮಾಸ್ಯ

¹⁰ ರಿಭಿ

484

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯರಾಜಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮದ್ವೇದಗಣಿಭಟ್ಟರಕರಗುಡ್ಡಿ ಮೂವತ್ತೆ ಕವನತವಾ

2 ದಿವ್ಯತೀರ್ಥದವಸದಿಗೇಕೊಟ್ಟಿ

485

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಹದ ಜಿನಬಿಂಬದ
ಪೀಠದ ಹಿಂಭಾಗದಲ್ಲಿ.

1 ಶ್ರೀಮತಕಣ್ಣಿಡಕನ್ನಿಯವರಕವನ

2 ತವಂದಿಯತೀರ್ಥದವಸದಿಗೇಕೊಟ್ಟಿ

486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಇಕ್ಕಿಕ್ಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾಸಗಳ ಪಕ್ಕದಲ್ಲಿ
ಮುಖ್ಯದೇಗು

487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಕಾವನಕ್ಕೆ ಪೂರ್ವ.

ವೀರಣ್ಣ

488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಣ್ಣನ ಕೊಳಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

1 ಚಕಣವತಮ

2 ಚಿಂವಣವತಮ

489

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಪುಟ್ಟಸಾಮಿಚಿಂವಣ

2 ನಮೂನವತಮವತಮ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಚಕಣವತ

2 ಚಿಂವಣವತಮ

491

ಅದೇ ಗ್ರಾಮದ ಚಿಕ್ಕದಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಸೋಪಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಶ್ರೀ ಮಣ್ಣಿರ

492

ಅದೇ ಬಿಟ್ಟವ ಮೇಲೆ ಲೋಕ್ಕದೊಡನೆಗೆ ಪೂರ್ವ ದೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.
ಸಾಸಿರ ಗುಡ್ಡದ ಅ

၁၈၆၆

484

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ವಿಜಯರಾಜಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಪದ ಜನಬಿಂಬದ
ಬೀದದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಕ್ರೀಮದ್ವೇದಾನ್ವಿಭಟ್ಟರಕರಗುಡ್ಡವೂ ಬೈಕದಸತವಾ

² ಬದ್ಧತೀರ್ಥದಬಲದಿಗಕೂಟ್ಟಿ

485

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗರಗಟ್ಟಿ ಚಂದ್ರಯ್ಯನ ಮನೆಯಲ್ಲಿರುವ ಪಂಚಲೋಪದ ಜನಬಿಂಬದ
ಬೀದದ ಹಿಂಭಾಗದಲ್ಲಿ.

¹ ಕ್ರೀಮದ್ವೇದಾನ್ವಿಭಟ್ಟರಕರಗುಡ್ಡವೂ ಬೈಕದಸತವಾ

² ಶವಾಧಿಯತೀರ್ಥದಬಲದಿಗಕೂಟ್ಟಿ

486

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಕ್ಕಿ ಕಟ್ಟಿಗೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ ಪಾದಗಳ ಪಕ್ಕದಲ್ಲಿ.
ಮುಖ್ಯವಾಗಿ

487

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 486 ನೆಯ ಕಾಸನಕ್ಕೆ ಪೂರ್ವ.

ವೀರಣ್ಣ

488

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಯ್ಯನ ಕೊಠಕ್ಕೆ ಪೂರ್ವ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಚಕಾನವತಮ

² ಚೆನ್ನನಕೊಠ

489

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಪುಟನಾಮಿಚೆನ್ನ

² ನಮಂಟವಕೊಠತೊಟ್ಟ

490

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ ಚಕಾನವತ

² ಚೆನ್ನನಕೊಠ

491

ಅದೇ ಗ್ರಾಮದ ಚಕ್ಕಬಟ್ಟಕ್ಕೆ ಪಕ್ಕವ ಸೋಪಾನಕ್ಕೆ ಎಡಗಡೆ ಬಂಡೆಯ ಮೇಲೆ.

ಕ್ರೀ. ರಾಧೀಶ

492

ಅದೇ ಬಟ್ಟದ ಮೇಲೆ ಲೋಕೈದೊಣಿಗೆ ಪೂರ್ವ ಬೊಡ್ಡ ಬಂಡೆಯ ಕೆಳಗೆ ಬಂಡೆಯ ಮೇಲೆ.
ಸಾಸಿದ ಗದ್ದಾಣ ಅ

ಅದೇ ಗ್ರಾಸುಂದಿಂ ಜನನಾಥಪುರಕ್ಕೆ ದೋಗುವ ದಾರಿಯಲ್ಲಿ ಜುದಗುಂಡಿ ಮೇಲಿನ ಬಂಡೆಯ ಮೇಲೆ.

ಪಾಲಗುಂಡಿ

ಅದೇ ಜುದಗುಂಡಿಗೆ ಉತ್ತರ ಬಂಡೆಯ ಮೇಲೆ.

¹ ಶ್ರೀ ಜಿನಾಥಪು | ² ರದ ಸೀಮೆ

ದೊಡ್ಡ ಜಟ್ಟಿವ ಮೇಲೆ ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿ ಬಳಪ್ರಾಕಾರದ ದೊರೆಗೆ
ವಾಯವ್ಯಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

- ¹ ವಿರೋಧಿಕ್ರಾಂತಿಸಂವತ್ಸರದ ಜೀಷ್ಠುದಧ ೧೦ ಶ್ರೀಮೂಲಸಂಘ ದೇಗುಲ ಪುಸ್ತಕಗಟ್ಟಿಕೊಂಡ
- ² ಕುಂದಾನ್ವಯದ ಶ್ರೀವ.ದ ಅಭಿವಚನವಿಡಿತಾಚಾರ್ಯರ ಶಿಷ್ಯ ಸಂವತ್ಸರಚೂಡಾದೂಣಿ
- ³ ವಿನಿಸಿದ ಆ ಭಪ್ರಾಶ್ವೀತ್ತಮನು ತಲೆಪದ ಸಾಗಿಸಟ್ಟಿಯ ಸುಪ್ರತೃ ಪಾಠಸೆಟೆ ಶ್ರೀಗುಂಮಟಿನಾ
- ⁴ ಧಸ್ತಾಮಿಯ ಪೂಜೆಗೆ ಸಂಪದಿಯವರನ ಬಲಿ ಸಮರ್ಪಿಸಿದ ಪಲದಿಂದ ಜಿನೇಶ್ವರನ ಚರಣಕ್ಕೆ
- ⁵ ರಣಾಂತಕರಣನು ಸುಬಸಮಾಧಿಯಿಂದ ಸುಗತಿಪ್ರಾಪ್ತನಾದುದಕ್ಕೆ ಮಂಗಳ
- ⁶ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 495ನೆಯ ಶಾಸನಕ್ಕೆ ದಕ್ಷಿಣ ಬಂಡೆಯ ಮೇಲೆ.

- | | |
|---------------------------------------|--|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಜನ | ⁵ ವತ್ಸರದ ವೈಸಾಖಸುದ್ದ ೧೦ ಸಕ್ರವಾ |
| ² ಸಸಿಧಾರಕ ಪಟ್ಟಾಚಾರ್ಯ | ⁶ ರವಿನ ವರುಣನ ವಾಡಿದರು \|\| |
| ³ ಯುರೂ ಕೂಲಾಪುರದವರೂ (ದ | ⁷ ಸ . . . ದ ಕೊಟ್ಟ |
| ⁴ ವರೂ) ಸಂಗ ಸಸವಾಗಿ ರೌದ್ರ ಸಂ | |

ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿಯ ಬಲಗಡೆ ಸೋಪಾನವಿರುವ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಪೂರ್ವದಿಕ್ಕಿನ
ಕಂಠದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

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|--------------------------------------|--------------------------------|
| ¹ . . ಶ್ರೀಷ್ಠಯಸಂವತ್ಸರದ ವಾ | ⁶ ನಾಲು ಅಜಮಂದಿ ಕೆ |
| ² ಫಲುದ್ದ ೧೩ನೆಯ ತ್ರಯೋ | ⁷ . ಧ |
| ³ ದಕಿಯಲು ಜುಜುಕು . . | ⁸ . . . ದಕ |
| ⁴ ಲಸಟ್ಟಿ ಪದ್ಯಾವತೀ ವಜ್ರಕ | ⁹ . . . ದ |
| ⁵ ಚಾ . ಕ ದಪ್ಪ | |

ಅದೇ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ಮಧ್ಯದ ಕಂಠದ ಬುಡದಲ್ಲಿ ಉತ್ತರಮುಖ.

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|--|-------------------------------------|
| ¹ ಶ್ರೀ ವೈಷ್ಣವಸಂವತ್ಸರದ ವಾಘ | ⁶ ಮಯಸಟ್ಟಿ ಗೋವತ್ಸಪನಾಧನ ಪಾ |
| ² ಸುಧ ೧೩ನೆಯ ತ್ರಯೋದಿನ | ⁷ ದದ ಮುಂದೆ ತಸಾ . ಯನಾಗಿಕಂ |
| ³ ಯಲು ಕಿರಿಯ ಕಾಳಿಣಿ | ⁸ ಬಯ |
| ⁴ ಟಿಯದ ಅಳಿಯಂದಿರು ಸಟ್ಟಿ | ⁹ ದಿದನು |
| ⁵ ಸೇಮಣಸಟ್ಟಿಯರ ಮಗ ಸಟ್ಟಿ ಬ್ರಂ | |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಪರಿಮೆ ಕಂಭದ ಬುದ್ಧಿ.

(ಪೂರ್ವಮುಖ)

- 1 ಸೂರ್ಯನು | ವಿಕ್ರಮನಾಮ
- 2 ಸಂವ
- 3
- 4 ರಾಜ್ಯ
- 5

(ಉತ್ತರಮುಖ)

- 15 ಸಕ
- 16 ನನಮಿ
- 17
- 18 ದಿಶಲು
- 19

ಮಠದ ಬಲಗಡೆ ಮಂಟಪದಲ್ಲಿರುವ ಮಠದ ತೆರಿನ ಮುಂಭಾಗದ ಪಟ್ಟಿಯ ಮೇಲೆ.

- 1 ಶಾಲಿವಾಹನ ಶಕ ೧೦೦೦ನೆ
- 2 ವಿಕ್ರಮನಾಮ ಸಂವತ್ಸರ
- 3 ೪ ವಸಾಹ ಶುದ್ಧ ೨೬ ಜ್ಞೆ ವಿ

- 4 ರಾಜೇಂದ್ರಪ್ರಸಾದಿಯಲ್ಲಿರು
- 5 ೪ ರಾಮ.ಜ್ಞೆ ಅತ್ತಿಗೆ
- 6 ಜಿನಮನ ಶೀವರ್ತ ||

CORRIGENDA.

Introduction

page	line	36	For	5	read	five
36	"	14	"	Bhadrabahu	"	Bhadrabāhu
37	"	39	"	Hggaḍḍevankōṭe	"	Heggaḍḍevankōṭe.
41	"	32	"	Murya	"	Maurya
"	"	40	"	E. C. V.	"	EC, V,
43	"	21	"	on the one	"	on one
60	"	29	"	Siva	"	Śiva
67	"	39	"	defated	"	defeated
73	"	33	"	engraved	"	engraved
83	"	18	"	Kolhapur	"	Karhād

Translations

page	line	27	For	1000	read	970
16	"	28	"	He was also known as &c	"	In his line was Umāsvāti &c. Also p. 21, l. 9; and p. 51, l. 34.
18	"	24	"	disciple	"	disciples
19	"	1	"	to the Rūpanārāyaṇa-basti,	"	to Rūpanārāyaṇa's <i>basadi</i>
25	"	41	"	Kolhapur	"	Karhād
40	"	12	"	likewise made a grant	"	maintained the grant
42	"	33	"	<i>pāvuggamaya</i>	"	<i>pāvuggamaya</i>
"	"	"	"	<i>prāṇōtkramaya</i>	"	<i>prāṇōdgamana</i>
46	"	10	"	of the Śrisaṅgha bowed	"	of the great Śrisaṅgha
"	"	"	"	to by Gandhavarma	"	Gandhavarma
56	"	9	"	be lord	"	the lord
65	"	28	"	2	"	(2)
77	"	8	"	1000	"	980
78	"	4	"	159	"	159 (65)
"	"	36	"	1,4	"	14
97	"	4	"	(? arbour)	"	(? upper storey)
103	"	24	"	Who can thus make a great <i>śāsana</i> &c	"	Who can thus make a tem- ple of the Yama to the race of Cupid (<i>Jina</i>), a great <i>śāsana</i> , a group of &c
105	"	32	"	feeding-house	"	almshouse
111	"	14	"	bees to	"	bees at
115	"	4	"	<i>śalyas</i>	"	<i>śalyas</i>
"	"	10	"	final,	"	final
"	"	11	"	the authors	"	authors
"	"	16	"	Gangavati	"	Gangavati;
116	"	37	"	Yuva—Śaka	"	Yuva-Śaka
117	"	"	"	"	"	Omit foot-note,
122	"	22, 27	"	1145	"	1130
150	"	1	"	346 (137)	"	346 (137a)
152	"	31	"	seized	"	seized
166	"	10	"	elder	"	eldest
"	"	22	"	right	"	rite
170	"	4	"	1120	"	1180
171	"	27	"	1250	"	1200

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Of the groups of figures that follow the words, the first refers to the number of the inscription in which the word occurs and the rest to the number of the pages of the Kannada texts. Each group is separated from others that follow by a semi-colon. I. denotes Introduction and the figures that follow indicate the number of the page in which the word occurs.

The following abbreviations are also used:—

Chal.=Chalukya; ch.=chief; di.=division; disc.=disciple; dyn.=dynasty; f.=female; g.=god; gen.=general; gu.=guru; Hoy.=Hoysala; J.=Jaina; k.=king; m.=male; min.=minister; My.=Mysore; pl.=place; Rash.=Rashtrakûta; s.a.=same as; S. B.=Śravana Belgola; te.=temple; Vij.=Vijayanagar; vi.=village.

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By the same author.

ARCHITECTURE AND SCULPTURE IN MYSORE.

NOS. I, II AND III.

(On sale by the Curator, Government Book Depot, Bangalore.)

EXTRACTS FROM OPINIONS OF SCHOLARS AND THE PRESS.

No. I.

THE KESAVA TEMPLE AT SOMANATHAPUR.

The printing, paper and half-tone plates all are of the best quality, and the account of the building and sculptures is adequate. The publication does credit to all concerned.—*Dr. Vincent A. Smith, M. A., C. I. E.*

Both the contents and the attractive get-up of the book make it a most welcome publication to all lovers of ancient Indian art.—*Dr. J. Ph. Vogel*

It was a happy idea to issue these descriptions separately, and the result is admirably successful.—*Dr. L. D. Barnett.*

It is an excellent work both on the architectural and also on the historical and archaeological side. The plates and photographs are admirable. The illustrations of signed works of art are a most interesting feature. Your past and present researches in this line will some day lead to a biographical history of Indian art (at least for some periods and areas). I hope that the Series will be maintained with the same success which has attended the 'Government Oriental Library Sanskrit Series', with great credit to the State.—*Dr. P. H. Thomas.*

The illustrations are beyond all praise and could not be surpassed.—*Mr. L. Rice, C. I. E.*

The great archaeological wealth of the State of Mysore is only now coming to light, thanks to the labours of Mr. R. Narasimhaiah, M.A., M.R.A.S., who, under encouragement of the enlightened Government of the State, has taken in hand a systematic study of the ancient monuments in which the country abounds. A few of them have been briefly referred to before in the works of Fergusson, of Mr. and Mrs. Workman and of Mr. Rice in his volumes of the Epigraphia Carnatica. More detailed accounts are now appearing in the annual Archaeological Reports of Mysore, and the State has further arranged to issue a few special short monographs, fully illustrated, of the more notable structures of the Hoysala and Dravidian types dealing in some detail with both the architecture and sculpture of the buildings. It is contemplated later to prepare a complete monograph on Hoysala architecture in Mysore. The first of the short monographs referred to is on the Kesava temple at Somanathapur, a photograph of which we reproduce from the monograph. It is a typical structure of the period, possessed of great beauty and in a good state of preservation.—*Indian Engineering.*

Rao Bahadur Narasimhaiah has undertaken to issue about half a dozen short monographs, with suitable illustrations, on the notable buildings of the Hoysala and Dravidian styles. The present monograph on the well known Kesava temple is the first of the Series. The printing of the text and the illustrations has been very neatly executed by the Mysore Government Press at Bangalore.

The illustration of the two towers which Mr. Narasimhaiah gives fully bears out the praise bestowed on them by Workman in his *Through Town and Jungle*. The illustrations of images and inner details (which are accessible only to a Hindu writer) bring us in clear

touch with the temple. Many of the images are signed by the artists. The image of Venu-Gopala is the most elegant of the illustrated specimens. The exquisite ceilings would furnish fine models for modern buildings.—*Indian Antiquary*.

We are glad to note that the Government of Mysore have begun to adopt the suggestion which we have on many occasions made in our columns in reviewing the progress of the Archaeological Survey of Mysore on the desirability of issuing monographs on individual works of sculptural and architectural merit with which the State abounds. The first monograph of the proposed Mysore Archaeological Series is devoted to the Kesava temple at Somanthapur. The temple, which dates back to the 13th century, is a splendid example of the Hoysala style of temple architecture. Rao Bahadur R. Narasimhachar, the author of the monograph, has embodied in it many photo-plates giving various views of this admirable temple on which generations of the best Indian artisans of old appear to have lavished their technical and artistic skill. There is a complete account of the temple, traditional and historical, as well as based on the inscriptions copied from the temple, given in the monograph. We are glad that what has been successfully attempted and carried out in the case of the Somanthapur temple is to be done in the case of numerous other temples in the State, the historical importance and structural merits of which have attracted the attention and the admiration of antiquarians all the world over.—*Madras Mail*.

We cannot sufficiently praise Mr. R. Narasimhachar for his indefatigable exertions in the exploration of the artistic treasures of Mysore. The annual Administration Reports of the Archaeological Survey of Mysore published under his superintendence have for a long time been famous for their varied interest and the wealth of information they contain, and have rightly attracted the attention of scholars both in and outside India. Mr. Narasimhachar has thought it right to publish a series of monographs on the different kinds of architecture in Mysore. The first of the series is entitled the "Kesava Temple at Somanthapur". The temple is of extraordinary beauty both from the architectural and sculptural point of view. To give a true idea of the size, construction and artistic beauty of the temple to those who have not actually seen it one should reproduce all that is written in the monograph. We recommend its study to all lovers of History and Art.—*United India and Native States*.

A detailed description is given of the temple, its dimensions, its sculptures, its inscriptions. Twenty-three unusually good reproductions from photographs illustrate the text. Special congratulation is due to Mr. T. Namassivayam Pillai, who prepared them. We have also a ground plan of the temple, a summary of the contents of the main inscriptions, and the Sanskrit text of those parts of the inscriptions which are written in that language—*New India*.

The charming volume before us is the first of the Mysore Archaeological Series: *Architecture and Sculpture in Mysore* and has appeared not a day too soon. It is a matter of no small gratification to us to welcome the present volume which is sumptuously provided with photos of all that is best and most interesting in the supremely beautiful and captivating edifice at Somanthapur. No one who studies the illustrations in the book can fail to feel increased pride for the country which possesses such treasures and for the race which produced such artists. Indeed books of this kind help to fan the fire of patriotism and quicken national revival, and we cannot be too grateful to Mr. Narasimhachar for the very valuable volume he has presented to his countrymen. We hope that the Mysore Government will make it possible for him to bring out quickly the other volumes of the Series.—*Mythic Society's Journal*.

scholarly a manner and the faculty of selection is displayed in such an elegant form, the satisfaction of the reader is immense. In the present volume, the illustrations are notable examples of good work well carried out, and the letterpress accompanying is at once simple and scholarly. The enormous field yet to be worked in Indian archaeology is falling into good hands so far as Mysore is concerned.—*New India*.

Under the encouragement given by the enlightened Government of Mysore, Rao Bahadur R. Narasimhachar has, by his able monographs, been able to unearth the great archaeological wealth of the State of Mysore. The present work forms the second of the Mysore Archaeological Series, and treats of the details of the Kesava temple at Belur. We owe a deep debt of gratitude to the author of this work for the great pains he has taken not merely to give us excellent photographs of the interesting portions of the temple, but also to give us an historical sketch of the same. The Belur temple claims to be one of the best examples of the decorative skill of a Hindu artist. A very detailed description of the temple and of its exceedingly fine sculptures and of the inscriptions is given in the book, and 45 excellent reproductions from photographs are given of the most striking features in it. The perforated screens are specially worth studying minutely. Books of this kind are urgently needed. For, they not only throw a flood of light on India's glorious past but inspire and quicken in her peoples a sense of national unity and patriotism. We therefore feel highly grateful to Mr. Narasimhachar for the very charming volume that he has brought out and we earnestly appeal to all lovers of history and art to make a detailed study of the same.—*Madras Times*.

The book has been written by an acknowledged expert on the subject. It is much too interesting to notice that the names of many of the artists are inscribed under the images and sculptures in general. It is also of interest to read the tradition about the artist's life. The author shows much industry and exhaustive research in the part of the work dealing with epigraphy.—*United India and Indian States*.

The learned author of the monograph, whose artistic discernment is scarcely inferior to his accuracy as a researcher, has made it possible for us to visualize inwardly the rich and delicate beauty of the temple at Belur by means of his vivid descriptions of its various parts and the splendidly got-up and copiously provided photographic reproductions.—*Karnataka*.

Mr. Narasimhachar's Annual Reports have already carried the fame of Mysore far and wide and we feel sure that this series of monographs will excite the admiration of all those who, in Europe, America or Japan, will have the good fortune to read them, for a country which centuries ago could produce these wonderful masterpieces. For the first time, the interior splendours of the Belur temple stand revealed to the world, as Mr. Narasimhachar has been able to get most successful photographs of the interior pillars and ceilings. A single glance at those illustrations is sufficient to show that hitherto the Belur temple has not been really known and its architectural beauties have remained a sealed book to the outside world. Mr. Narasimhachar's scrupulously minute description of the best features of the temple discloses a most loving, loyal understanding and appreciation of its work, and this loyalty more than anything else, is a secret of his fame as an archaeologist.—*Mythic Society's Journal*.

One has only to turn over the pages of this attractive publication and glance at the numerous illustrations (forty-five plates in all, mostly photographic) to realize that the Belur Temple is a veritable triumph of human skill and patience.

Mr. Narasimhachar and his assistant, Mr. T. Namassivayam Pillai, are to be heartily congratulated on their achievement. The book will appeal to all true lovers of Art no less than to all Oriental archaeologists.—*Journal of the Royal Asiatic Society of Great Britain and Ireland*.

No. III.

THE LAKSHMIDĒVI TEMPLE AT DODDA- GADDAVALLI.

This monograph is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches—*Dr. J. Ph. Vogel*

Its get up is in every way satisfactory and the illustrations are most excellent. The temple is important from its early date in the Hoysala period.—*Mr. L. Rice, C. I. E.*

This is the third of Mr. Narasimhachar's valuable memoirs on individual temples in Mysore Territory. It describes a typical temple in the Hoysala style, one of four cells, a rare form, of which this is the only instance in Mysore. Altogether we have a valuable brochure in every sense.—*Indian Antiquary.*

This is another monograph devoted to systematic study of a typical temple in the Mysore State. The temple is said to be the only one of its kind in Mysore in the matter of its style of architecture. If historical temples are exhausted in this fashion by local investigations, the materials will soon be ready for a general history of the country for periods for which the available matter is at present very scanty.—*Madras Mail.*

The author of the work, Rao Bahadur R. Narasimhachar, is a veteran archaeologist and epigraphist and, as usual in all his works, he has thrown plenty of labour into this publication. His repute as Director of Archaeological Researches in Mysore has gone far and wide. The illustrations are highly attractive. The book will form a valuable addition to all libraries.—*Madras Times.*

This little book, the third monograph of the Mysore Archaeological Series, comes to hand at an opportune moment, when the study of Indian Archaeology has begun to attract a number of Indian scholars. As it will appear from a single reading, the monograph evidences a thorough knowledge of the subject it treats of.—*United India and Indian States.*
